

ASSOCIATED MENNONITE BIBLICAL SEMINARY



3 9304 01037849 6

M
O51
M52



TheMennonite

3145 Benham Avenue
Suite 4
Elkhart, IN 46517
Phone: 800-790-2498

AnnaG@TheMennonite.org
www.TheMennonite.org

Nov. 12, 2014

Colleen McFarland,
Director of Archives and Records Management
Mennonite Church USA
1700 S Main St
Goshen, IN 46526

Dear Colleen,

We are pleased to know that Mennonite Church USA has received a grant to digitize the print files of Gospel Herald and *The Mennonite*.

You have our full permission to digitize all issues of *The Mennonite* and make them available for free, with full-text access.

Best wishes in this important endeavor.

Sincerely,

Anna Groff

Interim Editor
The Mennonite

This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.

The Anabaptist Mennonite Digital Collaborative, coordinated by staff at Mennonite Church USA, Goshen College, and Anabaptist Mennonite Biblical Seminary, is working with Internet Archive to provide digital copies of this title. Please seek permission from the copyright owner if your use of this item is not permitted under the license.

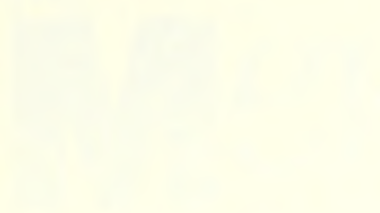




Digitized by the Internet Archive
in 2015

<https://archive.org/details/mennonite1991106stac>

Inside
the
house
the
family
was
waiting
for
him



Bree
dove
the
view
well

Inside

What about my Muslim neighbors?

We pretended to discriminate

Not enemies: Chaldeans in Detroit



THE

Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

106: 1
JANUARY 8, 1991

Break down the dividing wall



*Ken (Quenzer) (center)
and friends: 'Africa'
in Fresno*

Prologue



Grace and peace to you in Jesus' name upon the beginning of a new year. May 1991 be significant in your walk with the Lord.

At the beginning of this final decade of the century we bring you some changes in the look of *The Mennonite*. We want to present a fresh look and reflect our renewed commitment to serve you, our readers. Thanks go to our art director, John Hiebert, for his hours of work.

You may notice that some sections of the magazine have changed locations. We have moved letters to the editor toward the front. Reader response continues to be one of the most important and popular of our departments. We have also placed all our feature articles before the news in order to

facilitate your reading. The editorial remains in its familiar spot on the back page. Inside look for reviews of books and films and for a listing of resources. We have also employed what we consider a more readable type. We hope you like these changes. Let us know how we may better serve you.

The 1990 index of *The Mennonite* is available for the asking. Please send a self-addressed business envelope.

Our next issue, dated Jan. 22, focuses on developmental disabilities. *mts*



Contents



Editorial offices

722 Main St., Box 347, Newton, KS 67114, (316) 283-5100.

Editor

Muriel T. Stackley

Assistant editor

Gordon Houser

Editorial assistant

Sharon Sommer

Art director

John Hiebert

The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.



The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: one year, \$20 U.S., \$23 Canada; two years, \$35 U.S., \$41 Canada; three years, \$48 U.S., \$56 Canada. Outside North America add \$24 U.S. per year to U.S. rate for surface mail, \$55.20 U.S. for airmail. Single copies: \$2 U.S. Five or more: \$1 U.S. each. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114. © 1991



5



11



13

3 Meet Ken, who works in 'Africa' in Fresno

5 What about my Muslim neighbors?

9 Not enemies: Chaldeans in Detroit

10 We pretended to discriminate, but...never again

11 Her name was Mma-Phakedi, my African mother

12 News

- CIM zeroes in on Eastern Europe
- Mennonites coexist with Muslims in Indonesia
- Record

22 Reviews

24 Jesus taught us a radical truth about power

Cover: Photo is by Galen Quenzer.



Developing relationships: Quenzer (left) with Boys and Girls Club members

Meet Ken, who works in 'Africa' in Fresno

Jonathan Wenger

Ten days before Ken and Muriel Quenzer's departure for a Mennonite Central Committee term in Botswana in 1968, it fizzled out. After a couple of months of looking, Ken began a job as director of Boys and Girls Clubs of Fresno, Calif., "sort of by accident," he says. He had agreed to take the job on a temporary basis for one year and never left. What they found, Ken says, is "an Africa right here in Fresno."

Since Ken took the job, this club in Fresno has spread from a club in Pinedale (one of the neighborhoods) to five across town. This success, coupled with strong community

support, was the major reason that Ken stayed.

One time he received a job offer from a church in the Midwest for twice the pay. He discussed it with a couple of youth at the club. One told him, "Ken, if you leave now you'll be deserting my people." He did not go.

"I believe in developing relationships," he says. "Most people move around a lot, and some people tell me I'm crazy for staying in one place for this long, but I believe it is important to stay in a place and develop the relationships that you have established."

Ken tells of one night when he sat in his office and a young man came in to talk. "You know what?" he said to Ken. "My father is dead, my brother is an alcoholic, and I'm getting married

Meet Ken, who works in 'Africa' in Fresno

next week. Everything around me is changing but you."

Drugs and crime: Clifford was 7 years old when he first came to the club. He was a devious child, always causing trouble. Later, as the respected leader of a local gang, he became involved in drugs and crime. He sometimes stole from Ken but was smart enough to almost never get caught.

One night someone covered the side of the Boys Club building with graffiti after it had just been painted the day before. The next morning Ken confronted the kids who were around. They agreed to repaint the building for him.

Upon inspection later that day, Ken saw that they had left one patch of graffiti untouched. It was Clifford's name. When Ken asked about it, they said, "You don't understand, Ken. We can't paint over that name." So Ken had to do it.

Clifford then dropped out for a couple of years. When he returned he was interested in table tennis. He played Ken, the best player in Pinedale, and finally beat him. Ken took Clifford to some better players, and he continued to improve. Clifford coached some of the younger kids at the club. Soon they had a good team.

Eventually the team was invited to Junior Olympics, but a staff person had to go along. Could they send Clifford? Their confidence in him was rewarded when the team returned triumphant with two gold medals and a number of silver and bronze.

Two weeks later Ken attended a national Boys and Girls Clubs of America meeting. He happened to talk to the director of personnel service for the main BGCOA office in New York who said, "I was just at the Junior Olympics and I noticed a Boys Club team there. I had to check it out. I want to compliment you on the great staff person you had with them."

A few years ago Ken hired Clifford to work at the club. Ken told him that if he finished college, he would hire him as a director of a club. Now Clifford is back in school working on a degree in physical education. He is using the same influence that he used to wield over his gang, but now in a constructive way on the Boys and Girls Club staff.

Bangladesh: Not everything works out so well. "A lot of the kids I've worked with are dead," Ken says. "They get high and walk in front of a car. They overdose or get knifed or shot in a fight. The life expectancy of a 15-year-old black male in the United States is shorter than that of the same 15-year-old living in Bangladesh. That's why Boys and Girls Clubs are so important."

"I don't believe in burnout," says Ken. "There is no such thing as burnout, just a lack of vision. You have to be continually setting new goals for yourself."

Jonathan Wenger's address is 4766 E. Fountain Way, Fresno, CA 93726. Ken Quenzer's original dream was to be a farmer. When his father insisted that he "look around a bit first," Ken found his way to Mennonite Biblical Seminary in Elkhart, Ind. His work in a field placement was for Elkhart County Court. There he realized that many who need help will never come to church. "You have to take church to them," he says. Both Jonathan and Ken are members of Mennonite Community Church in Fresno.



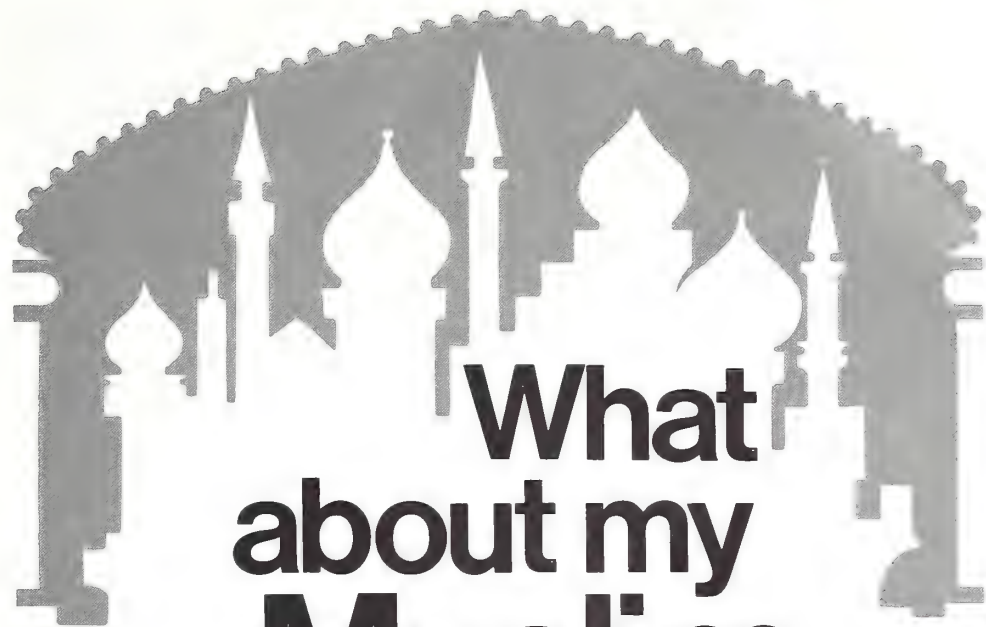
No boots

Dorothy Shank

I reached the ladder-top
By myself
Bragged Big Wheel.
Let the ghetto kid
Do the same:
Pull himself up
By his own bootstraps.

And if the ghetto kid
Has no boots?

Dorothy Shank's address is 1541 Redbud Court, Goshen, IN 46526.



What about my Muslim neighbors?

Susan Kennel Harrison

As the Communist threat declines, Muslims have become our newest "enemy."

Are we praying for our "enemies"? Are we praying for our Muslim neighbors? Muslims are no longer just dark-skinned people who live in far-away countries and have many unseen wives. Muslims are our neighbors, the ones attending school with our children. They are our teachers, our doctors.

How are we going to respond to this growing religious identity in our midst? Do Anabaptists have a unique role to play in fostering understanding between Muslims and Christians in Canada and the United States? As committed believers, both we and Muslims claim universal truth. Yet our understandings of salvation, God's revelation to us, who the messengers are and what the written traditions are differ a great deal. We are called to respond to these differences. Will we?

Nazareth: My awareness of Islam came when I lived in Israel in 1987-1988. I was a secretary at Nazareth Hospital. The largest Arab village in Israel, Nazareth is not in the occupied territories. Forty-eight percent of Nazareth's Arab population is Christian; the other 52 percent is

Muslim. At the hospital, which is directed by Robert Martin, a Mennonite, many Muslims are on staff.

Some of the Muslim staff extended warm hospitality to me. I had many opportunities to observe their lives and ask them about their faith. I was not encouraged by some Arab Christian staff because of the understanding that Muslims were not "safe," or saved, and thus one should not mix with them. Because of this I faced dilemma number one: Do I conform to the Arab Christians' expectations or do I follow what I believe to be the way of Jesus and risk new friendships across time-honored religious boundaries?

I took the risk. I discovered sincerely religious people who believe in a transcendent God. Muslims believe God has been revealed to humankind via "the Book," The Holy Qur'an. Mohammed was not their equivalent to our Christ but represents God's messenger of revelation, much like the Apostle Paul was the

messenger of God's revelation through Jesus. Their written tradition (like our Bible) is not the Qur'an, as I had assumed, but the Hadith. I discovered devout believers. I felt ashamed of my "lower" level of piety compared with that of my new friends. They practiced strict moral standards. They took care of each other admirably. Dilemma number two crept upon me.

If I could respect my Muslim friends so much, should I not be more tolerant of their faith? After all, they believed in one God, too. They regularly worshiped, they had a strong sense of community, they believed that Jesus was a prophet. My North American culture had taught me that tolerance is a virtue. I began to struggle to know what my religious identity was. I had no chance to read the Qur'an at that time, so I assessed the situation through conversations and observing my friends' lives.

I began to see that tolerance was not considered a virtue per se in the Near East. I was expected to be a Christian because I was born an American. I was

Understanding Islam will strengthen our Christian faith.

not to expect to be tolerated religiously, yet those people always accepted me as a human being. I learned that Islam has its unique claims and is not apologetic about them. Would I apologize for my belief that Jesus is God's revelation to us? I desperately wanted to ride the middle road, but that was not possible in Nazareth.

I chose my Christian heritage. That meant that unlike my Muslim friends I chose to affirm that Jesus and not the Qur'an is God's direct revelation to us. I affirmed my belief in Jesus as God's Son, an abominable concept to a Muslim. This is not because they are

disrespectful of God or Jesus. To the contrary, God is held in such a transcendent place in their faith that the idea of Allah having a child and dwelling personally among us is considered crass. "He is God, the one God, independent and sought by all; he begets not nor is he begotten, and there is none like unto him" (The Holy Qur'an, Chapter of Sincerity of Faith).

Dilemma number three:

What does it mean for me to be a Christian among Muslims?

This is a question I bring to all of you.

I recently married and moved to Chicago. A mile in one direction from Tim's and my apartment is a large mosque. Several blocks in the other direction is another large mosque. In fact, the mosque nearby parallels the spot where the former Mennonite Biblical Seminary used to be on

Woodlawn Avenue. Yes, Islam is that close to home for us in North America.

My desire to understand the Muslims I have come to know led me to a conference on "Christian and Muslim Encounter." The conference was a scholarly approach to understanding and dialogue between the two faiths. Christians and Muslims attempted to dispel stereotypes, asking for forgiveness where it is much needed. What is happening among scholars should not stop there but extend to us who live and work with Muslims every day.

A major stereotype about Muslims is that Islam is "a religion of the sword." As Anabaptists we should be particularly concerned about this. History makes it clear that Christianity and Judaism have also been religions of the sword. All three groups are in much need of God's forgiveness and grace for the atrocities committed against each other in the name of God. May God have mercy on us all.

As Anabaptists we have an advantage in beginning dialogue and increasing understanding between Muslims and Christians. Muslims believe that the teachings of Jesus are impossible for humans to achieve, for example, turning the other cheek. We have a history of examples of people who have been faithful in living out Jesus' teachings. We have a message: Not all Christians have operated with a sword in their hands. It is possible for human beings to live out the teachings of Jesus Christ.

Another common ground for dialogue with my Muslim neighbors is our commitment to community. This is important to both Muslims and Mennonites.

We hear in the media that the United States is labeled "the Great Satan." This name comes in part from the Islamic rejection of Western materialism, secularism and immorality. As Mennonites we also seek to reject these pervasive influences in our society. This is another place where we and Muslims can understand each other.

'One God, independent and sought by all':
a Muslim at prayer

RNS

What is the difference between a Muslim and a Christian?

As a peace church we are called to this dialogue. We could lead in working toward understanding our differences and similarities with our Muslim neighbors.

Understanding Islam and working toward dialogue is crucial for our understanding of the Christian faith. It helps us be faithful in our discipleship. Spending the time as a church community to understand and relate to Muslim neighbors will strengthen us and help us relate responsibly to them.

Begin by offering curriculum in your Sunday schools and small groups that facilitates discussion. Invite Muslims to speak to your congregation. Hold an informational meeting for your community.

Our responses will call for more than just an easy-going, tolerance-filled attitude. Our choices are these:

- Avoid Muslims as much as possible and deny their growing presence in our communities.
- Maintain ignorant and prejudiced stereotypes that continue to foster misunderstanding and fear between the adherents of our two faiths.
- Naively work together with Muslims for unity that results in a weak compromise of both faith traditions, minimizing all differences.
- Learn to know our Muslim neighbors, what they believe, the history of Christian-Muslim relations. We could seek dialogue that is truthful, while not sacrificing our uniqueness.

Which of these is the way of love?

Editor's note: See "Resources" on page 23 for some helpful titles.



Susan Kennel Harrison, a member of Lombard (Ill.) Mennonite Church, is a resident in hospital chaplaincy as part of her studies at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

For 14 centuries Islam has been a religious and ideological system that offers a message of peace for all humanity.

Both Islam and Christianity invite people to experience peace through submission to the rule of God. Both seek for the expansion of the kingdom of God throughout the earth. Both perceive their mission to walk within the faith of Abraham and become a blessing to all peoples.

What then is the tension between Islam and Christianity?

Jesus turned his back on the offer of kingship in Galilee. The disciples were incredulous. Since God is sovereign, the Messiah could not suffer.

The kingdom of God is inaugurated through the vulnerability and the suffering of God's Son, who takes our sins upon himself.

Six centuries after Christ, Muhammad began preaching against the evils of idolatry. For 12 years he preached in Mecca, in Arabia, home of 360 divinities. Polytheists of Mecca harassed and persecuted him and his disciples. Few heeded his message.

Medina, only 250 miles away, offered him an army. Muhammad accepted. His prophethood was thus established through statesmanship.

Through this flight, the "hegira," from suffering in Mecca to the triumph of Medina, Muhammad's prophethood was affirmed and the kingdom of God established. Muhammad acquired military, political and economic power.

The hegira is a flight from suffering to triumph. The cross is a flight from triumphalism to a ministry of suffering and redemptive love.

Both Muslims and Christians believe in revelation. Muslims speak of four books of revelation: the Torah (Taurat), the Psalms (Zabur), the Gospel (Injil) and the Recitation (Koran). The Torah came through the prophet Moses, the Psalms through the prophet David, the Gospel through Jesus the Messiah and the Koran through the prophet Muhammad.

Muslims believe that in the providence of God the final word of revelation, which is the Koran, was revealed in Arabic. The Koran is never translated into other languages. Interpretations of the Koran are in other languages.

The Christian gospel, however, is not a book. It is the person of Jesus the Messiah. The Scriptures prepare us to understand and receive this Messiah.

The Koran also refers to Jesus the Messiah as the Word of God. Yet the meaning of Jesus as the Word remains a mystery to Muslims. This is a mystery the Christian church seeks to reveal. The witness of the church to Muslims is that Jesus the Messiah as the Word of God is the authentic and full revelation of God. He is the self-expression of God in human form. God has chosen to reveal himself fully in Jesus of Nazareth, the Messiah, so that we may see, touch, hear and handle the living Word of God.

For example, to my knowledge all Christian African theologians call for the Africanization of the Christian faith. All Muslim African theologians call for the de-Africanization of Islam so that the Muslim community may become purer.

The church must live and witness to these truths about God. They are revealed in the vulnerability of the baby in a cattle manger, in a refugee child in Egypt, in a carpenter of Nazareth and in the outstretched arms of that Jesus on the cross. *David W. Shenk is director of overseas ministries for Eastern Mennonite Board of Missions. He spent several years as a missionary in East Africa. This is printed by permission of Gospel Herald.*

Christ-centered justice

I have renewed my subscription to *The Mennonite*. I find your publication informative and Christ-centered in peace and justice issues.

I would be encouraged to read more articles and theological discussion concerning the Third World. (I hate to use this term because I wonder if the United States is not the Third World when it comes to ethics, violence and contradictions.)

I would like to see more articles and discussion about the church and facing the powers that be, the state and culture. Mennonites can provide a prophetic voice and lifestyle in this area.

I enjoy the historical aspects of your publication. I would like to read more concerning the Anabaptists and other movements in the Soviet Union, World War II and Germany, and major movements here in the United States that have brought tremendous change. *Dallas Darling, Box 37, Luray, KS 67649*

Eternity Sunday

The Mennonite is almost always a good read. The breadth of the news coverage and the calibre of the short Bible studies have impressed me recently. I also found the issue on death (Dec. 11, 1990) helpful. GCs in Canada celebrate "Totensonntag," commonly called Eternity Sunday, on the last Sunday of the church year. It stands as the counterpoint to Advent. That occasion would certainly be an appropriate one on which to feature the theme of death and eternity. *John Rempel, Menno House, 314 E. 19th St., New York, NY 10003*

Create and nurture community

At the convention in Philadelphia of the Brethren/Mennonite Council of Lesbian and Gay Concerns (BMC) Oct. 5-7, 1990, I was warmly welcomed and participated in one of the most powerful expressions of Christian

community I have ever been privileged to experience. The open sharing and responses of support around the deepest pains and joys of life were remarkable. This ability to create and nurture community was a powerful witness of God's grace and love in their midst. Stories of care for others beyond the homosexual community (for example, a gay couple who cared for an AIDS baby the few years of the child's life) show a mature love that is at the heart of the kingdom of God. *Norma S. Goertzen, 5218 N. Sawyer, Chicago, IL 60625*

Profess principles, practice politics

Leland Harder's discussion of the voting patterns of Mennonites and Brethren in Christ is informative (Nov. 27, 1990, issue). Harder demonstrates that, at the presidential level, Mennonites vote overwhelmingly Republican.

Of all the figures given, I single out two. First, U.S. respondents identified heavily with the conservative wing of the Republican Party (45 percent in 1989) as opposed to other possibilities, among them the conservative wing of the Democratic Party (10 percent). Second, George Bush received 72 percent of the Mennonite vote—far above the percentage at which landslides begin—when his national vote was 54 percent. Yet it was Bush who wrapped himself in the "flag" of a dubious patriotism and cynically appealed to racial fears by exploiting the issue of Willie Horton. And everyone knew it. One would have guessed that Mennonites would have recoiled from such behavior.

Given the squalid nature of the most recent presidential campaign, however, Harder's lead question—"How can Jesus Christ be Lord of our politics?"—is embarrassing. It grates on the sensibilities, even though he goes on to suggest excellent biblical principles to guide us in decision making: religious and political freedom, the divine right to enhance our well-being by sharing earth's resources, and the Christian teaching that we are "called to be advocates of the poor, for victims of injustice and for the wounded of every kind in our fallen world."

There are many ways to affirm these principles, individually and through the church, even through politics.

Perhaps it is true that politics is the special province of the half-educated. Many relegate politics to the periphery. Moreover, those of us who a quarter of a century ago voted for Lyndon Johnson in order to defeat Cold Warrior Barry Goldwater should be the first to acknowledge the vagaries of political decision-making: often one merely makes a bet on the "better" candidate.

Questions remain. Why do Mennonites support conservative candidates in such overwhelming numbers? Four points provide context for these questions: First, I simply refer again to Harder's worthy principles of political discernment.

Second, in politics can there not be found modest secular equivalents of the commandment to love one's neighbor? Is it of no importance to Mennonites that the Democratic Party has attempted to humanize society to some degree by initiating programs of social security, Medicare, environmental protection, voting rights and civil rights so that the weakest may carry some weight in a democratic community?

Third, whatever may be said provisionally of the Ronald Reagan years, the Republican Party of the 1980s will not enter the history books as having evidenced solicitude for victims of injustice.

Last, I draw attention to the thoughtful and sensitive ways in which *The Mennonite* discusses church missions at home and abroad, the requirements of Christian stewardship, the impressive work of Mennonite Central Committee and the relevance of the Anabaptist faith for the 20th century.

Some may view these points as unrelated. However, they enhance the process of political discernment. Harder provides data on *how* Mennonites vote. Now we need to know *why* we vote as we do. Do the politics we practice reflect the principles we profess? *Ronald Lora, 3425 Brantford Road, Toledo, OH 43606*

More soul food, please

Please, more food for the soul, and less, much less of the "exploring" of the intellect and the mind (as it gravitates toward nothingness) and trying to be one with the secular world. *Henry P. and Verna L. Regier, 2922 E. Randolph, Enid, OK 73701*

Not enemies: Chaldeans in Detroit

Saddam Hussein and George Bush agree: Iraq and the United States are adversaries. But defining each other in terms of friends or enemies oversimplifies things. People get victimized by both sides. In conflicts between Arab and Western societies, Christians of the ancient Near Eastern churches get caught in this squeeze.

If the Iraqis are enemies, then some 60,000 so-called enemies live and work in the Detroit area. They are the Chaldeans, immigrants or children of immigrants from Iraq. Most have American citizenship and friends and family in Iraq. They do not fit the image of gun-waving Muslim fanatics bent on holy war. They are Christians, descendants of one of the oldest and at one time most wide-spread Christian groups, the Nestorians.

"Chaldean" refers to ethnicity as well as to faith. Chaldeans consider themselves direct descendants of the Mesopotamian people from whom came Abraham, Nebuchadnezzar and the arch-nemesis of imperial Rome, the Persian Empire. They do not consider themselves Arabs, the descendants of the Muslim invaders who conquered and settled Mesopotamia in the seventh century and who now comprise the mostly Muslim majority of modern-day Iraq.

Some history: The church in Mesopotamia began, according to Chaldean tradition, around the turn of the second century, when disciples of the apostle Thomas evangelized the area, beginning with fellow Jews. These sons and daughters of the Babylonian captivity had long expected a spiritual rather than a political and military Messiah. Thus the disciples of Thomas found receptive audiences in some of the synagogues. Even today the Chaldean church bears the imprint of its Jewish origins in its spirituality, its liturgy, in

church architecture and its love for the Old Testament, especially the Psalms.

The church was persecuted under the Zoroastrian rulers of the Persian empire. Whenever persecution let up in the Roman Empire, it intensified in Persia on the grounds that Christians must be an internally dangerous fifth column for their friends in the West. But when Christianity became a tolerated and later the official religion of the Roman Empire, the crackdown in the East was brutal. During the reign of one Persian ruler, an estimated 200,000-300,000 Christians were arrested, tortured and murdered.

The churches of the Persian and Roman empires drifted apart, the rupture completed in A.D. 431, when the East declared independence from the West. The name "Nestorian," after the discredited church leader and teacher Nestorius, was applied to them by the Western church because they did not recognize the seven great ecumenical councils of the Western church, from which come the great creeds recognized by the Orthodox, Latin and Protestant churches.

Martyrs and missionaries: Martyrdom became a formative force in Chaldean spirituality. In the West, the martyr impulse was channeled into asceticism after the persecutions died down. But in the East it was channeled into missionary work. By the beginning of the 13th century Nestorian missionaries, churches, communities and monasteries were in China and Japan (notably Nagasaki), south India (where the Thomas Church remains), Mongolia, southern Siberia, the Central Asian republics of the Soviet Union, Afghanistan, Tibet, Iran and Turkey.

Why did they disappear from most of these regions? One factor is the Mongol invasions of the 13th century and later. Under the ruthless leader Tamerlane (1336-1405), the Mongols seem to have singled Christians out for forcible conversion to Islam or death.

Because Islam is political as well as religious, many Arabs could not distinguish any form of Christianity from Western imperialism. In such times they distrusted their Christian neighbors and persecuted them. The Crusades set in place a bitter legacy by which events in the 20th century are still interpreted. "Scratch the skin of any Westerner," says an Arab proverb, "and underneath you will find a Crusader." If fighting breaks out

between Iraq and Western nations, all the old wounds will be reopened, and Christians of the region will likely suffer most, either as inductees into the Iraqi Army (Chaldeans suffered disproportionate numbers of casualties in the Iran-Iraq war) or as victims of reactionary Muslim violence.

Unwinnable: Most Chaldeans in the United States have ambivalent feelings about the U.S. military presence in the Arabian (misnamed "Persian") Gulf. They have seen foreign powers entangle themselves in hopelessly complicated, interminable and unwinnable inter-Arab conflicts before. As Americans they have friends and sons serving in the U.S. Armed Forces. As immigrants from Iraq they have friends and brothers in the Iraqi Army. They have no love for Saddam Hussein and his dictatorial style, yet they acknowledge that under his regime the Christians of Iraq have enjoyed both respite from persecution and even some responsibility and power in high political and economic positions. They object to his invasion of Kuwait, yet they understand the tortured history of the region that gives both Iraqis and Kuwaitis grievances to address.

Even here in the United States the Chaldeans are not safe. Incidents of "Arab-bashing" are on the rise. Arab-Americans increasingly must endure abusive talk, obscene gestures and graffiti outside their homes. Someone in a Detroit grocery store recently slapped an immigrant for speaking Arabic to someone else. The Chaldeans are not Arabs. They speak Syriac, a version of Aramaic, which Jesus spoke. This is immaterial to those who take out their patriotic frustrations on anyone who is recognizably of Middle-Eastern origin. (Mennonites who were in North America or the Soviet Union during the World Wars know what the Chaldeans may experience should Iraq and the United States go to war.)

War's division of the world into allies and enemies is fictitious and destructive. The "us and them" view of the world is one of the diseases of the heart that Jesus came to heal. If the geographical space between us and the Iraqi could be reduced, as it is in Detroit, we would find more reasons to be friends than enemies. A few world leaders cannot make us enemies. *Mathew Swora, 2787 Buckingham Road, Birmingham, MI 48009*

We pretended to discriminate, but... never again

Melita Penner

Menno and I were browsing among the handcrafted items in Matamoris, Mexico (a short walk from our voluntary service assignment in Brownsville, Texas). A woman approached and asked if we would take part in the making of a movie. She needed a couple of Americans for a segment they were shooting that day at the old train station.

The woman had a taxi waiting to take us there. We told her that we were Canadians, but she said that it didn't matter. Our skin and hair color was right.

At first we were apprehensive and joked about the outcome. But why not be daring and add another dimension to our rich experiences in this new culture? So we went.

After filing by the customs officers, dodging the long traffic lineups, being approached by beggars, food vendors and over-aggressive sellers, we finally got to the area where the yellow taxi vans were waiting. We hung on tight as we took the rough ride through crowded, narrow streets where traffic regulations are whatever the driver makes them that day.

At the old market shops upon shops were laden with merchandise outside and inside. To shop owners the sight of tourists means competitive bartering; they were anxious to make some deals with us.

Upon arrival at the train station we learned that a Puerto Rican company was making a movie about "northern border crossings." The cameras were rolling as they took repeated clips of a segment in which a traveler walked down the stairs of the train station with a satchel in his hand. He was dark-haired and olive-skinned, probably around 35.

Many curious Mexican males surrounded us; one in particular was

eager to tell (with limited English) his life's story. For the first time I became uneasy about being there.

Soon it was time for our part. This section of the story went like this: After the traveler leaves the train station, he walks toward a waiting taxi and is about to open the door. But when the taxi driver sees the man's face (his color), he speeds away, leaving the traveler standing on the sidewalk. Then another taxi turns into the same parking area. This time the traveler opens the back door and is ready to step in. But before he can do so, I quickly grab the door from him, give him a dirty look, and we jump in and settle in the back seat. Menno slams the door in his face and we take off. Now we realized what we "Americans" were portraying.

In order to get the film footage "just right" and in order to get shots from several angles, we repeated the sequence six times. We became more embarrassed with each enactment, but we were expected to put on a good show. It hurt Menno each time he pulled the door shut in front of this person.

The reward for our efforts was a handful of pesos, enough to buy a delicious Mexican meal at Garcia's restaurant, enhanced by a trio of musicians.

Back at the voluntary service unit in Brownsville that evening, everyone joked about our being "budding movie stars."

At that time Menno and I laughed along, but many times since then we have reflected on our "pretend" actions of that occasion. We pray that in our everyday lives we do not display the attitudes we portrayed on that day.

Melita Penner's address is Box 823, Rosthern, SK S0K 3R0.



Melita Penner

The pretense hurt: Menno Penner

Her name was Mma-Phakedi, my African mother

Gene Thieszen

My people, we have suffered a great loss." Those were the opening words of the eulogy given by Chief Thobega at the funeral of Francinah Mokwalare. Known to her friends and family as Mma-Phakedi, she was my "mother" who gave "birth" to me when I came to Botswana a few years ago.

"When David and Francinah Mokwalare moved back to Mmankgodi from South Africa in 1967," the chief continued, "I knew right away that new power had come to our village." He then told several stories from her life to teach his people a lesson in the demonstration of that quality of community love so highly esteemed by the Batswana. One of those stories was about me. But I had never before heard it.

In 1984, as I was preparing to come to Botswana, several people, including the director of Mennonite Ministries, came to Chief Thobega with a request. They asked him to find a suitable home for a young man coming from America so that he could begin to learn the language and culture prior to starting his work as a pilot. The chief agreed and began his search.

He went first to the families he knew best, those from his church and those of high standing in the village, all of whom he thought would be willing and able to help. Each had a nice house and a large yard. But everywhere he went the answer was the same: Sorry, Chief, we cannot help.

After exhausting nearly every possibility, he was ready, with a sad heart, to say he could find no place for me. Then he thought of Mma-Phakedi.

Her yard was not large, nor did it have nice cement houses. But it was his last possibility. He went to the



Courage to cross the barrier: Mma-Phakedi at her sewing machine

Mokwalare compound. After the usual formalities he asked what had become, for him, a difficult question. Mma-Phakedi was silent a few moments, then said, "With me it is all right." Her husband also agreed. Thus began my relationship with the Mokwalares, and I, the son of a family from far away, was received into their family.

Throughout the fabric of southern Africa runs a painful thread of division: languages, cultures, misunderstanding. In English it is called apartness. In my new language of Setswana: "tlhaolele." In Afrikaans: "apartheid." In South Africa it is a barrier enforced by law. Here in Botswana it is most commonly a barrier of fear and suspicion.

During her life Mma-Phakedi had the courage to step across that barrier. Her conviction overrode her fear. When others would say, "Whites are not people," she would reply that if she cut her wrist and a white person cut his or her wrist, the blood of each would be red. "In the beginning God

created one man and one woman," she would add.

Mma-Phakedi talked little about apartheid. She had experienced it directly while her husband worked in the South African mines. But she believed in reaching across barriers.

A few months before she died, we talked about the fears we each had when I first came to the Mokwalare yard in 1984. We laughed until we cried at the foolishness of it all. We also reverently acknowledged the power of the Spirit of God that brought us together out of conviction and call. We acknowledged the cross of Christ, which has broken down dividing walls.

We can do nothing about another's fear to reach out to us, but we can do something about our own. We can reach out in joy and love across the barriers of suspicion and fear, as my "mother," Mma-Phakedi, did.

Gene Thieszen is a member of Bethesda Mennonite Church, Henderson, Neb.

Natives and blacks have expressed outrage at the recent canonization of Marie Marguerite d'Youville, who founded the Grey nuns to serve the poor and who inherited a dozen slaves, some Natives, from her husband. The groups allege that she bought and sold dozens more. She is the first Canadian-born saint. (*National Catholic Reporter*)

Archbishop Theodore McCarrick, in a letter to Newark, N.J., archdiocese parishes, warmly endorsed evangelist Billy Graham, who will be leading crusades in New Jersey in the fall. Praising Graham for his world efforts on behalf of the gospel and for his Scripture-based preaching, McCarrick noted that the evangelist has avoided issues on which Catholics and Protestants disagree. The Newark archdiocese will hold evangelization training sessions in parishes so that church-goers may help inactive Catholics who may experience "a conversion of the heart during the crusade" and want to become active again in their parishes, said the letter. (*National Catholic Reporter*)

Calling themselves Students For America, about 40 Bethel College students walked from the North Newton, Kan., campus about two miles to the Newton post office on Dec. 10, 1990, in support of Operation Desert Shield. The marchers planned the demonstration to counter another student group opposed to U.S. involvement in the Persian Gulf. Bethel president Harold Schultz said the demonstrators are in the minority at the school but that they have "every right to be heard." "We want the president [George Bush] to know that we're going to back him if worse comes to worst," said Scott Culver, 21. "I consider myself more of an American than a Mennonite," said Byron Rupp, 19. At the post office the group mailed letters of support to President Bush.

CIM zeroes in on Eastern Europe

Techny, Ill. (Meetinghouse)—"Walk before you talk" and, "Tell the story of Jesus so that they might believe." These emerged as refrains when about 50 people gathered here Nov. 26-28, 1990, to talk about Eastern Europe. The group is the Council of International Ministries.

CIM, a Mennonite and Brethren in Christ forum for discussion to discern the meaning of mission, has existed "in one form or other," said chairman John A. Lapp, Akron, Pa., "for 30 years."

Each year CIM studies one area of the world. This year it was Eastern Europe and a chance to debrief 1989, the most tumultuous year in recent history from the point of view of changing governments.

"The unexpected events of '89 force us to examine all our assumptions," said Tim Reimer, Mennonite Central Committee worker in Berlin. With the removal of former structures all across Eastern Europe, "we must listen to the stories," said Reimer. "This emboldens people to speak their faith."

To assist in this year's discussion, CIM's invited guests included Peter Kuzmic, president of the (Pentecostal) Evangelical Theological Faculty in Osijek, Yugoslavia; Peter Deyneka Jr., director of the Slavic Gospel Association, Wheaton, Ill.; Romwald Maczka, Carthage College, Kenosha, Wis.; James Will, Garrett-Evangelical Theological Seminary, Evanston, Ill.; Nela Horak Williams, Baptist Theological Seminary, Novi Sad, Yugoslavia; and Mark Elliott, Institute for the Study of Christianity and Marxism, Wheaton (Ill.) College. Walter Sawatsky and Ronald Yoder, both of Elkhart, Ind., coordinated the program.

Kuzmic, the keynote speaker, said, "I did not anticipate revolution in my lifetime. The revolution exposed hate.

Marxism promoted mediocrity and killed creativity, the uniqueness of God's creation. But now the euphoria of new political freedom is giving way to reality. Anarchy is very possible on the anniversary of the revolution. This winter we'll be both cold and hungry" (as the area moves toward participatory governments and free-market economies).

The answer to the disorganization resulting from revolution, continued Kuzmic, is not wealth and materialism. "Both Marxism and materialism sin against God," he said.

To illustrate the new openness to Christianity, Kuzmic quoted from a current Soviet film. A traveler knocks on a window and asks, "Does this road lead to a church?" The answer comes, No. "What good is a road," concludes the traveler, "that does not lead to a church?"

In response to Kuzmic, Gerald Shenk, Eastern Mennonite Seminary, Harrisonburg, Va., said, "If there is an end to Communism, let there also be an end to anti-Communism." In order to rise to the profoundly changed Eastern Europe and the Soviet Union, Shenk advised, "avoid cheap opportunism; affirm and assist the authentic witness of local congregations; remember, the area is rich in recalled memories of Christian tradition." He admonished CIM to "be present while Eastern Europe recovers. Walk with people rather than send help from afar. Earn that right. More suffering is ahead."

Kuzmic's fellow countrywoman Nela Horak Williams concurred. She described the 1989 revolutions (a "velvet" revolution in Czechoslovakia) as "an outcry against dishonesty." She reminded participants of the literal meaning of "perestroika": "words should mean what they say." "We need outreach programs," she said. "Finally we get weary of words. Walk the [Christian] walk."

Though CIM is a study gathering, it seeks resource people who are not just academics but also practitioners. This instructs the agencies' international work.

The participating denominations have employees in many European countries. The Mennonite Brethren are in Spain, Portugal, Germany and Austria. The Mennonite Church is in Greece, Britain and France. The Evangelical Mennonite Conference is in Germany. The Brethren in Christ

Profile

The new AMBS president

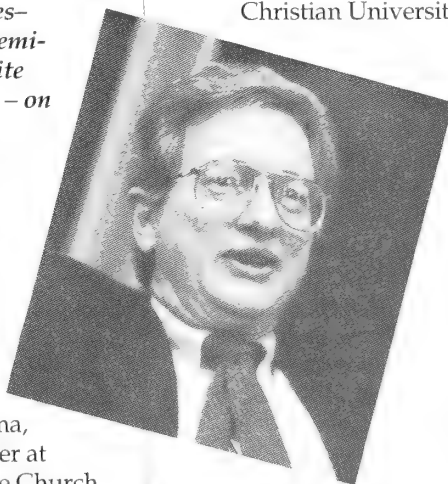
Marlin Miller was installed as the first joint president of Associated Mennonite Biblical Seminaries—Goshen Biblical Seminary and Mennonite Biblical Seminary—on October 21, 1990.

Marlin Miller's childhood dream was to become a missionary. That dream was nurtured first in the Lower Deer Creek Mennonite Church near Kalona, Iowa, and then later at College Mennonite Church, Goshen, Ind., where his family moved.

Marlin attended Bethany Christian High School and continued his mission interest there by preaching on gospel team visits to area congregations. His parents, Marner and Lala Miller, were supportive of college education for their children, so Marlin decided to attend Goshen College. There he majored in English, but briefly considered switching to medicine. With the encouragement of various faculty members, however, he decided to enter graduate work in theology in preparation for mission work and teaching.

During high school Marlin began dating Ruthann

Gardner. Their relationship endured through a year of separation while Marlin studied at International Christian University in



Japan. Marlin and Ruthann were married on June 12, 1960, the same week he graduated from Goshen College. "Ruthann and I grew up together," says Marlin "and just continued doing that."

The newlyweds moved to Europe for Marlin to pursue graduate work. Following graduation he was involved in mission ministries with the Mennonite Board of Missions in Paris, France. He also served as European Peace Section representative for Mennonite Central Committee during his 11 years of residence in Europe. While in Paris, Marlin was ordained in 1971 as a pastor in a team ministry.

He and Ruthann are members of Assembly Mennonite congregation in Goshen, which is affiliated with both the General Conference Mennonite Church and the Mennonite Church. Marlin and Ruthann are the parents of three adult children

and grandparents of one. Marlin, president of Goshen Biblical Seminary 1975-90, was appointed, effective July 1, 1990, to the first joint presidency of Associated Mennonite Biblical Seminaries. He succeeded Henry Poettcker who concluded 12 years as MBS president on June 20, 1980.

Two areas Marlin is giving fresh attention are a continuing education program for congregational leaders, including lay leaders as well as full-time ministers, and an effort "to challenge some of our most gifted people to take up the calling of missionaries, pastors, evangelists, and teachers." — John Bender

Something New

Why AMBS Window? To encourage readers and their congregations to call out people in leadership ministries and help support their training for ministry at AMBS. Our accrediting agencies told us we're one of the best kept secrets in northern Indiana. Yet students from Japan, China, Switzerland, Argentina, Canada and across the United States do find us. Our faculty is getting known. Our ministry as a seminary is being blessed by your support in interest, prayer and dollars — and calling persons to take up the calling of missionaries, pastors, evangelists, and teachers. We're your school, yes, but more, we're people and churches together in a wonderful and humbling mission. *AMBS Window*, as an insert in this periodical, three times a year, will help us glimpse some of the people working to fulfil our Mennonite churches mission in training for ministry.

Inside

Affirmations

Glimpses of Marlin Miller

President's Window

AMBS Panorama

Supplement to
The Mennonite

AMBS
Window



Associated
Mennonite
Biblical
Seminaries

Affirmations

Excerpts are taken from three of the responses offered at the inauguration service held for Marlin Miller at Yellow Creek Church, near Goshen, Ind., Oct. 21, 1990.

I must apologize about being late. I was lost for an hour in this web of Northern Indiana county roads and walked in half an hour late.

I think there are two parables contained in that episode. The first is that it has not always been easy for the theological education community to find the Anabaptist and Mennonite tradition. And I know from my experience with you, Marlin, that you will serve us as a theological educator immensely well in helping us to understand more deeply what we already know and appreciate about your heritage - its deep devotion to peace, its large heart of compassion for those who are destitute in our world, its definition of the Christian life as the life of sacrifice and suffering and cross-bearing for the sake of Jesus Christ, and its understanding of the importance of the cohesiveness of the believing community that lives by faith.

The second parable that is contained in my little episode this afternoon is what all you have known for 400 years - that someone from the Reformed tradition is bound to be lost and confused.



Retired Mennonite Biblical Seminary president Henry Poettcker welcomes Marlin E. Miller as the first joint president of the Associated Mennonite Biblical Seminaries as representatives of other organizations wait to add their greetings. From left to right are James Lapp, James A. DeJong, Vern Preheim, Elmer Neufeld, and Joseph Lapp.

May God's grace, and His mercy, and His peace be with you and with Ruthann and in both schools as you give the visionary leadership that was called for this afternoon.

— James A. DeJong, President, Calvin Theological Seminary

This is an historic moment, one we will remember for a long time. I want to assure you of my personal support. I will try my best to encourage our people to remember you in their prayers and to support AMBS financially and in every other way possible. On behalf of my colleagues in Newton I also welcome you as a colleague, because as you assume these responsibilities you become part of the GC administrative family. You will be close to us in our thoughts and prayers and we will look forward to those times when we can interact with you face to face as a group.

Many changes will be necessary in the coming years. We don't know what all those changes will be, but I trust that in the process AMBS will be stronger and

better. More than ever the General Conference Mennonite Church needs the seminary and I think the seminaries need the church. And so we commit ourselves to a partnership. May peace and joy and God's grace be with you in abundant measure.

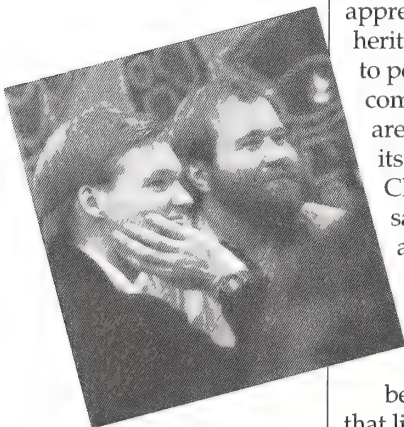
— Vern Preheim, General Secretary, General Conference Mennonite Church

I join in the strong words of commendation that have already been expressed. Indeed we do have firm confidence in the leadership that you will bring to this position.

I think that the congregations and agencies of the Mennonite Church are receptive as never before to the contribution of their seminaries. The decade of the 1990s holds promise for new growth, new challenges, new opportunities for

"Those of us present and able to participate in this historic moment sensed something of the excitement and movement in the seminary story."

— James Waltner, pastor, College Mennonite Church, Goshen, Ind.



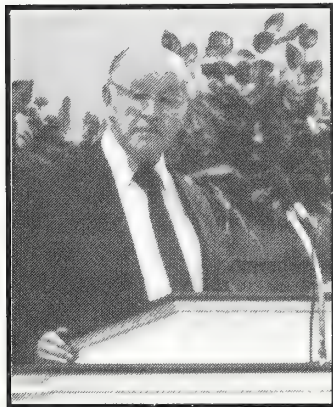
Brian Dyck, Winnipeg, Man., and Walter Bergen, Abbotsford, B.C., enjoy the evening spent meeting with the joint governing boards. Board members and students took the evening to informally share their thoughts about student involvement at AMBS.

Glimpses of Marlin Miller

which we would be ill-equipped if it were not for our schools. AMBS has a strategic role in preparing pastoral and missionary leaders, in shaping theological thought, and providing a community of resources for strengthening our congregations.

I say to you Marlin, members of the faculty and board, we pledge our continuing prayer and financial support as a church. We eagerly anticipate this new era of graduate education and pray God's richest blessing on all of you, and especially today Marlin, on you.

— James Lapp, Executive Secretary, Mennonite Church



David Schroeder, long-term Bible teacher at Canadian Mennonite Bible College and Mennonite Biblical Seminary alumnus, delivers the inaugural address.

Storyteller

When I was a child, one of the things I loved about my dad was the way he told stories. He was of course a story reader, and I have vivid memories of *Make Way for Ducklings*, *The Chronicles of Narnia*, and *Peter and the Wolf*, to name a few family favourites. But better than the stories Dad read were the stories he told.

Dad told children's stories at church that I can still remember close to 20 years later. On one occasion he pretended to be Jesus at the wedding of Cana. It was really impressive. I even got to look in the ceramic pitcher before he turned water into wine, and that pitcher was empty. Dad filled the pitcher with water and poured out grape drink. I found later he had made a paste out of grape Kool-Aid which blended in nicely with the dark glaze on the pitcher.

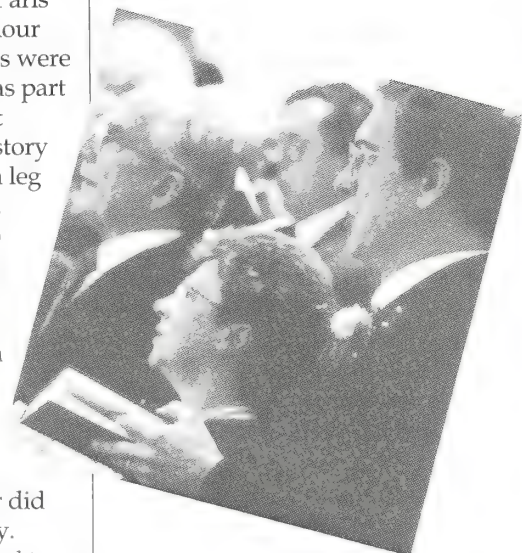
Another time, dad told the parable of the talents. He gave several different children different amounts of money, including the equivalent of a couple of ten dollar bills. Olivier Kennel complained he hadn't gotten enough, but what really got the adults going was that Dad forgot to collect the money at the end of the story. Andre Gaudillere stood at the back gesturing to the children to return the money and finally had to interrupt the service to make sure things were settled before the congregation moved on to the sermon.

But probably Dad's most famous story, at least in our family, was about the young Swiss Anabaptist who fled his home because of religious persecution, floated *Huck Finn*-like down the Rhine, arrived in Holland and was

helped by the Mennonites there to escape to America.

The story lasted all the way from our home in Paris to Alsace, about a five hour drive, where my parents were taking us to camp. It was part Anabaptist history, part travelogue, part pirate story (the hero had a wooden leg in which he hid things). When my folks came to pick us up at the end of camp, they discovered we had been telling the story to the kids in each of our cabins, and everyone was eager to hear more. Dad claimed exhaustion, however, and we never did hear the rest of the story.

— Rachel Miller Jacobs, daughter



The new and first joint president of the AMBS, Marlin Miller, his wife Ruthann and his father Marner Miller join the congregational hymn at the close of the inauguration service at Yellow Creek Mennonite Church near Goshen.

Colleague

In his twin roles of president and professor, Marlin Miller is a colleague. He remains a colleague in both roles, and he makes that clear through what he says and does.

As president, he remains one of us, sometimes sharing our irritations, sometimes letting us know his own irritations, and leading us as a colleague in the exercise of a common mission and vocation. Marlin does not forget that he is president, and that he has a particular leadership responsibility. But he also knows that as a professor he is, like the rest of us, but one member of the faculty, struggling to learn and to teach the truth.

— Ben C. Ollenburger, AMBS professor

"I see this moment in our history as a gift to our conferences, a gift from God that opens new possibilities to us as God's people, a gift that can make all things new."

— David Schroeder, Winnipeg, Man., inauguration speaker

AMBS Panorama



Mary Kauffman Mininger and many AMBS children are entertained by a juggler, one of the many activities planned for the children during the campus open house following the inauguration service. Other children's entertainment included singing, story telling and face painting. Photos by Mark Boyce.

President's Window

Pastors and the 'priesthood of all believers'

Catch phrases turned into mottos usually become misleading. What they mean seems obvious to everyone. Because their meaning seems obvious, they are used to cover a multitude of meanings. Used to cover a multitude of meanings, catch phrases finally produce confusion rather than clarity.

The "priesthood of all believers" has become such a catch phrase. Everyone supposedly knows what it means.

For some, it means that all members participate in making congregational decisions. For others, it means that the individual believer has a direct relation to God without the mediation of a priest. For others, it represents the Anabaptists' rejection of dividing up the church into the few who are ministers (clergy) and the many who are not (laity).

Pastors aren't the only ones who are ministers. Everyone is a minister. And because everyone is a minister, singling out pastoral ministry as a special

calling denies "the priesthood of all believers" and collapses into clericalism. That seems obvious. Or does it?

The Anabaptists didn't think so. For example, the "Schleitheim Articles" of 1527 strongly affirmed the special calling of pastors. Pastors are called to take care of the body of Christ in all things. Those called to the pastoral "office" are to lead the congregation in reading the Bible, in preaching and teaching, in admonition and consolation. They are also to lead the brothers and sisters in prayer and the Lord's supper.

Singling out pastoral ministry as a special calling enables the church to become a priesthood of all believers and to overcome clericalism.

That's one reason why the new AMBS mission statement makes preparing pastors for churches a top priority. The purpose of AMBS is "to prepare pastors...to effectively proclaim and incarnate the gospel of reconciliation and to equip all believers for their ministries." Good pastors do not undermine the priesthood of all believers; they have a key calling in making it happen.

— Marlin E. Miller

Enrollment

A total of 190 students enrolled for the fall semester. Part time students for the second year outnumbered full time students, 102 to 88, making a full time equivalent FTE of 117.1, compared to 117.5 last year. The seminaries have a goal to move toward and maintain an enrollment of 210 to 235 persons (140-160 FTE) over the next several years.

Harry Martens

(August 31, 1911-July 24, 1990). A memorial service was held for Harry Martens, long-term MBS fundraiser, following the Michiana Mennonite Relief Sale, September 22, 1990. Harry died in Sioux City, Iowa where he had gone with his family to memorialize the first anniversary of the crash of United #232, in which his wife Olga died.

When he came home from visiting with people about their wills and money and would share some of his experiences, I often thought of Dwight L. Moody's saying that he had never asked anyone for money, but that he was giving many of his friends some marvelous opportunities... Harry and Olga never had much money; they lived simply. But if anyone ever knew what the love of money could do to people, Harry did. Even more, he knew what the love of God could get people to do with their possessions in the name of Jesus. In his field he walked gently, patiently, very patiently, but boldly and passionately, with more freedom to talk to people about their possession than many ministers can claim. It was a spiritual ministry of the highest calling.

— C.J. Dyck

Teaching Congregation Chartered

Faith Mennonite Church, Goshen, Ind., a church planting project of Assembly Mennonite Fellowship, held a chartering service September 23. Randy Grossman, the part-time pastor, is also an AMBS student and a machine shop employee. Two other seminary households are currently involved in various leadership functions—Olin and Nancy McGill and Gary and Gloria Jost. Gary Martin, instructor in church planting and evangelism at AMBS, has been involved with the congregation throughout its four year development. In 1990 the group started functioning according to its original vision of being a "teaching congregation" for seminary students preparing for church planting/evangelism assignments.

Prayer Requests

Pray for the new seminary administrative team of Marlin E. Miller, president; Gayle Gerber Koontz, dean; Richard A. Kauffman, administrative vice-president; Virgil Claassen, business manager; and Dorothy Nickel Friesen, assistant dean.

Resource

AMBS faculty members available to speak in congregational and other church settings are listed in a Speaker's Bureau brochure available from Rosemary Reschly at AMBS, or check with your pastor to whom copies were mailed.

Fall Semester
1990



Associated
Mennonite
Biblical
Seminaries

3003 Benham Avenue
Elkhart, IN 46517-1999
Telephone 219/295/3726

Printed in USA



Peter Williams (WCC)

Rich in Christian tradition: An artist works on a fresco in the Trinity Cathedral at St. Sergy Lavra in Zagorsk, U.S.S.R., in 1988.

are in Spain and Britain. The General Conference Mennonite Church, through the Conference of Mennonites in Canada, is in Germany. Mennonite Central Committee is in Switzerland, Czechoslovakia, Yugoslavia, Germany, the Soviet Union and Belgium. MCC wants to place English teachers and mediation experts in Hungary and Romania.

Agreement was evident: We are coming to a critical period in Europe. One Hungarian told an MCC representative, "We have been a secular country for a long time. It's important to now have Christian teachers." CIM also agreed: We must help them as we are asked.

Questions also emerged. Should all CIM-related work be in partnership with European Mennonites? Will world resources increasingly shift away from poorer African and Asian countries to Europe? How fast should CIM-related offices decentralize? (For example, the European desk of the Mennonite Brethren is expected to move to Europe by 1992.) CIM-related colleges are interested in exchange programs but generally their machinery is weak or non-existent. (Bluffton College in Ohio is inaugurating a cross-cultural exchange with a college in Poland this year.)

CIM will next meet in May. Its stated goal for the immediate future is

to network and communicate, especially as this applies to "in-depth partnering" with European Mennonites. Its budget for 1991 is \$41,475 (U.S.), divided among administration, four area committees and projects like the newly published *Relevant Anabaptist Missiology for the 1990s*. Muriel T. Stackley

New Europe means new joint work with European Mennonites

Akron, Pa. (MCC)—Profound changes in Europe have raised questions as well as new opportunities for service for Mennonite Central Committee. Changes have opened the way for an MCC program in Prague, Czechoslovakia. Chris and Loral Hiebert, St. Catharines, Ont., are studying the language and contacting Church of the Brethren and Czech Brethren leaders. Their task, says Hugo Jantz, Winnipeg, is to learn about the events that led to Czechoslovakia's revolution, to learn about the churches' role in these events, and to find appropriate service

During World War II, 11,000 Canadian men, including 7,500 Mennonite and Brethren in Christ, participated in the civilian-based alternative service program. At the annual meeting of Mennonite Central Committee Saskatchewan, 13 of the 100 or so men from Saskatchewan who refused military service and served in alternative service programs 50 years ago received certificates of recognition and a round of applause.

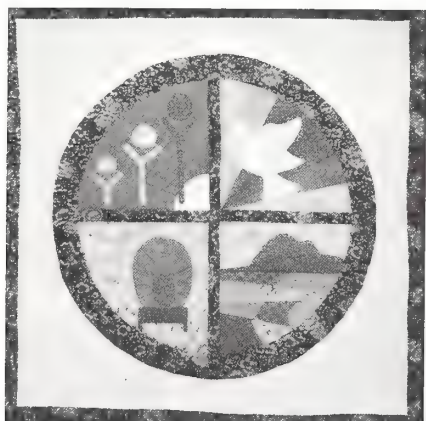


Leland D. Harder, North Newton, Kan., associate director of the Church Member Profile II, gave the major address at the 56th annual meeting of the Association of Statisticians of American Religious Bodies. In his presentation, "Mennonite Demographics," Harder described the recent church member survey of five Mennonite bodies. The current project of ASARB is the 1990 Church Membership Study, which analyzes the population of the United States according to each religious body. The General Conference Mennonite Church has agreed to take part in this study.



In a letter to U.S. Secretary of State James Baker, Albert Mokhiber, president of the Arab-American Anti-Discrimination Committee urged the U.S. government to renounce publicly the new Israeli policy of "sniper targeting" adopted by the Israeli government in early December 1990. "Sniper targeting" is the deployment of hidden snipers in the West Bank with authorization to shoot Palestinians throwing stones at Israeli cars. Mokhiber said that the adoption of this policy underscores the need for the United States to support the pending U.N. Security Council resolution calling for protection of Palestinians in the West Bank and Gaza. He said, "Sniper targeting, which many Palestinians regard as a form of political assassination, is an egregious violation of the Geneva Convention and international law."

Children are better off at home with their mothers during the early years, according to an American Academy of Pediatrics survey of 1,100 pediatricians. The study also found that discipline and emotional behavior are the top two problems for children of working mothers.



Cleon Claassen

Last November Menno Mennonite Church, Ritzville, Wash., combined its annual Homecoming Harvest Thanks Festival with a celebration of its 90 years in rural eastern Washington. Terri Lever quilted this wall-hanging for the anniversary. It shows the early settlers, fields with the tip of Mount Rainier visible, people praising God and the dove as a symbol of renewal, all surrounded by a circle of unity and held together by the cross.

BroMenn Healthcare, Bloomington, Ill., has announced the formation of the Midwest Laser Institute. The institute is a commitment to clinical excellence in laser surgery, quality education for physicians and nurses, and a better understanding of laser therapy in the community. Nearly 1,000 laser procedures are performed annually at BroMenn. Physicians and nurses from around the country will be coming to the Bloomington-Normal area for continuing education.

opportunities with MCC partners there.

Emmanuel and Helen Gitlin are in Osijek, Yugoslavia, at Evandoeski Teoloski Fakultet seminary to teach, preach and help with administration.

"European Mennonite churches and organizations are taking increasing interest in newly accessible Eastern Europe," says Jantz. "They feel responsible to contact, fellowship and work with the churches in the East." He calls on North Americans to understand European pluralism. North American church people have generous financial resources, he says, which may generate power and influence but "in the context of God's great kingdom [is] the least of all gifts and the most likely to fall prey to the demonic."

MCC needs people "willing to work hard at language learning, willing to gain an understanding and appreciation for a new culture and, above all, prepared to learn from brothers and sisters in the East how Christian faith and theology were forged in the crucible of suffering," says Jantz.

Andrea Schrock Wenger

American GIs ask MCC workers for counsel

Krastel, Germany (MCC)—André and Cathy Gingerich Stoner, Mennonite Central Committee workers here, receive dozens of calls from U.S. GIs who do not want to fight a war in the Middle East.

By Nov. 20, 1990, 15 U.S. soldiers and airmen in Germany had filed applications for discharges as conscientious objectors. Some "selective objectors" are planning to refuse orders to deploy and are prepared to face jail. Many GIs say they are not prepared to fight and die for oil. Some see the deployment to Saudi Arabia as a macabre way to accomplish troop reductions in Europe.

One couple was forced to send their 1-year-old baby to its grandfather in the United States who had never seen the infant and who himself had a job. The mother of the child is seeking a hardship discharge or transfer. The Stoners are members of the Military Counseling Network, a

civilian non-profit organization that counsels U.S. GIs in Germany about their rights and possibilities for discharges. The network is affiliated with the Central Committee for Conscientious Objectors in Philadelphia.

WM announces learning tour participants

Newton, Kan. (GCMC)—Nine women representing the General Conference Mennonite Church in the United States and Canada will participate in a cross-cultural learning tour sponsored by Women in Mission and the Commission on Home Ministries. The tour, "At Home With One Another," will take place Feb. 9-20 in Winnipeg, Chicago, Arizona, Toronto and Washington.

Representing Canadian provinces are Jan Wilhelm, Edmonton; Evelyn (Baergen) Rempel, Chilliwack, B.C.; Nettie (Friesen) Neufeld, Steinbach, Man.; Holly (Edmonds) Olfert, Kerrobert, Sask. From the U.S. conferences, Evaleen (Bachman) Bertsche, Chenoa, Ill., represents Central District; Erlene (Green) Clark, Philadelphia, represents Eastern District; Shirley (Epp) Ries, Freeman, S.D., represents Northern District; Martha (Yoder) Zimmerman, Reedley, Calif., represents Pacific District; and Norma Nickel Duerksen, Hillsboro, Kan., represents Western District. Mary (Beachy) Litwiller, Wellman, Iowa, will come from the Women's Missionary and Service Commission, a program of the Mennonite Church.

The women will be sent in pairs to the various communities, where they will learn about the interests and challenges of women in ethnic and urban settings. "The overall objective of the learning tour is...to develop woman-to-woman relationships out of which can emerge a sense of a woman's perspective on doing home ministries," wrote Bob Hull of the CHM staff in a recent letter to participants. In each location women will visit the sites where CHM works.

The Arizona group will consider the commonalities of Christian faith and Hopi culture as they participate in the life of the church on an Indian reservation. In Winnipeg, Native



Wilhelm



Rempel



Neufeld



Olfert



Bertsche



Clark



Ries



Zimmerman



Duerksen



Litwiller

peoples will again be the focus, as women visit fishing villages in the area and stay in the homes of their Indian counterparts.

Learning Tour participants will address racial issues in the multicultural city of Chicago by visiting African-American and Hispanic churches. In Toronto the group will work with various social agencies, including a refugee center, senior centers, community church centers, voluntary service units and other organizations. The Washington pair will work with inner-city missions and consider new models of ministry for Mennonite congregations, as well as visit local peace organizations.

The tour will conclude with a two-day debriefing session in Hesston, Kan., with the participation of a number of WM and CHM staff.

"The Learning Tour is a hands-on, five-senses experience," said Susan Jantzen, Women in Mission coordinator. "I am eager for the stories and new connections this tour will bring."

Hispanic Ministries reports growth and struggle

Newton, Kan. (GCMC)—The Hispanic Ministries Reference Council held its annual meeting in October 1990 in Dallas, Texas.

During the business session Marco

Güete, secretary for Hispanic Ministries, a program of the Commission on Home Ministries, reported the completion of the 300th radio program in the Spanish language. He said that a station in Dallas lists the program, "Una Voz Amiga," eighth among its top 10 programs. Güete writes and records the program with the help of volunteers for distribution to 24 stations in the United States and Canada.

Güete discussed the progress of the Anabaptist Institute at a Distance (IBAD), a Spanish-language course of study in Anabaptist theology. The institute now has 10 centers with 52 students. The Council of Hispanic Churches of South Texas of the Mennonite Church (MC) adopted IBAD as their official program to train leaders.

The MC office helping with the bimonthly publication *Ecos Menonitas* closed in July 1990. A new cooperative staff from the MC, GC and Mennonite Brethren denominations was formed. Arnaldo Casas continues as editor.

Conference leaders offered reports from their areas. Central District Conference representative Reynaldo Hernandez reported that Comunidad de Fe in Chicago is a growing church in an area of increasing Hispanic population. Their leader, Gamaliel Falla, has completed his studies and wants to pastor full time.

In South Bend, Ind., Iglesia Anabautista Emmanuel struggles with declining membership, and pastor Gilberto Gaytan has resigned. Its

The annual Inter-Mennonite Family Life Council meeting is slated for April 26-28 at Lakewood Retreat Center, Brookville, Fla., according to Clare Schumm, secretary for family life education for the General Conference Mennonite Church and the Mennonite Church. Speaker for the event is Phil Osborne of Hesston, Kan., psychologist and author of the book *Parenting for the '90s*.

The United Mission to Nepal signed a new five-year general agreement with the government of Nepal in Kathmandu last November, only five days before the existing one was due to expire. UMN, comprised of 39 member bodies from 18 countries, has worked in Nepal since 1954 under a series of five-year agreements. The new agreement continues to prohibit UMN personnel from "proselytizing." However, for the first time a definition of this term is on record as "attempting conversion through coercion or offer of material inducement," a practice UMN personnel would not engage in anyway.

In addition to providing practical experience in ministry, the Ministry Inquiry Program sometimes gives its participants a second home. Alain Epp of Lincoln, Neb., returned to Rainbow Mennonite Church, Kansas City, Kan., on Dec. 28, 1990, for his marriage ceremony with Sonia Weaver of Bluffton, Ohio. Pastor Frank Ward officiated. Epp served as a ministry inquiry student at Rainbow Church during the summer of 1989. He and Weaver are to graduate from Bethel College, North Newton, Kan., this spring. Epp intends to study at Associated Mennonite Biblical Seminaries, Elkhart, Ind., in the fall. The Ministry Inquiry Program is sponsored jointly by the General Conference Mennonite Church and the Mennonite Church.

In order to be more inclusive of racial and ethnic minorities in voluntary service, Mennonite Voluntary Service has suggested printing materials in languages other than English, consulting with racial/ethnic communities to determine what they want and need, establishing new programs or MVS units in racial/ethnic communities and adapting approaches for different cultural groups. MVS is a program under the Commission on Home Ministries of the General Conference Mennonite Church.



The 10-year anniversary of the Women's Convention on the Elimination of All Forms of Discrimination Against Women in November 1990 brought a call for the United States, which played a major role in drafting the convention, to ratify it. The United States signed the bill in 1980, then transmitted it to the U.S. Senate Foreign Relations Committee, where it has languished ever since. The convention, which has been ratified by 101 countries, is an international bill of rights for women. It specifies particular areas in which discrimination against women exists and suggests ways of working toward eradicating these injustices.



While much of the world's attention is focused on tensions in the Middle East, the people of Sudan are facing the prospect of a nationwide food emergency that could surpass the 1984-85 drought-induced famine that affected mainly the northern regions of Sudan. It is the third time in six years that Sudan faces such a catastrophe. A shortfall of 1 million tons of grain was expected last fall due to crop failure. Civil war, government policies and the Persian Gulf crisis are also to blame. Mennonite Central Committee is involved in distributing 1,800 metric tons of food, seeds and tools to the besieged town of Wau, a major town in southwestern Sudan.

current meeting place is not in the Hispanic community. According to Hernandez, they are looking for a new location and are determined to continue.

Alberto Quintela, St. Paul, Minn., spoke for the Northern District Conference, which is wondering whether to work toward a multilingual congregation or toward separate English and Spanish congregations.

From the Western District Margaret Ediger, pastor at Comunidad de Esperanza in Dallas, Texas, reported that attendance is between 40 and 45, but only 14 are members. More are preparing for baptism. "We are tired and pressed, but the church is growing," she said.

Small churches in California are surviving with some difficulty, according to Tim Kliever of Paso Robles, Calif., who reported for the Pacific District Conference. The attendance at most churches stands between 12 and 25.

Rafael Peralta, Quakertown, Pa., brought good news from the Eastern District Conference. His congregation meets rent-free in a church building vacated by a Mennonite congregation that built a new building in the country. He said there are many Hispanic families moving into the area. The Comunidad de Amor in Philadelphia has 45 members, mostly from Colombia, who are considering purchasing a building. The Spanish Department of Grace Mennonite Church, Lansdale, Pa., has 52 active members.

Güete reported on Canadian churches, noting that the Iglesia Cristiana Latinoamericana Getzemani in Saskatoon currently needs a pastor. Seventy percent of the congregation are professionals, mostly from El Salvador.

Next year's meeting will likely be held in Santa Fe Springs, Calif.

Asia secretary sees reasons to celebrate

Newton, Kan. (GCMC)—Commission on Overseas Mission secretary for Asia John Sommer reports that the Taiwan churches became financially independent this year. "Five years ago we

agreed on a 20 percent reduction in our subsidy each year. Now they are planning next year's budget without any help from COM." He also says two churches in Taichung have constructed a 14-story building and a seven-story building that they partly rent out to residents and professionals. "They realize the tremendous value of the property," Sommer says.

In October Sommer met with representatives of the Fellowship of Mennonite Churches in Taiwan (FOMCIT), who requested that COM send Anabaptist theologians to participate in the struggle of being Anabaptist in a Chinese setting. FOMCIT also discussed their relationship to the Taiwanese church in Argentina. The question is whether the congregation in Buenos Aires should be treated as a base for mission or simply as another member of FOMCIT.

For COM the main agenda in Taiwan involves making adjustments to a smaller team of mission workers there. Only three years ago more than 30 missionaries worked in Taiwan. That number has diminished to 15, and within two years it will be down to five or six.

One reason for the decrease is that Mennonite Christian Hospital in Hualien shifted to local rather than missionary staff. Some veteran missionaries retired, and short-term personnel were not replaced.

Sommer and David Shenk, representative from Eastern Mennonite Board of Missions and Charities, have drafted a joint statement expressing solidarity with the churches of Hong Kong, which in 1997 will come under Chinese rule. "As we face the future there, it is important that the church remain a strong entity with active local leadership," Sommer says. "It is crucial that local people be the owners of the program and property."

Both COM and EMBMC have missionaries in training to go to Hong Kong. Two missionary families will begin language study there next year.

A Korean Mennonite church?

Sommer also reports an emerging Anabaptist group in Korea. The Mennonite Vocational School in Taegu, established in the 1950s by Mennonite Central Committee to educate and train orphans, has produced more than 700 graduates. "Some of the graduates continue to

express the feeling that a Mennonite church should be established in Korea," says Sommer.

"We want to help build a link with other Asian Mennonites. I think there is no question that there will be a Mennonite church planted in Korea," Sommer says. "We from the North American side will respond with encouragement." *Beth Hege, news service editor, General Conference Mennonite Church*

Mennonites coexist with Muslims in Indonesia

Semarang, Central Java (Meeting-house)—Introductions at a meeting of Muria Mennonite leaders at their headquarters here told me a lot about the culture I was in. Surnames are used only for official documents ("Do you know Mrs. Mary and Mr. John?" I was asked.)

"How old are you?" was usually the second question. I noticed that each man said he has "one wife." It was deliberate, someone explained, for this Muslim culture—85 percent of the

population—allows several wives (if the first wife grants permission). Converts to Christianity keep the wives they have, I was told.

Known as the Dutch East Indies until independence in 1945, this country of 13,000 islands has a population of over 180 million. Two-thirds of these live on the island of Java, which occupies only 7 percent of the land mass. The capital, Jakarta, has about 9 million people.

Although religious freedom is the official policy, Christians (about 10 percent) are at a disadvantage in this country. Muslim/Christian relations are good on the surface, one man observed, "but Muslims are bitter inside about converts who consider Jesus God." The government sends Muslims abroad to be educated for the best positions in the country.

About half of the 10,000-member Muria Synod (GKMI) are part of another minority because of their Chinese origins. The church was founded in 1920 by a Chinese couple and later joined the Mennonites. Chinese Indonesians changed their names in the 1960s and dropped their Chinese identity.

Within the group are highly successful business people with international connections. A rapidly growing, urbanized church, this synod

The coming of the new year has added significance for the General Conference Mennonite Church's Commission on Education, which is celebrating 110 years of publishing in 1991. COE will mark the event with an anniversary edition of the Faith and Life catalog and special promotions and programs in the fall from Faith and Life Press and Faith and Life Bookstores.

• • •

The plenary session of the World Council of Churches will take place Feb. 7-20 in Canberra, Australia. The overall theme, "Come, Holy Spirit, Renew the Whole Creation," has four subthemes: "Giver of life—sustain your creation," "Spirit of truth—set us free," "Spirit of unity—reconcile your people" and "Holy Spirit—transform and sanctify us."

Mennonites at the meeting will include Alle Hoekema, a delegate from the Algemene Doopsgezinde Sociëteit in the Netherlands, Daniel Geiser as a delegate and Birgit Foth as a youth delegate from the Vereinigung der Deutschen Mennonitengemeinden in Germany.

• • •

In 1989 the Ontario Women in Mission and other Mennonite women's groups in Ontario, with the assistance of Mennonite Central Committee, promoted an awareness of purchasing non-violent toys for children. In November 1990, Robinsons, a department-store chain in Ontario, published a Christmas Toy Policy that says in part, "We will no longer carry toys which we feel may promote violence or aggression in children." Meanwhile, the Center on War & the Child warns that stores are full of toys, especially for boys, that socialize children to view aggressive and often violent behavior as acceptable and even desirable. Nintendo, the current leader of toy sales in the United States, has warfare scenarios in over half of its most popular games and violent themes in 83 percent.



Jan Gleysteen

Philadelphia—Juggling balls handed from departing director Marcus Miller (left) to incoming director Galen Horst indicate the various tasks of the Germantown Mennonite Church Corporation. The corporation and Germantown Mennonite Congregation, pastored most recently by Rosie Epp, seek to be a Mennonite witness in this area of Philadelphia and be the keepers of the 300-year-old meetinghouse, a symbol of the gateway of Mennonitism into North America.



About 1,000 people gathered in Albany, Ore., in October 1990 to celebrate the seventh annual Oregon Fall Festival. The relief sale grossed over \$76,000 and after expenses sent nearly \$60,000 to Mennonite Central Committee.

● ● ●

The Center for Peace and Non-Violence in South Bend, Ind., placed an ad in the *South Bend Tribune* on Nov. 20, 1990, about the U.S.-Iraqi dispute. The peace center, which is sponsored by Mennonite and Brethren churches in the South Bend area, gathered 190 signatures and more than \$1,000 to pay for the ad. The statement urges "all parties involved to work both for a negotiated solution to the Arab-Israeli conflict and to lessen our dependence on oil as a source of energy."

● ● ●

Service Opportunities for Older People is a cooperative short-term service program administered by the Inter-Mennonite Council on Aging and Mennonite Board of Missions Service Ministries. Volunteers will pay most of their costs. The service locations, now numbering six, will make assignments and provide adequate accommodations.

encourages education and political involvement. Several shared their vision for a school that could prepare urgently needed Christian education teachers for the public schools. (Every student has to study one of the five recognized religions.)

The synod is also eager to establish relations with North American Mennonite churches.

The older Javanese Mennonite Synod (GITJ), with over 50,000 members, was begun by Dutch Mennonite missionaries in the 1800s. Based in Pati, Central Java, this synod is currently in turmoil over leadership and the ownership of its hospital. It has spawned another group, the JKI.

I visited the synod's seminary in Pati a few days before it was to receive full government accreditation for its four-year program. It currently has six faculty members and 111 students from the two synods and other groups.

The school's training of pastors and Christian education teachers is hampered by a shortage of books in Indonesian, said Drie Sutantyo Brotosudarmo, systematic theology professor and chair of the Javanese synod.

"We need books for our library," he emphasized, noting that 90 percent of the current holdings are in English.

Mennonite Central Committee has had programs in this country since 1948. Currently volunteers are located on the major islands of Java, Central Sulawesi and Irian Jaya. *Margaret Loewen Reimer, who visited southeast Asia Oct. 10-Nov. 3, 1990*

Pilot project flies in Seattle

Seattle (GCMC)—Around 50 people met at the Seattle Mennonite Church on the evening of Oct. 19, 1990, to address a big topic: money.

Three consultants were on hand to discuss stewardship, investments and estate planning.

"God owns everything," said Ray Frey, stewardship director for the General Conference Mennonite Church, "but Christians own their will." He said people need to manage their resources in a responsible way and that joy comes through giving. He also stressed the importance of managing time and talents.

Frey offered a model for teaching children to be good stewards of money by teaching them to save. "Most of us have some problems with delayed gratification," he said.

During discussion time one participant said, "When we choose to give when we don't have any money, we are forced to look at our needs versus our wants."

John Hess-Yoder, certified financial planner from Portland, Ore., and part-time Mennonite Mutual Aid representative, took the bulk of the evening to present a thoughtful, coherent formula for investments, savings and insurance. He gave particular attention to social investing and warned the group not to be hoodwinked by corporations that carry out irresponsible policies.

The GC stewardship office targeted Seattle Mennonite Church as a logical pilot congregation because many of its members are "thirtysomething."

Art DeHoogh, director of planned giving at Bethel College, North Newton, Kan., urged them to write wills. He discussed estate laws, living trusts and taxes.

Jim Driscoll, an attorney living in the Seattle area, agreed to draft wills for participants. Driscoll met with people in weeks following the seminar and donated the small amount he charged for his services to the Victim-Offender Reconciliation Program.

The pilot project received enthusiastic response: "I thought the seminar was very helpful," said Ron Classen.

Based on the success of the meeting in Seattle, more meetings are likely to follow in congregations throughout the United States.

Record

DEATHS

Arnold Bachmann died Sept. 12, 1990, in Germany. Under his leadership vital records of Galician Mennonite descendant dispersion have been preserved in print.

Elizabeth Polingaysi Qöyawayma White, around 100, died in early December 1990. A graduate of Bethel Academy, North Newton, Kan., in 1911, she taught in Hopi and Navajo schools for 31 years before retiring in 1954. The U.S. Department of the Interior gave her a bronze medal of commendation and an honor award for her outstanding teaching abilities. She was an early proponent of teaching English as a second language. Two of her books, *The Sun Girl* and *No Turning Back*, have been published. She is survived by one brother, Alfred Colton Sr., and his wife, Mayme, of Calimesa, Calif.

WORKERS

J. R. Burkholder, a writer and former professor at Goshen (Ind.) College and Associated Mennonite Biblical Seminaries (AMBS), Elkhart, Ind., will speak about "Mennonite Peace Commitment Since 1945" at the sixth Peace Theology Colloquium June 21-23 at Columbia Bible College, Clearbrook, B.C.

Stacey Funk, Bergthaler Church, MacGregor, Man., has begun a 10-1/2-month Service Adventure term in Nashville, Tenn., under Mennonite Board of Missions.

Irwin Harms, Moundridge, Kan., has been appointed to the Mennonite Disaster Service national board as the General Conference Mennonite Church representative.

Paula Johnson and **Gwen Stamm**, Scottdale, Pa.; **Marlene Kropf**, Elkhart, Ind.; and **Ken Nafziger**, Harrisonburg, Va., led the fourth annual Conference for Music and

Worship Leaders Jan. 4-6 at Laurelville Mennonite Church Center, Mount Pleasant, Pa.

James Juhnke, professor of history at Bethel College, North Newton, Kan., received the David H. Richert Distinguished Scholar Award Oct. 8, 1990, in recognition of his book *Vision, Doctrine, War: The Mennonite Experience in America, 1890-1930*.

George Kaufman, former missionary to Kenya, East Africa, began last fall as pastor at Zion Church, Bridgewater, S.D.

Doug and Jude Krehbiel, who make up the music duet Road Less Travelled, began Jan. 1 as one-fourth-time caretakers at Mirror Valley Retreat Center, White Pigeon, Mich. They will continue three-fourths-time with their music ministry.

C. René Padilla, Buenas Aires, Argentina, general secretary of Latin America Theological Fraternity and a Baptist pastor, is the guest professor during interterm this month at AMBS. He is teaching "Reading the Bible from the Underside."

Alice Parker will be the leader of a music workshop, "A Weekend on Congregational Singing with Alice Parker," at AMBS March 15-17.

Clare Schumm, Elkhart, Ind., part-time secretary for family life education for the Commission on Education, has resigned effective Jan. 31. He has accepted a pastoral counseling and family life position with the Yellow Creek Church, Goshen, Ind.

Ann Showalter, Oak Park (Ill.) Church, received the U.S. assistant secretary for health award Dec. 3, 1990, for "outstanding effort in the fight against AIDS." She works with the pastoral-care network for Acquired Immuno Deficiency Syndrome in the Chicago metropolitan area.

Rebecca Slough was ordained Sept. 30, 1990, at First Church, San Francisco.

Lue En Tsu was installed Oct. 14, 1990, as pastor at Yung An (Taiwan) Church.

Jane Weber has been appointed laser program coordinator at BroMenn Healthcare, Bloomington, Ill.

Shirley Yoder began Dec. 3, 1990, as vice president of human resources at Mennonite Mutual Aid, Goshen, Ind.

—compiled by Sharon Sommer

Christian Peacemaker Teams has announced an "emergency Sabbath," in which church members will not go to work on the first Monday after war breaks out in the Persian Gulf, should that happen. CPT encourages congregations to study events in the Middle East. On Jan. 13 people may pledge to take time from regular work in order to engage in some kind of non-violent direct action. "We inferred to the Iraqis that if the hostages were released, the way would be open for negotiations and that our people would struggle even harder for a peaceful solution," says CPT coordinator Gene Stoltzfus. "Instead the Iraqis have seen stalling from Washington, more troops and more stories of how war will lead to big body counts."

• • •

"When Jesus is shared among Muslims, some come to faith in spite of intense persecution," says David W. Shenk, overseas director for Eastern Mennonite Board of Missions in Salunga, Pa. Often, he says, Jesus reveals himself to Muslims through visions. He tells this story of a converted Muslim he met on a recent visit to the Middle East: "I was wounded in the Palestinian-Israeli war. I was dying in a hospital. On my death bed a man appeared to me who glowed with the brightness of the sun. The best way to describe him was pure love. He approached my bed and said to me, 'I love you and I will heal you.' Then he embraced me and kissed me on each cheek. I was cured. And I know who it was. There can be no mistaking him. He was Jesus the Messiah." Shenk says Western Christians often forget that there are significant minority Christian communities in most Arab countries. In Iraq, for example, about 8 percent of the 17 million population is Christian.



Funk



Juhnke



Schumm



Showalter



Slough



Yoder

Service with MCC
means offering
God's love in places
of pain, befriending
strangers, sharing
skills, learning to
appreciate wisdom
from other cultures.
Mostly it means
God's people--you--
in action.

!be
more
than a
spectator

■ If you want to be more than
a spectator apply to the MCC
office nearest you. Currently
MCC especially needs
people with college degrees
in agriculture, health care,
social services or education.



**Mennonite
Central
Committee**

**Mennonite Central
Committee and MCC U.S.**
21 South 12th Street
PO Box 500
Akron, PA 17501-0500
(717) 859-1151

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9
(204) 261-6381

Staff position available in
Commission on Education.

Secretary for family life education

Half-time position. Will consider
location other than Newton, Kan.
Application deadline: Jan. 21, 1991

For more information call or write
Norma J. Johnson, executive
secretary, COE, Box 347, Newton,
KS 67114, (316) 283-5100.

The Point Grey Fellowship,
meeting in the Menno Simons
Centre Chapel, Vancouver, invites
applications for the position of
half-time or possibly full-time
minister. The fellowship
emphasizes a congregational
model, has an inter-Mennonite
composition and focuses on a
ministry to post-secondary
students as well as to the local
community. Position open after
June 1.

Please apply in writing to Search
Committee, Point Grey Fellowship,
4000 W. 11th Ave., Vancouver, BC
V6T 2L3.

Covenant Mennonite Church,
Winkler, Man., invites applications
for a **half-time pastor** of church
with 44 members. Applicant
should have Anabaptist
orientation. Duties include some
preaching, teaching, outreach and
youth ministry.

Send resumé including references
to Search Committee, Box 29,
Winkler, MB R6W 4A4, (204) 325-
7575.

Are you lonely? Maybe
Crossroads can help you too.
Some of the couples who have met
their mates through us include a
nurse and a minister, a teacher and
a carpenter, and a widow and a
farmer. Other clients are meeting
friends who share their interests.
Some are still waiting to meet the
right one. Perhaps they are
looking for you. How will you
find out if you don't join?

For information write to
Crossroads, Box 32, North
Tonawanda, NY 14120.

Circulation secretaries: Doris Yoder, Box 347, Newton, KS 67114,
and Rose Retzlaff Klassen, 600 Shaftesbury Blvd., Winnipeg, MB
R3P 0M4. Business manager: Dietrich Rempel. Special editions
editors: Western District, Debbie Ratzlaff, Box 306, North Newton,
KS 67117; *Window to Mission*, Lois Deckert, Box 347, Newton, KS
67114; Associated Mennonite Biblical Seminaries, John Bender,
3003 Benham Ave., Elkhart, IN 46517.

Advisers: (Alberta) Henry and Erna Goerzen, Route 1, Didsbury,
AB T0M 0W0; (British Columbia) Amy Dueckman, 33247 Ravine,
Abbotsford, BC V2S 1V7; (Central District) Lynn Liechty, 666
Columbus St., Berne, IN 46711; (Eastern District) in process;
(Manitoba) in process; (Mennonite Conference of Eastern Canada)
Margot Fieguth, 99 Veronica Drive, Mississauga, ON L5G 2B1;
(Northern District) Winifred Wall, Box 67, Freeman, SD 57029;
(Pacific District) Clare Ann Ruth-Heffebower, 3198 E. Menlo Ave.,
Fresno, CA 93710; (Saskatchewan) Viola Ediger, 125 Rawlinson
Bay, Regina, SK S4S 6M8; (Western District) Leland Harder, Box
363, North Newton, KS 67117.

The Mennonite is available on cassette tape for \$30 (U.S.) per year.
The past 15 years of *The Mennonite* are also available on microfilm
at the Manz Library, Bethel College, North Newton, KS 67117, and
from University Microfilms International, 300 N. Zeeb Road, Ann
Arbor, MI 48106

Circulation: 10,571

DOES HE KNOW WHAT HE'S IN FOR?

It would be great if he did. But you can bet he didn't.



Real War Stories Comic Book. An excit-
ing, direct and effective way to bring the
facts about war to young people. **\$2.00
each; write for quantity discount prices**
Choice or Chance video/slides. Power-
ful images ask questions anyone should
ask before enlisting. **Write for price list.**
Youth & Militarism Directory 1990. A na-
tionwide listing of over 300 counselors
and activists. **\$5.00**

Delayed Entry Program Self-Help Guide.
Thirty page booklet for young people
seeking release from the military's DEP
program. **\$3.00**
**Facts About the Military: A Guide for
Speaking in the Schools.** The best guide
to doing programs to help students
understand the facts about military
service. **\$11.00**

If you are seriously thinking about enlisting in the armed forces or want to help
someone who is—we offer the finest resources available. Developed by veterans and
peace activists nationwide, these resources sort out fact from fantasy. They shed light on
the laws, the facts, and real-life stories that show what military life and war are all about.
They detail organizing methods you can count on.

"When I was 18 years old... I wish there was someone who thought enough of me to sit down and say 'Do you
know what war is all about?'"

—A Vietnam veteran speaks in *Choice or Chance*

To order contact: CCCO 2208 South St., Philadelphia, PA 19146 (215) 545-4626.
Make checks payable to CCCO.

BOOKS

What to do about poverty

Global Poverty and Personal Responsibility by Elizabeth Morgan and others (Paulist Press, 1989, 190 pages)

Reviewed by Carl Kreider, 1121 S. Eighth St., Goshen, IN 46526

In recent years many books have been written on the distressing problems of global poverty, and usually they provide a more complete picture than this new one by Elizabeth Morgan and her associates. But seldom do the books come to grips with what the individual can do about the problem, and the few books that attempt to do so are not filled with as many creative ideas as this one.

The book is divided into three parts. The first part examines the theories of individual moral behavior. It declares that justice for the poor is a cross-cultural ethical mandate and asks the reader to become self-reflective about our methods of making ethical decisions.

The second part is a description of the various facets of world poverty. Most of the attention is devoted to poverty in the Third World, but the final chapter in this section brings the problem home to the domestic scene as well. Causes of Third World poverty include the effects of colonialism, geography, climate and the population explosion. The poor countries have addressed their problems through their request for a New International Economic Order; the rich countries have responded with individual, national and international aid programs. The authors' discussion of these problems would have been improved if they had been based on more recent research. Many of the books quoted were published in the 1970s or earlier. The authors have given us a primer on economic development, but research in the field is proceeding so rapidly that the results of recent research

should be used even for a primer.

The third section, "Strategies for a Sustained Response," is in my opinion by far the most useful part of this book. The work of intergovernmental organizations such as the United Nations, the World Bank and the International Monetary Fund are described. The work of private voluntary agencies such as Mennonite Central Committee is also mentioned. But Christian responsibility is individual as well, and many good suggestions for making it more effective are offered. The reader has been prepared for this section by "Discussion Questions and Activities" at the end of each chapter of all three sections.

I recommend this book for use in Sunday school classes or other small group settings. Ideally it should be used by small groups within a church—people who have made commitments to each other to consider ways their own lifestyles can be not a part of the problem of global poverty but an integral part of the solution.

Poor in spirit

Steps to Hope by Joyce M. Shutt (*Herald Press, 1990, 128 pages*)

Reviewed by Steven G. Schmidt, 504 W. 11th, Newton, KS 67114

Christian homes—even good Mennonite homes—can hold great pain. Children of Christians can become addicted to alcohol and other drugs and get into heart-wrenching difficulty. Shutt writes, "The tragedy isn't that Christians have problems. The tragedy is our reluctance to get help."

Is it possible for a pain-filled home to be healed? Is it possible to find shalom? No...unless we receive and follow Jesus' teaching regarding being "poor in spirit." Genuine humility leads to abandoning self-reliance and reaching for resources beyond ourselves: to God and others.

Does that sound like the Beatitudes? Does it sound like the Twelve Steps of Alcoholics Anonymous?

"Once I began using the insights the Twelve Step Program was giving me, our chaotic pain-filled home situation started to change," Shutt writes.

This book is an insightful meditational aide to deepening one's use of the Beatitudes. It couples the

Beatitudes with the Twelve Steps. Anyone familiar with the Twelve Steps has long since recognized their biblical rootedness. Shutt makes it explicit and provides us with wisdom forged from the trauma and learnings from her family experience and her faith. This is a book of encouragement for any family in pain. It is a book for growth, even if you are not in pain at the moment.

Minister to the broken

Jean Vanier & L'Arche: A Communion of Love by Kathryn Spink (*Crossroad, 1990, 211 pages*)

Arthur P. Boers 477 Lincoln Road, Windsor, ON N8Y 2G6

L'Arche is a network of communities for mentally handicapped people. There the handicapped and their assistants seek to live together according to the Beatitudes.

One founder of this extraordinary endeavor is Jean Vanier, the son of a Canadian governor general. Vanier gave up the power, prestige and fame of his family to serve those who are often most disdained in our society. He did this from his Christian convictions as a Roman Catholic. There are now L'Arche communities around the world.

Vanier believes that God calls us to listen to the broken, the rejected, the oppressed and the hurting. "Jean Vanier had heard... 'the primal cry of people with handicaps,' a cry which expresses in their very flesh a yearning for friendship combined with a sense of being unworthy and the doubt that anyone could ever want them." Such rejected people cry out for love and acceptance. Through them God speaks to us in special ways.

Although Vanier has written many books, his writing is difficult to read. Kathryn Spink, a British biographer, comes to our rescue by telling us of Vanier's life, his thought and the history of L'Arche. This is informed and inspired by a rich spirituality. This was not just full of facts. I sensed that Spink (who visited L'Arche communities around the world) had lived and prayed with her subjects.

Vanier is worth getting to know. Reflecting on his life, he says, "It is one of the advantages of getting older that you can see how everything had meaning. You think everything is

your choice, but it's not. Gradually there is the discovery of being chosen, of being shaped in order to be an instrument."

Vanier faces grim realities that many of us would rather avoid. As he got to know handicapped people, he says, "I began to discover a world of immense suffering." He knows how to minister in situations of pain. In that way we can all learn from l'Arche. (Many of the handicapped who came to l'Arche had previously been isolated and institutionalized. Often it was in l'Arche that they learned for the first time that they were loved.)

Jean Vanier is a prophet: "What people do to people in prison and what people do to people with handicaps is a measure in fact of what society is, of how hard and broken it is...."

This is a good history of l'Arche as well as its understanding of ministry. It also chronicles some of the problems that any community or Christian ministry runs into.

While Vanier is of a different Christian tradition, he often sounds like an Anabaptist: "The greatest seduction is power, whatever type of power: speaking on television, writing books, having books written about one, even being powerful to do good, the seduction of leaving the poor to talk about them. The only real answer is to be powerless, so that the power of God can go through us. We must keep always in our mind that to be with the poor is our greatest strength. It seems so little just to be with them, yet it's through the littleness that the power of God is manifest. So truth comes daily as we discover the holiness of our people."

FILMS

Break down the walls

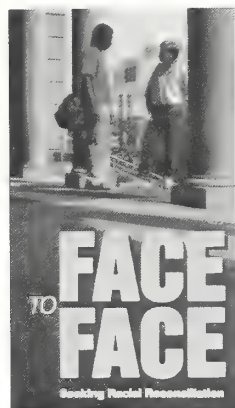
Face to Face: Seeking Racial Reconciliation (InterVarsity Christian Fellowship, 1990)

Reviewed by Gordon Houser, assistant editor

This 30-minute video produced by 2100 Productions makes a clear case for Christians to go against the grain of North American society (particularly U.S. society) and actively seek racial reconciliation.

It uses no gimmicks or fancy pro-

duction techniques. Instead the film builds its case through interviews with people, most of them college students, who have experienced racial prejudice.



Minority students offer dispassionate accounts of sometimes subtle exclusion.

On the other hand, white students confess their prejudicial attitudes and their struggle to come to grips with how their position in society affects others.

These are all Christians talking about discrimination by other Christians. The biblical text that serves as the theme for this piece is Ephesians 2:14-16, which declares that Christ "broke down the wall" of separation. It uses other biblical texts as well.

Yet *Face to Face* refrains from being preachy. It uses stories of failure as well as success to make its point. It calls for facing our prejudice, our differences and building cross-cultural relationships that are honest.

It is an excellent resource for small groups, one that is particularly needed in our churches, where racial segregation is scandalously great.

Resources

BOOKS

Books and other material available on Islam are **God Is One: the Way of Islam** by R. Marston Speight, and its study guide, **One God, Two Faiths: Study Guide to the World of Islam** by Sarah Klos (Friendship Press, 1989, \$5.95 and \$4.95); **Christian-Muslim Relations: an Introduction for Christians in the United States** by R. Marston Speight (Office on Christian-Muslim Relations, 77 Sherman St., Hartford, CT 60105); and **The Call of the Minaret** by Kenneth Cragg

(Orbis Books, 1985, \$14.95)

Study materials for small groups or individuals on the Persian Gulf crisis are now available from Mennonite Central Committee, Box 500, Akron, PA 17501-0500. Suggested donation is \$3 for the basic packet and \$5 for the leader's packet. Included are study questions and articles, worship aids and a bibliography related to the crisis.

Overcoming the Dominion of Darkness by Gary D. Kinnaman (Chosen Books, 1990, \$7.95) shows how to recognize, resist and defeat the powers of darkness.

Touching the Heart of God, edited by Leonard E. LeSourd (Chosen Books, 1990, \$8.95) is for those who desire to make the Christian discipline of prayer a greater part of their spiritual walk.

A set of three brochures on the environment gives practical suggestions on care for the earth. **"Taking Steps: To Care for God's Creation"** describes the Christian mandate to care for the earth and lists practical suggestions for action.

"Seven Reasons to Stop Using Styrofoam" explains why the use of Styrofoam should be avoided. **"Is Cleaning Your House Polluting the Earth?"** suggests alternatives to dangerous household cleansers. They are free from all MCC offices, including MCC headquarters, Box 500, Akron, PA 17501-0500, and MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9.

Sam Martin Went to Prison: The Story of Conscientious Objection and Canadian Military Service by William Janzen and Frances Greaser (Kindred Press, 1990, \$4.50, \$4.95 in Canada) tells the story of Sam Martin, who chose to spend time in prison rather than be untrue to his convictions. It also speaks to the issue of conscientious objection and its effect on people.

The Deserter by Robert Koch (Herald Press, 1990, \$7.95, \$9.95 in Canada) is for adults and youth interested in the Civil War, Mennonites, non-resistance and romance. Joseph King, the deserter, had enlisted with the Union forces in 1862 and is confronted with the teachings of his Mennonite father about Jesus' way of non-resistance.

The Spring 1990 issue of **Conciliation Quarterly**, published by MCC, is on "Responding to Prejudice."

—compiled by Gordon Houser

01 0022 031 341
 LIBRARY
 ASSOC MENNON BIBLICAL SEM
 3003 BENHAM AVE
 ELKHART IN 46517

Editorial

Jesus taught us a radical truth about power

I am indebted to David M. Neufeld, Whitewater (Man.) Mennonite Church, for the story that follows. He retold it while reflecting on working for Mennonite Central Committee in Lesotho, southern Africa, where he and his wife, Magdalene Andres, have been surrounded by some of the world's injustice.

Once upon a time a young woman became pregnant. To protect the reputation and career of the father, the couple agreed on a plan. They told their fellow villagers that it was the monk living just outside the village who had fathered the baby. The villagers angrily went to the monk, accusing him. They insisted that he take responsibility for the child. The monk agreed. For the next 10 years he supported the child. Finally the father and mother could no longer live without publicly telling the truth about their child. When they did this, the villagers went again to the monk. This time they asked him for pardon. They also wanted to know why the monk had agreed to bear this injustice for 10 years.

God's last word: David went on to reflect on his response to injustice, so acute in southern Africa. He confessed his own inclination to refuse to bear the slightest injustice. He described some of the long suffering of oppressed people he has learned to know in Lesotho.

Yes, we need to right the wrongs of the world. Sometimes, as Jesus also did, we can do that with well-chosen words and in immediate, direct response. (See, for example, Matthew 6:1-6 and John 8.)

But at other crucial times, principally as seen in Jesus' giving up his life, we are taught by Jesus that we can simply bear in our bodies the long loneliness of accepted pain. We are able to do this (sometimes even with joy) because we know who holds the final outcome. We are enabled to shoulder unexpressed truth and wait (seemingly powerlessly) for others to realize the truth. Like Jesus, like the monk, we eventually have the last word in such cases, whether in this life or the next.

What kept that monk sane (and economically solvent) for 10 years? Why didn't he immediately go after the truth? What would have been the couple's response if the truth had been forced out of them? Who would have believed whom? What would that child's first 10 years have been like?

Why didn't Jesus deny the false accusations made against him at his trial? Why did he act so powerless? What would be the Christian message to the world if Jesus had taken power into his own hands at that point—as he certainly was able to do? Would there have been a resurrection if Jesus had taken over at his trial?

Unlikely strength: What makes us believe that God will be triumphant? Is it God's power that convinces us? The coming of Jesus, God incarnate, as a vulnerable baby, persuades us otherwise.

What keeps justice movements alive against attempts to destroy them? What gives a few unknown Innu in Labrador the energy to continue to buck a mammoth military-industrial complex? What prompts them to walk onto runways to protest screaming, disrupting army jets?

What has given Palestinian children the will these past three years to protest Israeli occupation? (The Palestine Human Rights Information Center estimates that between 50,000 and 63,000 children have been injured in the Intifada; 218 have been killed.)

What gave black South African schoolchildren (especially in 1976) the strength to say no to being forced to learn in a language not their own? What do those 600 deaths (on Soweto Day, June 16, 1976) mean, the first of which was 13-year-old Hector Peterson?

What will it take for parents to persuade the powers that their young adult children were not created to be slaughtered in war? At press time (Dec. 20) estimates are that 500,000 young people may "strike" Iraq on or after Jan. 15.

I believe that at least a partial answer to all these questions is powerlessness. The voice of the powerless is all that ultimately changes people. The loving justice of our long suffering God is what converts us and redeems our sin. But oh Lord, how long? How long must we wait? How long must the whole creation groan, and we ourselves, while we wait for your redemption (Romans 8:22-25)? *Muriel T. Stackley*

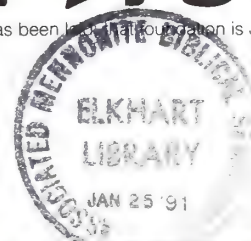
Inside

My heart at Ruth's feet
26 ways to make church
accessible
Guilt is not Jesus' way

THE Mennonite

For no one can lay any foundation other than the one that has been laid. That foundation is Jesus Christ.

106:2
JANUARY 22, 1991



*Listen.
Encourage.
Confront.
Love.*

(See pages 27-29.)



In this issue Doug Wiebe, Richmond Hill, Ont.; Marion Stroud, Wadsworth, Ohio; Donna Lehman, Fort Wayne, Ind.; and Irene Ewert Wiebe, Saskatoon, help sharpen our thinking about disability. They speak with authority, from experience, from the heart.

We are all differently abled. When we look at each other, we are also looking into mirrors. As Irene says, disabilities would indeed make life intolerable, were it not for God's clear word, to the apostle Paul and to us: "My grace is sufficient for you" (2 Corinthians 12:9).

Freely clip and copy this magazine for

timely items for your church bulletins and newsletters. All we ask is a credit line at the end of each piece: "From *The Mennonite*."

Copies of our 1990 index are still available. Send a self-addressed business envelope to Box 347, Newton, KS 67114-0347.

The next issue of *The Mennonite*, dated Feb. 12, will include a forum on homosexuality. mts



Contents

Editor
Muriel T. Stackley

Assistant editor
Gordon Houser

Editorial assistant
Sharon Sommer

Art director
John Hiebert

Editorial offices
722 Main St., Box 347,
Newton, KS 67114, (316) 283-5100

The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

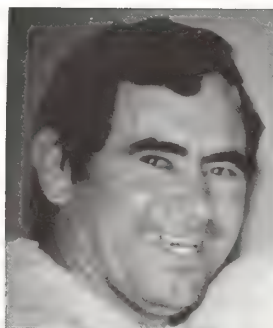
The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: one year, \$20 U.S., \$23 Canada; two years, \$35 U.S., \$41 Canada; three years, \$48 U.S., \$56 Canada. Outside North America add \$24 U.S. per year to U.S. rate for surface mail, \$55.20 U.S. for airmail. Single copies: \$2 U.S. Five or more: \$1 U.S. each. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114. ©1991



30



35



37

27 My heart at Ruth's feet

28 Make your church a port of entry for elderly disabled adults

30 Movie theater turns into Mennonite meetinghouse

32 Diagnosis: Parkinson's

35 Guilt is not Jesus' way

36 News

- A new name for new evangelistic thrust in Mexico City
- Business heads talk about lifestyle, future
- Record

46 Reviews

48 Keep this in sight, in mind

Cover: William "Butch" Anderson (left) and Sheena Phinnissee are resident and instructor, respectively, at a group home of the Indian Creek Foundation, Harleysville, Pa. The Eastern District Conference of the General Conference is a supporter. The photo is by Marilyn Nolt.

My heart at Ruth's feet

Doug Wiebe

Ruth is the meanest, most spiteful, abusive, lustful, the kindest, most nurturing, playful, loving and beautiful 31-year-old woman I know. She's all these things because she's almost completely honest in everything she does. This honesty makes her the most exhilarating and the most difficult person I have ever lived with.

I live in a house with three mentally handicapped people. Ruth is one of them. They are the core members of our house, who say hello and goodbye to the hundreds of assistants they will live with during their lifetimes. They have welcomed me and two other helpers into their lives. With nine other houses, we form our local L'Arche community.

L'Arche began as a movement in 1964 in France when Jean Vanier invited two mentally handicapped men to live with him. It has blossomed into an international federation of more than 90 communities.

In each of these communities assistants live with mentally handicapped men and women. They learn that love, rather than "assistance" binds community together, that "mentally handicapped" is a relative phrase and that God speaks in a special way through the poverty of those we define as having mental handicaps.

Tongue, fists, teeth: When Jesus saw Nathanael he said, "Here is truly an Israelite in whom there is no deceit" (John 1:47). Jesus could well say the same of Ruth. There is nothing fake about her. She lashes out with her tongue, fists, teeth and feet. Her entire being cries: I'm angry. I'm hurt. I want to hurt you. Leave me alone. Help me.

Ruth scares herself when she's angry because she knows she's out of control. She scares me when she's angry because I'm afraid I'll lose control of my anger.

But when Ruth loves, her eyes glow. Her entire being radiates love and caring. She's as out of control when

she's loving as when she's angry. It's wonderful to see her like this, but it's sometimes as difficult to be loved by her as it is to face her anger because her love demands a response from me that is equally honest.

I don't know how to be that honest. I'm inclined to diffuse my anger and to express love only in "safe" relationships. Of course, I still get angry, and I love many people deeply, but I often do not acknowledge these feelings because of my fear of the consequences of their expression.

Ruth does not allow such self-deception. I cannot hide my anger and love because she often knows what I feel before I do. If she doesn't know, she knows how to push until I cannot help saying in one way or another, I'm angry or, I love you. I can't fake anything because she senses the deception. When she loses her sense of limits, neither of us knows our place with each other, and the relationship deteriorates.

The only way to be in relationship with Ruth is to be "without deceit," not an easy assignment. It's risky to say, "I love you" and, "I'm angry with you" with all my heart. When I do, I've laid my heart at Ruth's feet and run the risk that it will be trampled on. The trampling often begins the next morning when she's angry again. But in the evening, when she gently lays her heart at my feet, rather than throwing it there, I have to lay my heart at her feet as well.

It's not an easy thing to receive, experience in myself and express intense anger and intense love almost every day. But I try my best to do it because Ruth is my most excellent teacher, and I do love her.



Doug Wiebe's address is 11339 Yonge St., Richmond Hill, ON L4C 4X7.

I can't fake anything because she senses the deception.

Make your church a port of entry for elderly disabled adults

Marion Stroud

I loved it when my young friend at church got pregnant and we had a shower for her," grandmotherly Lottie says. "She brought the baby to church and let me hold it. That was the first time in my life I ever held a little baby."

Lottie spent many decades as a resident at a state institution for the mentally handicapped in Ohio. For the past five years she has lived in a group home and attended a day program for elderly clients. She knits booties and sweaters for her "adopted" grandchildren.

Churches are among the few community agencies in Ohio serving mentally handicapped and developmentally disabled older adults. Transportation for church attendance varies. Some churches have a van for everyone from a group home to ride together. Some people have a friend from the church who picks them up for services and social events. A number of the older adults I interviewed pointed out religious pictures, Bibles and certificates which had been given by church friends.

For a study of the life status of older adults with mental retardation I interviewed 25 people—17 women, eight men—in four different settings to find out how churches were meeting the faith and socialization needs of these members. All lived in group homes or monitored apartments and all were enrolled in either sheltered employment or senior activity programs provided by the county boards where they lived.

Appropriate to love: Lottie and four other women said they liked to work in the church nursery or be around the little children because this was a new experience. One said that she liked to feed the babies and change diapers. None had ever married or had children. "But I did have a fellow sweet on me when I was younger," said one woman.

Marriage had always been considered out of the question for them. They felt deprived of caring relationships. One man wished he could

spend time with the children but added, "Of course, that is not appropriate for a man to do."

Almost everyone liked the sermons. What were the sermons about? "Oh, God and Jesus and stuff like that." Many mentioned liking the minister and feeling liked. Did they talk to others after church? Most said they really did not talk to anyone except the preacher, who always seemed interested in them.

Several had friends in the congregation. "Do you ever talk to them when you are not in church?" Usually the answer was, "Yes, I call them sometimes." None reported that members of the congregation phoned or visited them except for telling of meetings or calling on them in the hospital. Those who had received such visits were moved that someone from their church cared enough to visit or send cards.

All except one said, "I pray almost everyday" or, "I pray when I feel bad or when I hear about someone who is sick." One said, "I was in the hospital having a serious operation and they did not know if I would live, but I prayed, and everyone at church prayed for me, and God put his wings around me (gestures a hug) and I was safe."

Four younger women eagerly "told"



Indian Creek Foundation

Facilitate a support group: *Members of Faith and Light, a group of people from Harleysville, Pa., who have developmental disabilities, join their families and friends. Last summer 10 of them traveled to Winnipeg to attend "Celebrating Differences," the first international Mennonite retreat on disability.*

me about themselves and about church. They were almost non-verbal, but they made "praying hands" and they said, "Jesus" and "Bible." For me that represents the essence of faith.

Jesus loves me: A few seemed involved with music in worship. What was their favorite hymn? Many said, "Jesus Loves Me, This I Know." They spoke appreciatively of choirs and organs but were less enthusiastic about hymn singing. Several said they could not read either the words or the music, so they just tried to make

sounds like singing. Choruses were popular with those who could not read music. As one man left the interview I heard him singing, "I've got the joy, joy, joy, joy down in my heart."

No transportation: Getting to church was a major problem for many of those I talked to. Family members, usually sisters, took some of them to church. Several others were picked up by church members who were valued friends. Many rode the group-home vans, which dropped them off at the church of their choice. Buses from the

same church picked up two men who live miles apart.

One younger man heard us talking and came over to tell about his job as a volunteer on the wheelchair bus for a large Baptist church. He said they called him and asked him to serve. His father takes him to the bus garage early so that he can ride along and "watch over" disabled people. He also likes to stay and help them in Sunday school. (He was one of only two who have been given jobs to do in church.)

People told me, "You must interview Tom. He is the most religious." A good-looking, happy man, Tom was just under 50. His language was more advanced than the others I had interviewed, so I was surprised to hear him say that he spent over 20 years at the institution and had left only 10 years earlier. Tom attended a Roman Catholic school until he was asked to leave because of anti-social behavior. His ambition is to become a lay brother and to work with mentally handicapped people because he understands them and wants to help them. He has been trained as a "Eucharist minister" and given that role in his church. He participates in the distribution of Holy Communion, assisting the parish priest. Tom takes this seriously and feels that he has a vocation. He would like to establish a mission house for mentally handicapped men.

Once I asked my subjects what they liked about church. Lottie said, "I love to watch the little children stand up in front and shake their little tangerines." Who doesn't?



Marion Stroud is a member of the Mennonite Developmental Disabilities Services board and a member of First Mennonite Church, Wadsworth, OH 44281.

26 ways to make your church accessible

- Have those with developmental disabilities help lead in worship.
- Invite them to be ushers.
- Shorten some pews in the sanctuary so that wheelchairs do not have to stick out.
- Make the church physically accessible. Make restrooms accessible.
- Visit at home.
- Provide hearing aids.
- Have well-marked handicapped parking spaces.
- Get extra Sunday school help for any needed individual attention when mainstreaming is desirable.
- Be there to help; bring in meals during crisis times.
- Celebrate accomplishments.
- Act normal.
- Refrain from sheltering.
- Ask developmentally disabled people for advice on accessibility. (After all, they are the experts.)
- Hug.
- Include developmentally disabled people in presenting programs.
- Encourage participation in many settings.
- Have a worship service with a developmentally disabled emphasis, a "disabilities awareness" Sunday.
- Include news about developmental disabilities in the church bulletins and newsletters.
- Bring a Sunday school class to the home of a disabled person.
- Provide transportation.
- Listen.
- Provide awareness training.
- Ask caretakers how it is with them. Offer respite to caretakers.
- Consider special sports events.
- Confront the problems.
- Love the people.

Movie theater turns into Mennonite meetinghouse

Beth Hege



The sacred from the profane:
the new home of Seattle Mennonite Church

Beth Hege

Coming soon: Seattle Mennonite Church," reads the marquee on the Lake City movie theater. The congregation purchased and will renovate the building with a loan from Church Extension Services, a program of the General Conference Mennonite Church. Once again, this church will create the sacred from the profane.

Angle Lake Shore Club, a community center and dance hall, was the first home for Seattle Mennonite Church back in 1968, when the fellowship outgrew its house-church status. Since then the church has met at two other locations: the University Friends Center and the Woodland Park Presbyterian Church.

But those places did not have such unique features as a turnstile, three sets of glass doors or a concession stand.

"We tried to get them to throw in the popcorn machine as part of the deal, but they took it out," quipped pastor Steve Ratzlaff, describing the transfer of ownership.

Inside, hundreds of cushy theater chairs press together at the front of the theater, put there by church members who spent half a day painstakingly unbolting the seats from the floor. The floor reveals the habits of previous audiences: dried-up pools of spilled soft drinks, stale Milk Duds, discarded cigarette packages. A crumpled flier advertises the last rock concert that was held there. The space is cavernous: deep and dark with a distant ceiling and long, curved walls.

New walls will provide room for Sunday school classes, an office, maybe a library. The congregation currently meets in a Presbyterian church, and the move to the theater is

some months away. But the move is inevitable as the church seeks to make room for its burgeoning membership.

Membership rolls list about 160, but that does not include children, who account for 100 more. At a recent Sunday morning service, graduate student Linda Shadoin advised a visitor, "Half the congregation is younger than 5, and they all leave for children's church, so it doesn't really matter where you sit."

Only two of the 10 founders, Darryl and Linda Graber, remain in the congregation. Linda remembers the beginnings of the church. "It was kind of like a Bible study at first. Often we had our meals together." When their numbers grew, they decided to buy the Angle Lake Shore Club for \$15,000 and paid an additional \$75 for a piano, chairs, dishes and other furnishings in the building.

She laughed, remembering the chore of tearing down "tacky, colored lights and bits of crepe paper. We had wonderful turnouts for workdays, and we always had a wiener roast or breakfast together."

Milton Harder soon joined the congregation as pastor, and by 1970 the church was able to sponsor a Mennonite Voluntary Service unit, which brought even more people into the fellowship.

As the Vietnam War trudged into the '70s, Seattle Mennonite Church attracted university students and peace activists. "We decided we had to be a peace church, not another community church. We placed emphasis on our Mennonite values," said Linda. They continued meeting at Angle Lake until 1983, when they agreed to share space with a Quaker fellowship in the university district.



Attracting 'cookbook Mennonites': *Seattle Mennonite pastor Steve Ratzlaff*

Ken Kraybill remembered the move to the city as a significant step in gaining diversity in the church. "Initially we were an enclave of ethnic Mennonites who sought refuge together," he said. Now only 40 percent of the congregation is "ethnic" Mennonite.

Andrew and Sue Wade call themselves "cookbook Mennonites." Andrew came from an Episcopal background, and Sue was Presbyterian. "The first few years we were married we were wanting a simpler lifestyle but did not find that emphasis in the churches we attended," Andrew said. "Then we read the *More with Less Cookbook* and thought, 'This is great. We need to check this out.'"

"One Saturday Andy's best friend got married in this sanctuary," said Sue. "We said, 'This is it. This is

where the Mennonites meet,' and the next day we came. It felt like home, so we stayed."

"There is more than one cookbook story in this church," Kraybill said. "People come for many reasons. Some learn about us through Mennonite Central Committee self-help festivals or the emphasis on environment and peace and justice issues."

"What struck us was the number of people with professional degrees who chose to work in service instead of making a lot of money. I really appreciate the emphasis on the spiritual aspect of service," said Andrew, who only recently returned from Taiwan, where he and Sue served for two years as missionaries for the Commission on Overseas Mission of the General Conference Mennonite Church.

"It is a creative group of people," said Graber. "The people care for one another. That kind of thing is so normal for me, but it is not always found in other churches."

A tradition of presenting every family a quilt upon the birth of the first child is one example of this caring attitude. They give gifts to those who move away from the community. They spend every first Sunday of Advent together making wreaths, singing carols and baking cookies at the church. In the sanctuary a huge banner displays the contributions of each family who designed a square patch for it.

"In many ways we are a patchwork quilt here in Seattle," Kraybill said. "The banner is a symbolic view of our congregation. There are still some empty spaces to be filled in."

Ultimately, the need for space prompted the church to buy the large theater. All decisions are made by consensus, "which can make buying a piano difficult," noted Andrew. Processing the decision to buy the theater took nearly three years.

Now the renovation will begin: scraping floors, scrubbing walls, building classrooms. And, of course, removing the foreboding "We reserve the right to refuse service to anyone" sign from the box office.



Beth Hege is editor of News Service for the General Conference Mennonite Church.

Diagnosis: Parkinson's

Donna Lehman

Those words on the neurologist's invoice stunned me. The paper I held shook.

I allowed the paper to move. For two months I had wrestled with the possibility of this diagnosis. Could I reach a point of acceptance? How would family and acquaintances react to my news?

Two months earlier I had noticed symptoms and hoped they would disappear. They did not. Computer keys seemed to be sticking. Cleaning them didn't improve the touch. I didn't know that the reason was stiffness in my hands. Going down stairs or bending over occasionally would cause a balance problem. Suddenly I would be lying on the floor.

Then my hand began to shake. I quit trying to read the newspaper when it jiggled. My fork shook when I ate. Resting it on the plate while chewing food prevented it from clattering on the dish. Family and friends told me to get a check up.

The doctor examined me and asked questions. Then he said, "This is not good news. I've been observing you

and face the future? What should I pray?

A nurse poked her head in the room. "Keep your chin up," she advised. "I know this is a terrible shock."

That evening my husband tried to cheer me. He suggested eating dinner at a restaurant. I accepted the invitation, even though my stomach felt as if it were full of rocks.

During the next two months I wondered why the doctor was so positive in his diagnosis. What tremor did he note? As I fixed my hair, I observed myself in the mirror. My whole arm was moving.

Later I read that Parkinson's disease begins on one side and progresses to the other side, or in some cases never goes that far. Problems were then with my right side.

How would this disease affect quality of life? Still grieving my father's death a few months earlier, I expected to live many more years. I would soon celebrate my 50th birthday.

A cool breeze: On Christmas Eve I was participating in a candlelight service at church. The person on my left passed me the microphone. While holding the paper with my right hand and the microphone in my left hand, I began reading a poem. My hand shook so that the words on the paper became a blur. If I were to stop reading or to switch the paper to the other hand, the continuity of reading would be broken. The person to my right noticed the problem, reached up and held onto the paper, steadying it. Her sensitivity was as soothing as a cool breeze in summer. The other worshipers never sensed anything unusual.

I had to sort out other people's reactions. One friend said, "You must pray that you don't have Parkinson's disease." My aunt said, "I keep hoping it's like a bad dream. We'll wake up and find it's not true."

I would not choose to have Parkinson's, but I decided it was important to accept the diagnosis. That was Job's prayer. This prayer was tough. I appreciated the prayer support of others.

I realized that God never promises an easy life. Nor does God heal all disease. Fran Heppner wrote in *The Mennonite* concerning her diagnosis of cancer, "I wouldn't wish my medical prognosis on anyone, including myself, but sometimes, once you have done all you reasonably can to resolve a difficult situation, it can be reframed as a teacher to lead you to an enriched life" (Feb. 13, 1990, issue).

The same week that I went to the neurologist and got my diagnosis our Bible study group was studying Abram. In Genesis 15:1 the Lord says to him, "Do not be afraid, Abram. I am your shield...." Abram has just won a battle, and he is apprehensive of attack from enemies. So God reveals himself as a shield, giving Abram security, and helps him overcome fear. This verse gave me a positive outlook to the diagnosis.

Two new people came to our Bible study the next week. The leader asked, "How did you apply last week's lesson to your daily life?"

I said, "Last week the neurologist confirmed my family doctor's diagnosis of early stages of Parkinson's disease. I drew strength from the lesson of the shield that God protects and aids us in facing each day."

After the lesson, the new woman, Barbara Knost, said to me, "I'm the facilitator for the Parkinson's disease support group in Fort Wayne. Would you like to attend our meetings?"

My heart leaped. Out of 168,118 people in the city of Fort Wayne, out of approximately 100 people in our Bible study, and 12 in our group, God placed this stranger beside me. I shivered. This time the movement was not caused by a tremor.

For information on Parkinson's disease support groups, call 1-800-223-2732.

• • • • •
A nurse poked her head in the room. "I know this is a terrible shock."

• • • • •
as we talked. I see a tremor in your body. You have the symptoms of Parkinson's disease. A neurologist will need to confirm this and give treatment." He continued, "I hope for your sake the neurologist will tell you something different. I doubt he will. I feel 100 percent sure."

Hearing those words, I wilted like old flowers. He also said, "People do not die from Parkinson's disease, but it does affect longevity." I did not want to think about death.

The doctor left. I lingered on the chair as though I were glued to it. How could this be happening? How could I gain courage to walk outside



Donna Lehman is a member of Maplewood Mennonite Church, 4129 Maplecrest Road, Fort Wayne, IN 46815.

Let us be better people

On Sept. 21, 1991, my husband and I attended the exhibit of the *Martyrs' Mirror* at Kauffman Museum in North Newton, Kan. On Sept. 27, 1991, we attended the play "Dirk's Exodus" by James Juhnke, which is also about the Anabaptist martyrs. As a Mennonite people we consider ourselves to be non-violent, friends to the oppressed. We stand tall and say we would never kill someone as oppressors of the past [killed our forebears].

On Oct. 5-7, 1991, we attended the Philadelphia meeting of the Brethren/Mennonite Council of Gay and Lesbian Concerns. While we shudder at the thought of actually killing someone, [I learned that] we are free to cause pain to those who have different lifestyles by condemning them. With the best of intentions we have excommunicated those we feel to be so sinful that they cannot continue to be a part of our church. The pain and hurt we cause is much more intense than if we took their physical lives. I know the Bible exhorts us to confront someone we feel has digressed from the proper path, but how? Where are the people we have asked to leave the church, either by formally taking their membership away or by making them feel so uncomfortable that they choose to stay away?

If we are really to follow Christ's Spirit, we need to reach out to the gay and lesbian community in love. Sit down with them and listen. Many of them love God, too, and want to serve him. They know pain. Emotional pain and the pain of separation hurts more than physical pain. Are we really being kinder than our oppressors of the past when we keep condemning people who are looking for acceptance?

Christ was condemned by the religious leaders of his day for the people he reached out to. Are we to continue the condemnation? To hear the pain of our brothers and sisters we must go with an open mind. If we go prepared to show them where they are

wrong in their ways, they will know that they have already been judged and found wanting. How many of us feel free to talk openly with someone who strongly disapproves of us?

Let us learn from our past and be better people. The most important part of God's message is love. Those who oppressed our Anabaptist forbears felt they were right and believed they were fighting for God. How wrong they were. Could we be wrong also? God does not need that kind of help. Force did not help them; it will not help us. Let us love for God. Our world needs lots of it. Let us not be so caught up in our feelings of having overcome our oppressors that we fail to see our own part as oppressors. Will we add to the pain in the world with our condemning attitude or will we bring it healing love? *Wilma Loganbill, 840 Trinity, Newton, KS 67114*

Married?

I was confused by the announcement (Record, Dec. 11, 1990, issue) that Angelika Jantz and Walter Nikkel began a Mennonite Central Committee term in the Sudan. It was also stated that they have one child.

I am assuming that Angelika and Walter are married. I believe MCC has a policy of not accepting unmarried couples. Given the lax sexual climate, it would have been wise to clarify their marital status. A statement such as "the couple has been married for ___ years" would suffice. *Donald W. Fry, Emmanuel Mennonite Church, 1200 Swartzville Road, Reinholds, PA 17569*

Joy in growth

We at Joy Mennonite Church, Oklahoma City, have celebrated our charter service. Our small group has had many setbacks in building a congregation. Two months before our chartering we lost our lease on our former meetingplace. Four days before our chartering we were informed that the building we were in had been sold, so we had until the end of the month to move again.

We had a short time to find a suitable meetingplace on a small budget. Faith prevailed. Sunday morning, Oct. 7, 1990, visitors came from Inman (Kan.) Mennonite Church. This was wonderful. We had two baptisms that morning. For the afternoon service, people also came

from all over Oklahoma.

Ten people became charter members. People from Grace Mennonite Church, Enid, Okla., brought special music. Peter Neufeld, pastor at Deer Creek (Okla.) Mennonite Church, gave the sermon. The attendance assured us that we are not alone. God and a lot of wonderful people are behind us. We know our church will survive and grow, no matter what the obstacles.

The next week God provided our present location, 330 SW 104th St. in Oklahoma City. We are working toward and praying for our group to grow. I hope we will soon be able to establish a permanent home for Joy Mennonite Church. *Terry Hostetler, 3800 SW 44th, Oklahoma City, OK 73119*

Letter from China

Dear brothers and sisters in Christ: Warm greetings in Jesus' name. What a joy Jesus brought to the world and to us individually who know him. How could we live each day and face the future without him? There is only one source of forgiveness of sins and that is through Jesus. He plants his Holy Spirit within us to guide and empower and comfort us. We praise God for his unspeakable gift.

We were grateful to God for the valuable opportunity to visit North America. Our friendship has been extended and consolidated with the aid of the visit. We surely enjoy being members of the big Mennonite family. We are proud of being the followers of Jesus Christ.

It was a great pleasure and honor for us to be able to attend the Mennonite World Conference in Winnipeg. We were deeply moved, especially the moving music and sermons given by people from all over the world. We also got acquainted with many new friends.

We appreciated the kind assistance of the organizations and individual friends who gave us good service of communication and those who gave us the best care in their homes. We also want to thank the organizations and individual friends who made our visit possible.

We hope everyone is well and experiencing the blessing of God, our heavenly Father. Wishing you a happy new year. Peace, joy and love, *James Liu and family, You Se Ye She Bei Chang, Hengyang, Hunan Province, China*

Here's what we experienced in Eastern Canada

Nelson Scheifele

Three district conferences in Eastern Canada integrated in 1988. They represented two Mennonite denominations. The event reinforced a call for the integration of the General Conference Mennonite Church and the Mennonite Church.

As the MC/GC integration exploration committee prepares to bring a recommendation to the joint assemblies of these two bodies in 1995, let's reflect on some concerns and circumstances that influenced the creation of the Mennonite Conference of Eastern Canada.

I was intimately involved in that integration process and am on the MC/GC integration committee. Here are some issues we raised and tried to keep in focus.

Theological differences: I am not a theologian nor particularly conversant with the differing nuances between the two denominations. Concern about theological differences was raised repeatedly in our Eastern Canada discussions, but little if any theological ferment has occurred since integration in 1988. Greater theological variation is *within* the denominations than *between* them. Church Member Profile II reveals no serious rifts or changes in theological understandings between the two denominations. We would do well to be more concerned about the theological influences coming from outside Mennonitism than from our sister denomination(s).

Financial savings: Will integration save us money? The variables are numerous: location and size of offices, staff structure, new and/or curtailed programs. Our experience in Eastern Canada indicates that few if any cost savings come from integration. With integration come calls for more programs and more support services. Office facilities for a combined staff can be more expensive. Record keeping becomes more complex.

Polity: The way conferences and congregations order their affairs (polity) generates the most resistance. How will money be transferred to

churchwide agencies? How are budgets set? How are financial askings processed? How will the congregations and conferences call and/or ordain pastors? How will delegate sessions be structured? Such questions require more energy than do theological issues.

Loss of identity: Most of us fear the loss of our historic identities: Russian-Mennonite, Swiss-Mennonite, Amish-Mennonite. I do not believe integration has affected such identities in Eastern Canada. Urbanization, influx of new members and affluence will

• • •

Our membership today is increasingly congregationally centered. If local leadership promotes the larger church structures, the membership responds.

• • •

affect our identities much more than our origins.

Loyalty: This is what dictates our involvement and support. Loyalty to conference organizations, built up over many years, is disrupted and changed with integration. We are asked to make a commitment to new structures. This may affect the "momentum" of and support to conference agencies and institutions for a time. My experience in Eastern Canada leads me to believe that this is largely determined by leadership at the congregational and conference levels. Our membership today is increasingly congregationally centered. If local leadership promotes the larger church structures, the membership responds.

Given our fears of differences and losses, what should be our mindset as a people of God as we enter the integration discussions?

We need a sense of where our

history is leading us. Will our various histories and experiences build walls and barriers? Can we see our different histories as God leading us toward an organizational unity? What is God saying to us through our historical experiences?

We need a keen sense of timing and patience. We dare not throw caution to the wind, "integrate tomorrow" and sort out the consequences later. In Eastern Canada we first seriously considered integration in 1978. The time was not right. Another 10 years passed before it happened.

"In the fullness of time..." (Galatians 4:4) will be true also for our two denominations. May God grant us the vision and discerning spirits to know the right time.

We need leadership that is sensitive yet bold, aggressive yet cautious. Some brothers and sisters want integration now. Others wish all discussions about integration would stop. Leaders and their institutions will need to move calmly among the innumerable emotions that these integration discussions arouse.

Essential is a spirit of openness to the moving of God's Spirit and to each other. Are we willing to learn about and accept our sister denomination even if we have no direct contacts? Are we prepared to find out who they are? Do we hide behind the stereotypes of yesterday?

Integration of two denominations is filled with potential: dissension and fragmentation or growth and new opportunities, for weakened institutions or revitalized organizations, for being overwhelmed by the task or for creating something beautiful. May God help us discern the road ahead.



Nelson Scheifele, co-chair (with Jim Gingerich, Moundridge, Kan.) of the MC/GC integration exploration committee, is vice president of administration at Conrad Grebel College, Westmount Road, Waterloo, ON N2L 3G6.

Guilt is not Jesus' way

Irene Ewert Wiebe

At the onset of disability the usual questions are these: Why me? Why didn't God prevent it? Why did God do this to me? If Jesus could heal all those people in the Bible, why doesn't he heal me?

Some, like Job's friends in the Bible, answer, "You or your parents must have sinned." "God is punishing you." "If you only had enough faith, God would heal you." Even Jesus' disciples held this belief when they asked, "Who sinned, this man or his parents?"

In studying 23 healing miracles, those guilt-laden concepts lose their strength. In most cases Jesus simply heals without reference to either faith or sin. But when he heals using words like, "Your faith has healed you," it is in response to an exerted effort by the affected person or by someone on behalf of that person: blind Bartimaeus shouted, the woman with the hemorrhage touched Jesus' garment, four men lowered the paralytic through the roof. These were acts of faith that moved them toward the healer. They believed that they could do something about the situation. They had faith enough to believe they were worthy of healing.

Three of the Gospels record the healing of the paralytic who was lowered through the roof. This is the only miracle of healing in which Jesus makes reference to sin. The four did the carrying, but it is likely that the paralytic asked these men to carry him. Jesus saw their faith and said to the man being carried, "Son, your sins are forgiven" (according to Mark). Luke reports that Jesus addresses the healed man as "friend." Matthew has Jesus saying, "Take heart, Son." In each case a close relationship comes

through. Perhaps this man had had previous contact with Jesus. Jesus' words in Mark were not a command for sin to depart. They were words affirming the paralytic as a believer, words for the benefit of the Pharisees who were watching carefully.

Disabled children: The type of responses given by Job's "friends" and the search for miraculous cures are not realistic ways of coping with disability. Christians also have strokes. Forgiven people also have accidents. People of faith have disabled children. Why? We are human beings. We have to accept this as a part of the human experience.

Most people are likely to experience a degree of disability at some time.

When we see ourselves as fully human, even those prospects can be accepted as a part of life. We can be assured that God is ready and willing to supply the strength to do our best. With Paul, who also asked for healing, we can revel in the words, "My grace is sufficient for you, for my power is made perfect in weakness."

The church of Jesus Christ needs to take its cue from Matthew 14:14: "Jesus had compassion on them and healed their sick."

A fresh approach to Jesus' healing ministry can lay a foundation for a better understanding of disability. It can create better attitudes toward those with challenging conditions. If attitudes change, physical barriers will be removed with the effect of healing. Healing? Yes, healing.

Healing can be described two ways: the removal of the impairment itself and coming to the point where one can fully participate in life in spite of the condition.

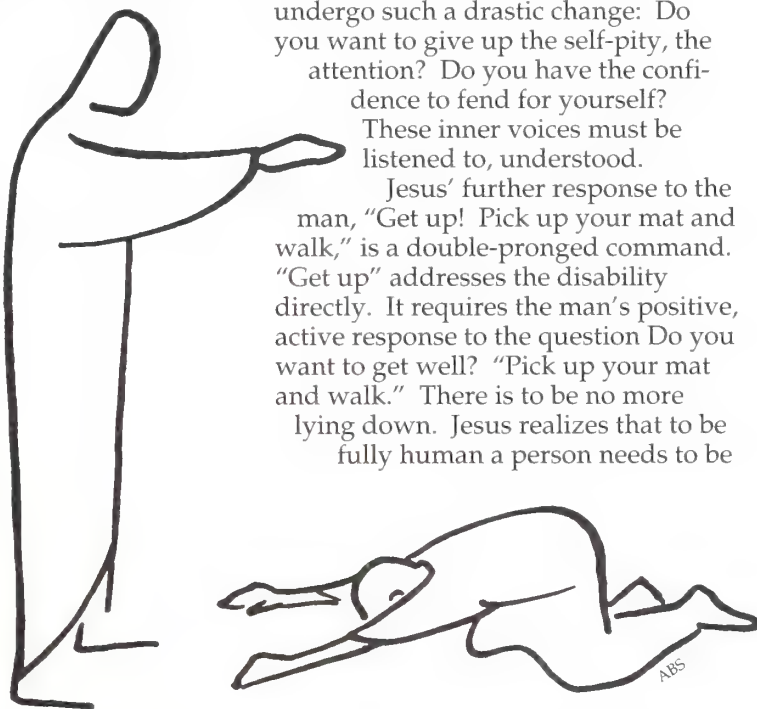
In Mark 2, four men had the faith to do an unusual thing to bring their friend to the place of healing. They

removed the barriers by peeling back the roof above Jesus. Perhaps it is the able-bodied people of today who have been lacking in faith. The church is challenged by Jesus' example to be the caring compassionate community for those who are physically challenged. The four men who carried the paralytic also challenge the church to act as advocate by peeling back today's obstacles.

Observe Jesus as he meets the invalid at the pool of Bethesda. Three aspects of healing come to light. Jesus asks, "Do you want to get well?" There must be a desire. It seems obvious that any person with a disability would want to be healed, but Jesus listens intently to the inner voice of the man. It can be scary for anyone to undergo such a drastic change: Do you want to give up the self-pity, the attention? Do you have the confidence to fend for yourself?

These inner voices must be listened to, understood.

Jesus' further response to the man, "Get up! Pick up your mat and walk," is a double-pronged command. "Get up" addresses the disability directly. It requires the man's positive, active response to the question Do you want to get well? "Pick up your mat and walk." There is to be no more lying down. Jesus realizes that to be fully human a person needs to be



active in order to identify with others. The man is to participate in life.

The church, too, can ask, Do you want to be healed? The church, like Jesus, can help build confidence in those who are physically challenged by listening to them. Churches can make their buildings and their programs more accessible.

Jesus asked Bartimaeus only one question: "What do you want me to do for you?" Need the church of today ask more?

Irene Ewert Wiebe's address is 813 Ave. U North, Saskatoon, SK S7L 3C8.

One year ago Windsor Mennonite Fellowship purchased a derelict laundromat on a three-lot parcel of land in residential East Windsor, Ont. Last November the seven-year-old congregation laid the cornerstone for its soon-to-be-completed meeting-house. Volunteers, many of whom make a daily, 45-minute drive from Leamington, have contributed over 1,200 hours of labor under the leadership of John Wiens.

Guatemala's public hospital system is on the verge of collapse, according to its administrators. For example, Guatemala City's San Juan de Dios hospital has been forced to stop providing food to its patients because there are no funds. Deliveries of medical supplies have also been cut off. In many cases patients are required to provide their own medical supplies. Minister of Health Carlos Gehlert Mata said that only one-third of the promised 30 million quetzals has been disbursed to the hospital system. He added that many centers may be forced to close. (*Central America Newslines*)

Kansas Specialty Dog Services is the first company in the state that trains dogs to work with physically impaired people. Owner Bill Acree has trained dogs for similar schools in Ohio and California. "According to state officials there are 4,100 blind people in the state of Kansas," Acree said. "Less than 10 of them have guide dogs." The non-profit company's home, next to the Nebraska border in a county that has more dogs than people, is Washington, Kan. Acree obtained \$250,000 in federal and state grants to start his company. The fully trained dogs are worth about \$3,000 each, but their masters will get them free, Acree said. The cost of the training will be underwritten by corporate sponsors and charitable contributions, he said. (AP)

A new name for new evangelistic thrust in Mexico City

Techny, Ill. (Meetinghouse)—Urban evangelism, leadership training and administration are the ranked goals of the inter-Mennonite and Brethren in Christ group that will work with the Committee on United Mission (CUM) already in Mexico City. "Mexico Anabaptist Mission Coalition" is the new name of the North American arm of this new evangelistic thrust to the world's largest city.

In Spanish the new name is *Coalición Anabautista de Misión México*, or CAMM. The two acronyms, CUM and CAMM, have a nice ring, agreed the mission board representatives meeting here Nov. 28, 1990. The two committees will stand alongside each other.

The group meeting here also agreed that the separateness of Anabaptist groups in North America should not be exported to the Two-Thirds World. The Mexico City model is unique in its cooperativeness. Full members of the coalition are the General Conference Mennonite Church's Commission on Overseas Mission and the three mission entities of the Mennonite Church: Eastern Mennonite Board of Missions and Charities, Mennonite Board of Missions and the Mission Commission of the Franconia Conference. Mennonite Central Committee, the Mennonite Brethren and the Brethren in Christ are associate members. The difference is in the level of commitment of finances, personnel and control of program.

CUM and CAMM plan to meet early this year, and "deployment" of two North American workers working with two Mexican workers could happen by the last quarter of the year. CUM "has places in mind for church planting," said John Miller of Franconia Conference.

The goal is to start 50 new congrega-

tions with a total membership of about 5,000 during the 1990s. However, said Millard Garrett of the Eastern Board of Missions and Charities, "even if we only start 10 new churches with 1,000 members, this will be a model for other urban evangelism."

Franconia Conference has had workers in Mexico City for 30 years. This conference and the six resulting congregations in Mexico City, with membership at about 200, began the dream of this larger ministry.

Although administrative policies are yet to be worked out, CAMM and CUM's other two goals, evangelism and leadership training, promise to extend the Anabaptist witness to the broader Christian community. "We have a good base to work with," said Gerald Mumaw of Mennonite Board of Missions, coordinator for CAMM. "Hardly anyone in those six congregations in Mexico City is over 45."

Glendon Klaassen, representing the Commission on Overseas Mission, chairs CAMM. Muriel T. Stackley

Spanish-speaking churches forge new path in Paraguay

Asunción, Paraguay (GCMC)—Twenty-five years after the German-speaking Mennonites of Paraguay began mission work among the Spanish speakers here, the Spanish-speaking churches took deliberate steps to become a separate entity. Meetings held here in October 1990 finalized the details of a new relationship that went into effect Jan. 1. Representatives from the convention of Spanish-speaking churches (Convención Nacional de Iglesias Menonitas), the German mission board (COMAESP) and the Commission on Overseas Mission of the General Conference Mennonite Church met separately, then together.

Witnessing the maturing and growth of the Spanish-speaking churches "is one of the high points of my time as COM secretary for Latin America," said Glendon Klaassen. COM has funded these churches through COMAESP. In the new relationship the Spanish convention will relate directly to COM.



Angela Rempel

'Maturing and growth': From left to right, César Melgarejo, president, Mennonite National Convention of Paraguay; Abe Bergen, president-elect of COMAESP; Taurino Martinez, executive committee member, Mennonite National Convention of Paraguay, celebrate the independence of the Spanish-speaking churches in Paraguay.

Two years ago the Spanish- and German-speaking Mennonites began a study of their relationship. More than 300 people returned questionnaires that identified six problem areas. At the top of the list was a paternalistic administrative structure. The German mission board made decisions for the Spanish-speaking churches without consulting their church leaders. Thus they felt employed by COMAESP rather than by the churches they served.

The survey cited insufficient flow of information and inadequate training of church workers as other problem areas.

The Spanish convention has 19 churches and 1,000 members. They asked COM to send personnel from North America to assist them in reaching a goal of starting two new churches each year.

The German board and Spanish convention plan to maintain offices in the same building, share some of the overhead expenses and facilitate the flow of information. Some of the Spanish-speaking churches are financially independent, but funding will still be needed from COMAESP and COM. COMAESP will continue to support and send mission workers from the German colonies, and the churches will be turned over to the Spanish convention.

Carlos Altenburger is executive secretary of the Convención Nacional de Iglesias Menonitas, and Jacobo Dyck is the executive secretary of COMAESP. Angela Rempel

Youth Ministry Reference Council looks at junior high needs

Newton, Kan. (GCMC)—Abe Bergen, secretary for youth education, called the 11 members of the Youth Ministry Reference Council together in December 1990 to begin formulating a program for junior high youth. Bergen was given the task of developing junior high ministries when he joined the staff of the Commission on Education of the General Conference Mennonite Church in 1990.

"We've heard from churches that they need help in working with junior high students," said Bergen. "All of us realize the urgency of what we're doing. Adolescents are facing issues and decisions at an earlier age than they used to."

"One of the debates is whether an increased program will contribute to the problem of the 'hurried child' by putting more pressure on them. That is why we are being cautious," said Bergen.

"We want to encourage and build strong families, as opposed to only adding a lot of programming for junior highs. We're looking for ways to do that, to encourage more parent involvement. We do not want to program in a way that further fragments families by taking youth away from home," he said.

The council wants to find ways to involve minority students in youth activities. "With a growing number of Hispanic, black and Chinese churches, our concern is that we haven't been successful in integrating them in our groups," said Bergen. The council will meet with its Mennonite Church counterparts for its annual meetings in April in Los Angeles to discuss ways of being more inclusive. Part of the time will be devoted to working with urban ministry agencies and exploring various models for urban youth ministry.

Bergen said he appreciated the work of the council, which consists of youth ministers from each of the districts and provinces in the United States and Canada. "I see us working in a partnership," he said. "I look to this group often for feedback and counsel."

Three writers for *The Mennonite*, all from Pennsylvania, are among the leaders for the March 1-2 Women in Ministry Conference: Joyce M. Shutt, Ortanna; Viola K. Weidner, Allentown; and Cynthia Weaver, Philadelphia. Rosie Epp, Princeton, N.J., is one of the planners.

For the past four years Malawi has been host for an ever-growing number of Mozambican refugees. Official numbers stand at 860,000. Mennonite Central Committee has sent \$350,000 to the Christian Council of Malawi to help purchase dried fish from Malawi fishermen. The fish will be distributed once a month to refugee camps, providing meals for a family of four or five. Last October the 14-year-old civil war in Mozambique intensified. Mozambican and Zimbabwean government troops pushed back the rebel group Renamo into isolated rural communities along the Malawi border. Renamo, supported by South Africa, is known for its brutal tactics and gruesome killings.

Because Rainbow, a solo-performing dolphin at the New England Aquarium in Boston, was aggressive toward other dolphins, the aquarium arranged to enlist him in the U.S. Navy's \$8 million-a-year classified marine mammal program, which is thought to train dolphins to perform such tasks as delivering explosives or patrolling sensitive underwater installations (*Boston Globe*, Nov. 6, 1990). Animal rights groups, which have previously questioned the ethics of using animals to wage human war, became enraged when they learned of Rainbow's conscription last September. Naming Rainbow as plaintiff, Citizens to End Animal Exploitation and Suffering sued the aquarium to block the transfer. On Nov. 5, aquarium director John Prescott agreed not to ship Rainbow out, but he defended the practice of "retiring" dolphins to the navy. (*The Bulletin of the Atomic Scientists*)

A Georgetown University professor has proposed a resolution to the abortion debate. Philosophy professor Hans-Martin Sass proposes providing legal protection to fetuses beginning about 70 days after conception, when integrated brain functioning begins to emerge. According to Sass, that definition of life parallels the definition of death as irreversible cessation of brain activity—a standard that has been adopted in all but a handful of U.S. states.

Warning that “the virtually unrestrained spread of conventional weaponry threatens stability in every region of the world,” U.S. President Jimmy Carter attempted in the mid-1970s to constrain U.S. military sales to the Third World and to negotiate a mutual curb on arms exports with the Soviets. These efforts failed, writes Michael T. Klare in *The Bulletin of the Atomic Scientists* (January/February). Carter’s attempt to limit U.S. military sales collided with the use of arms transfers as an instrument of diplomacy—especially in the Middle East—and his overtures to Moscow were forestalled by a resurgence of Cold War tensions. Since then no serious effort has been made to curb international arms trafficking, and sales to the Third World have skyrocketed, Klare writes.

Rebel forces under General Idriss Deby overthrew the Chadian government Dec. 2, 1990, occupying Ndjamena, the capital. The sudden overthrow and lack of resistance was unexpected, says Eric Olfert, co-secretary for Mennonite Central Committee’s Africa program. MCC workers there report that most Chadians are cautiously optimistic about the new government. Deby has called for multiparty democracy and reconciliation. MCC workers in Chad are Anita and Marc Hostetler of Akron, Pa., Steven Dixon of Villiers-le-Bel, France, Anita Hershey of Schuyler, Va., Douglas Lehman of Washington and Cookie and Dave Wiebe of Newton, Kan.

Business heads talk about lifestyle, future

Peoria, Ill. (Meetinghouse)—The number one issue of concern for Mennonite Economic Development Associates members is lifestyle, John Rudy told the MEDA convention of 452 business people here Nov. 8-11, 1990. “A lot of people would be surprised if they knew that. It’s not the image the church has of business people.” Rudy heads MEDA’s Business Resources Division out of its U.S. office in Lancaster, Pa.

MEDA’s members have ideas of some things they can do about the following issues: managing people, handling schedules and stress, use of the law, collection of overdue accounts, family conflicts, economic justice and disciplining employees. This was highlighted most clearly in reports that members heard at the convention from the economic development division, which handles MEDA’s international work.

One of these is a small business development program, which makes loans available to “micro-enterprises” in several countries. MEDA currently has \$1.1 million in credit to 2,500 small businesses in four countries: Haiti,

Jamaica, Bolivia and Nicaragua. On the average, a new job was created for every \$1,000 loaned, according to Ron Baum, who heads MEDA’s economic development division out of its Canadian office in Winnipeg.

Members also heard a report on MEDA Trade International, the organization’s newest service. MTI helps market products in North America from low-income countries. On display at the convention was the “Re-Bag,” manufactured in Haiti and sold in the United States and Canada as an alternative to paper and plastic shopping bags.

Tighten belts: MEDA needs to do even more in international work, Bethel College (North Newton, Kan.) economist Jim Harder said. He challenged members to “tighten your belts” at home so that international work could be enhanced: “If the U.S. and Canadian economies sputter when the price of oil goes up, the economies of many in the Third World will completely stop.”

Though there were undertones of hard times ahead, talk of a recession did not dominate the meeting. Yet MEDA members approved a budget of \$2,855,783, which includes a 20 percent increase in member contributions. Other revenue, which is expected to increase 38 percent in total, comes from government grants and investment earnings.

Natives want to include the deaf



Encourage full participation: Clockwise from front, Diane Zimmerman Umble, Jeff Hoffer, Paul Gingrich, Sally Schreiner, Elmer Myron and Myron Yoder discuss beginning ministries with Native Americans who are deaf. Myron, pastor at Inter-Tribal Mennonite Fellowship, Phoenix, Ariz. (a dual-conference congregation), is a member of the United Native Ministries Council of the Mennonite Church.

Phil Richard

Chief speaker for the convention was Tom Sine, a futurist from Seattle and author of *The Mustard Seed Conspiracy*. Sine challenged MEDA to get into North American cities and do as creative work there as it has been doing overseas. Get youth involved, he emphasized. "We've sold our young people the wrong dream," Sine said. "Too often it's been the American dream with a little Jesus overlay."

Emerson Leshner, Lancaster, Pa., spoke on "When Muppies Age." Young people are looking for employers with "participatory" businesses, he said, who emphasize effectiveness more than efficiency and who provide work that improves the quality of life.

In spite of many problems, the Christian can face the future with joy, said Marlin Miller, president of Associated Mennonite Biblical Seminaries, Elkhart, Ind. "Our joy arises out of our vision of the future, based on the kingdom of God"—here with us now, eventually to come in its fullness. "The future is the playground of the kingdom of God."

Also addressing MEDA was Mark Ritchie, a trader on the Chicago Commodities Exchange, who spoke on "The View from the Pits," and Dorothy Nickel Friesen, assistant dean at AMBS, who led two meditations.

MEDA chair LeRoy Troyer, an architect from South Bend, Ind., said that as the future unfolds "I believe that strengthening our partnership with the church" should be MEDA's primary focus. "Is there a way we can be more supportive of the mission of the larger church?" he asked.

Of those registered, approximately a quarter were at a MEDA convention for the first time. Nearly 20 percent indicated they were under 40. This year's convention will be held in Lancaster, Pa. *J. Lorne Peachey, editor, Gospel Herald*

CHM struggles with budget constraints

Newton, Kan. (GCMC)—The Commission on Home Ministries of the General Conference Mennonite Church considered the implications of cutting personnel and program due to a projected 1990 budget shortfall when they met in Chicago Nov. 2-3, 1990.

Staff presented proposals for cutting expenditures in the 1991 budget and the commission drafted guidelines for budget-cutting measures. The commission preferred an overall scaling down of program rather than cutting an entire program or staff person.

In other business the commission voted to establish a cross-cultural pastoral training scholarship fund that would combine several separate scholarships into one.

The commission spent an evening hearing reports about Chicago-based mission efforts and programs supported by CHM. Three Mennonite Voluntary Service workers from the Pilsen and Little Village units told of their work with youth and at Chicago Mennonite Learning Center. Ulli Klemm described the challenges of church planting in an urban setting: Albany Park Mennonite Church began four years ago and closed this year.

Two Hispanic ministers, Gamaliel Falla and Andres Gallardo, told of a vibrant, growing faith community in Chicago. Gene Stoltzfus of Christian Peacemaker Teams reported on the many-faceted ministries of Synapses, a peace-and-justice organization.

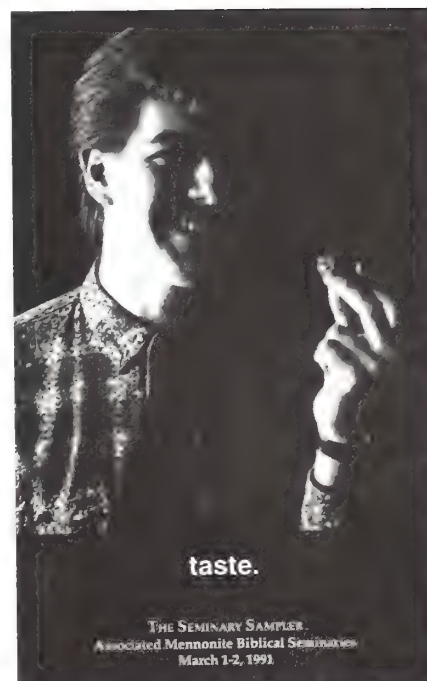
The final presenter, John Burke, said his predominantly African-American church has flourished despite hard times. Burke made an impassioned plea for the Mennonite church not to abandon the struggling and poor urban communities.

In response to reports detailing the loss of Mennonite Indian Leaders Council funds, the commission took an offering among themselves as a show of confidence in MILC and to help continue projects.

Alberto Quintela, St. Paul, Minn., completed eight years of service with CHM in Hispanic Ministries and the Many Peoples program. The commission expressed appreciation for his work and presented Quintela with a commemorative plate. The commission also reviewed a proposal to establish a Many Peoples Emphasis Committee to continue the work of the Many Peoples program.

Immediately preceding the CHM meetings, Mennonite Voluntary Service held a meeting with interested CHM members and staff to discuss how MVS can become more racially and ethnically inclusive. The board affirmed giving this concern priority in MVS recruitment.

The commission reappointed Paul



Associated Mennonite Biblical Seminaries, Elkhart, Ind., encourages people to "sample the flavor at AMBS" March 1-2. The "menu" says to experience, interact with professors, test a call to ministry, bring your questions, learn about degree options and financial aid. Meals and lodging are free. A travel subsidy is available on request. To reserve a space at the "table," contact Steve Fath, 3003 Benham Ave., Elkhart, IN 46517-9905, (219) 295-3726.

The Peoria-North Mennonite Church, Peoria, Ill., on Nov. 11, 1990, received 12 new members, making a total of 36 members and associate members. Seven of the new members are new to the Mennonite family. Four adults were baptized, one received by confession of faith and the others by transfer. In 1990 the congregation moved out of rented facilities and bought a vacated church building. Since moving there, average attendance has risen from the 20s to the 40s.

The Inter-Mennonite Council on Aging, founded in 1981 as a cooperative effort of the General Conference Mennonite Church, Brethren in Christ, Mennonite Brethren and the Mennonite Church, gave birth in 1989 to the Mennonite Association of Retired Persons. MARP fosters fellowship and mutual support among Mennonite older adults and challenges them to continuing service in the life of the church, according to Barbara Reber, executive director of IMCA. As MARP assumes many of the responsibilities of IMCA, the latter will phase out, says Reber.

● ● ●

An elderly couple who boarded at Walnut Receiving Home in Winnipeg went to their doctor's appointment. They felt they were left waiting while non-Native patients were given preference. When they finally saw the doctor, he asked them if they were Mohawks and if they were fighting. They said they were Christians and were not fighting anyone. Walnut Receiving Home, a project of Native Ministries of the Conference of Mennonites in Canada, provides lodging in the name of Christ to northern Manitoba Natives who come to Winnipeg for medical attention. Space at the home is limited. One day 15 patients had to be turned away. The directors are Maria and Willie Guenther; Native staff workers are Louise, Ophelia, Flora, Clara and Mary.

● ● ●

Last November in Minneapolis, Faith Mennonite Church and Ebenezer Lutheran Church hosted an ecumenical Thanksgiving service and potluck that included two other congregations in the immediate neighborhood, Emmanuel Tabernacle Church of God in Christ, an African-American Pentecostal church, and the Vietnamese Christian and Missionary Alliance Church. Faith and Ebenezer share the building where the service was held. The choir from Diamond Street Mennonite Church, Philadelphia, which happened to be in town, performed at the service.

Boschman, Abbotsford, B.C., as coordinator of Chinese Ministries for a one-year term, and Chuck Neufeld, Newton, Kan., as director of Mennonite Voluntary Service for a three-year term.

Mennonite ministry among Haitians grows in Miami

Miami (MCC U.S.)—More than 200,000 Haitians have settled in south Florida over the past 20 years. The vast majority have arrived since 1980.

Several Mennonites help meet some of the needs of these Haitians. Joel Buissereth, a Haitian pastor who came to Miami in 1986, is one of them. Buissereth, supported by Mennonite Central Committee, has led a local interdenominational effort to establish a leadership training school for Haitian ministers in south Florida.

The school was scheduled to begin classes this month. The biblical and community-oriented courses will be taught in Creole, the language of Haiti. Academic credit will be extended for some courses through Miami Christian College. Grants from World Vision and affiliate denominations will help support the school.

My wife, Joy, and our two sons have made Miami our home. We are supported by MCC to work for the Southeast Mennonite Conference as a liaison with the Haitian community.

My first task was to help establish Haitian Mennonite congregations in Miami's Little Haiti neighborhood. Eglise du Nouveau Testament has 70-80 people attending.

U.S. response: For eight years U.S. Coast Guard cutters have patrolled the Caribbean in search of wooden sailboats crowded with Haitians. When they find such a boat, they return the occupants to Haiti.

By November 1990 more than 300 boats carrying 22,651 Haitian refugees had been stopped by the Coast Guard, most of them in international waters, and returned to Haiti as illegal "economic migrants." Fewer than 150 have been permitted into the United States, most of these for medical treatment of dehydration or sunstroke. Only five Haitians have been granted permission by the Immigration and

Naturalization Service to pursue asylum claims in the United States.

"Boat people": Much has been written in the press about the Haitian boat people. Most press coverage has presented these travelers as illiterate, rural, poor and disease-ridden. This is clearly a disservice to Haitian people in the United States. The unfortunate coincidence of a large influx of Haitian boats in the early 1980s and the rise and spread of AIDS led to the banning of all blood donations from Haitians. This baseless action by the Federal Drug Administration guaranteed Haitians a place on the bottom rung of the social ladder in their adopted home. Many Haitians feel this racism is a greater blow to their dignity than the atrocities they left behind.

MCC continues to serve Haitian refugees through membership in the Inter-Faith Coalition for Immigrants, which addresses INS abuses and is an advocate for refugees, particularly Haitian.

Mennonites in Miami are quietly yet steadily growing in number. The future of Mennonite churches in Miami clearly lies in its ability to befriend and evangelize the refugee populations of this Caribbean city.

Walter Sawatzky

'Mirror of the Martyrs' exhibit displays rare etchings

Newton, Kan.—"Mirror of the Martyrs" is an exhibit of 23 recently recovered plates—4-1/2-by-5-1/2-inch copper etchings—used to illustrate the 1685 edition of the *Martyrs Mirror*.

The exhibit, designed by Robert Regier, chairman of Bethel College's art department, and on display at Kauffman Museum in North Newton, Kan., across from the Bethel campus, is mobile. Over a three-year period it will be shown at various Mennonite centers both in North America and overseas.

Martyrs Mirror, written by Thieleman van Braght, has probably been more influential in helping Mennonites pass on their faith from one generation to the next than any book except the Bible. The rare, prized second edition book in the exhibit includes 104 etchings by the Menno-

nite artist Jan Luyken, done in Holland during the 17th century.

Until recently all the plates were believed to have been lost in the rubble of World War II. But in 1975, 30 plates appeared. Amos Hoover of Lancaster County, Pa., bought seven of the plates; the other 23 went into the hands of a Rhineland art collector.

Then in 1988 the art collector died and the 23 plates came onto the market. Robert Kreider, a retired Bethel College professor, helped organize a fund-raising effort to acquire the plates for the benefit of all Mennonites. Sixteen patrons donated \$50,000.

Kreider recalls the sense of awe he felt as the 23 plates were unwrapped and laid on a white linen cloth in a bakery-cafe in Gruenstadt, Germany, in April 1989. Now the collection of plates "is held as an inter-Mennonite trust on behalf of all friends of the Anabaptist heritage," wrote Kreider and John Oyer of Goshen, Ind.

"We have hopes that the power and importance of this martyr story will capture the attention of many of our people," said Kreider.

The exhibit will open at Goshen (Ind.) College in May.



Loris Habegger

of the Mennonite Church. In addition, Mennonite colleges host Chinese teachers and students, completing this unique triad of mission, educational and service agencies.

This year, operating on \$189,444 (U.S.), CEE has 25 people working in 11 Chinese institutions, all educational except for Amity Printing Company. Of these, 13 plan to return for a second year. For the 1991-1992 school year CEE hopes to place two to four (preferably) master's-level teachers in Henan province for the first time. This is China's second largest province and has both a medical school and an agricultural school.

"Our commitment to China should not waiver," said Earl Martin of MCC, commending this geographical growth of the program. "Within a 3,000-mile radius of Hong Kong lives half the world's population." Atlee Beechy, an at-large member of CEE, agreed: "The church's mission is to be present in situations of change."

Beechy and his wife, Winifred, are authoring a booklet commemorating CEE's 10 years. The idea was first proposed by Herta Funk (see Deaths, page 42), one of the early teachers in the program.

Lee F. Snyder, dean at Eastern Mennonite College, Harrisonburg, Va., will chair CEE for a three-year term, succeeding Ronald Yoder of Mennonite Board of Missions, Elkhart, Ind. John Sommer, Asia secretary for the Commission on Overseas Mission, Newton, Kan., is vice chair. The group will next meet in May.

The next orientation for CEE workers will be July 22-25, just prior to departure for China. Interested people should contact their denominational missions offices. *Muriel T. Stackley*

The dates for Education 2000: a Congregational Discipling Event have been set for Nov. 8-11. Mary Elizabeth Moore will be the guest speaker. The Commission on Education of the General Conference Mennonite Church sponsors the event with Mennonite Board of Congregational Ministries and Mennonite Publishing House of the Mennonite Church.

• • •

The editorial team of *With* magazine met in Hesston, Kan., Nov. 30-Dec. 1, 1990, for its annual consultation with youth advisers and with Abe Bergen, the Commission on Education representative. Youth consultants Lisa Goering of Phoenix and Rodney Peters of Henderson, Neb., represent the General Conference Mennonite Church; Becky Beringer, Kitchener, Ont., represents the Mennonite Conference of Eastern Canada; Kyle Longacre, Barto, Pa., comes from the Mennonite Church. Cynthia Linscheid, Eddy Hall and Carol Duerksen coedit the youth magazine.

• • •

It has been more than a year since six Jesuit priests and their household help were murdered in San Salvador, El Salvador. Yet thousands of people continue to be killed in El Salvador without international outcry, say Kori and Larry Leaman-Miller, Mennonite Central Committee workers there. Two days after the Jesuit murders, for example, seven young men playing soccer in a San Salvador neighborhood were "rounded up, lined up against a wall and executed" by Salvadoran army soldiers. The murder more than a year ago of Maria Cristina Gomez, the mother of an MCC worker's roommates, is another example. Gomez was abducted in broad daylight in front of the school where she taught, tortured with acid, beaten and shot four times. MCC workers report that little has been done by the Salvadoran justice system to investigate the murder.

CEE is looking for a few good English teachers

Techny, Ill. (Meetinghouse)—Twelve good English teachers, to be exact.

China Educational Exchange director Myrrl Beyler and assistant director Gail Zacharias, with offices in Winnipeg, reported to CEE's sponsoring agencies here Nov. 28-29, 1990. Along with Mennonite Central Committee, four mission agencies sponsor CEE: the Commission on Overseas Mission of the General Conference Mennonite Church; the General Conference of Mennonite Brethren (U.S.); Mennonite Board of Missions and Eastern Mennonite Board of Missions and Charities

The Mennonite Camping Association in November 1990 adopted a statement on racism that members hope will prompt all camps to review their policies. The statement calls racism "a sin and a sickness that destroys right relationships." The association, founded in 1960, includes representatives from nearly 50 camps in the United States and Canada.

An immigration bill passed by the U.S. Congress last fall grants "special temporary protective status" to Salvadorans who entered the United States before Sept. 19, 1990, writes David Janzen of the Overground Railroad, which helps provide legal status for Central American refugees. This protection lasts through June 30, 1992, and may be extended by the U.S. Attorney General. The new legislation took effect Jan. 1 for Salvadorans who register with the federal government. These refugees will be granted work authorization as well. Janzen adds, "The civil wars and military regimes that the United States is fueling south of the border have produced hundreds of thousands of refugees for which we have a responsibility."

The 10th annual Elderhostel program at Bluffton (Ohio) College will be held June 9-15. Courses are "Mostly Mozart," "Up to Our Necks in Garbage" and "Shadow and Substance in Children's Literature." Conrad Grebel College, Waterloo, Ont., will host its sixth Elderhostel program June 9-15 and Aug. 4-10. The June courses are "Roots of Crisis and Hope in the Soviet Union Today," "Religion and the New Age Movement" and "What Is the Law Supposed to Accomplish?" August courses are "Do You Miss Walter Cronkite?" "The Parables of Jesus" and "Native Rights and Wrongs."

DEATHS

Herta Funk, 55, most recently of Aldergrove, B.C., died Dec. 31, 1990. A member of Bethel College Mennonite Church, North Newton, Kan., she was a longtime employee of the Commission on Education of the General Conference Mennonite Church. She was one of the first China Educational Exchange teachers to serve under the Commission on Overseas Mission. Her article "Lilacs for Mother's Day" appeared in the May 9, 1989, issue of *The Mennonite*. She is survived by her mother, two brothers and two sisters.

Fran Heppner, 40, died Dec. 29, 1990. She was a member of Selkirk (Man.) Christian Fellowship. Her article "I, too, had to leave 'Ur'" was in the Feb. 13, 1990, issue of *The Mennonite*. She is survived by her husband, Herb, and two sons.

WORKERS

Elizabeth Albrecht, Milverton, Ont., has joined the dietary staff at Conrad Grebel College, Waterloo, Ont. Other faculty and staff changes include associate professor of music **Leonard Enns**, who will begin a one-year sabbatical Aug. 1; vice president of administration and development **Nelson Scheifele**, who has completed

AIMM—Africa Inter-Mennonite Mission
AMBS—Associated Mennonite Biblical Seminaries
CHM—Commission on Home Ministries
CMBC—Canadian Mennonite Bible College
COM—Commission on Overseas Mission
MENNO—Mennonites Encountering New Neighbors Overseas
MMA—Mennonite Mutual Aid
SCUPE—Seminary Consortium for Urban Pastoral Education

a six-month sabbatical; librarian and archivist **Sam Steiner**, who will take a study leave May 1-Oct. 31; academic vice president **Hildi Froese Tiessen**, who is beginning a six-month sabbatical this month; administrative secretary and receptionist **Joan Weber**, who resigned effective Dec. 31, 1990. **Harlin and Susan (Miller) Balzer** and their children, Hesston (Kan.) Church, spent two weeks in Cachipay, Colombia, in December 1990. They participated in the MENNO program sponsored by COM. This month an additional 11 people are participating in the MENNO program.

Ross T. Bender, professor of Christian education and worship at AMBS, Elkhart, Ind., is the new director of the Institute of Mennonites Studies.

Obed Dashan, Jos, Nigeria, a 1990 AMBS graduate, is working at Elam Davis Social Center in Fourth Presbyterian Church on Chicago's Near North Side, a SCUPE assignment. Three other AMBS students also have SCUPE assignments: **Richard**



Bender



Dashan



Gehring



Hopson



Martin



B. Grasse



J. Grasse



Giëte



Myron



G. Isaac



J. Isaac



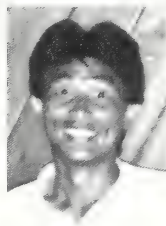
Kratz



Reimer



Snyder



Toshi



Yoder-Schrock

1990, for a two-month North America Assignment. They are COM/AIMM workers in Transkei, South Africa, teaching Bible and leadership training in African Independent Churches. **Peter Janzen**, an AMBS student, did a supervised experience in ministry in preaching at Hively Avenue Church, Elkhart, Ind., last fall.

Nancy Kerr, executive director at Bethesda Counseling, Prince George, B.C., is included in the fourth edition of *Who's Who in Religion*.

Melvin Koehn has begun as pastor at Eicher Emmanuel Church, Wayland, Iowa.

James D. Kratz plans to retire as president of MMA effective in September 1992. He joined MMA in 1974.

Search committee members are chair **Arthur Jost**, **Mary Swartley**, **Richard Reimer**, **Beryl Brubaker**, **Willis Sommer** and **Paul Kraybill**.

Stan Maclin, pastor at Joy Fellowship, Peoria, Ill., has resigned. The family is moving to Richmond, Va., where he will pastor a Mennonite church.

Alberto Muñoz, Iglesia Evangelica Menonita, Dallas, Texas, has been appointed to the board of COM through 1992. He is a student at Bethel College, North Newton, Kan.

Richard Reimer, Oak Grove Church, Smithville, Ohio, was elected vice chair of the MMA board of directors Dec. 7, 1990. **Randy Snyder**, Neil Avenue Church, Columbus, Ohio, will fill the unexpired term of **Shirley Yoder**.

Jeffrey B. Schaub, president of BroMenn Healthcare, Bloomington, Ill., has resigned effective Feb. 7. The family will move to Amherst, N.H., where he will be the New England regional director for Hospital Management Professionals, a Nashville-based health care firm.

R. Toshi, Charleswood Church, Winnipeg, a student at CMBC, is participating in a supervised experience in ministry at the church. He is coordinating youth social activities and assisting in worship planning. **Barbara Unzicker**, Mennonite Church of Normal, Ill., will carry out specified Christian education duties until an associate pastor arrives.

Marcia Yoder-Schrock, pastor at Hively Avenue Church, Elkhart, Ind., has resigned effective this summer.

—compiled by Sharon Sommer

The annual all-unit meeting of Mennonite Disaster Service will be held Feb. 8-9 in Shipshewana, Ind. "Find grace to help in time of need" (Hebrews 4:16) serves as the theme of the meeting. **John Hershberger** will bring the keynote address: "Agents of Healing." **Glen Sell** will speak on "Servants of Hope."

"Creating a Future for the Family and the Business" is the name of a special conference sponsored by the Kansas chapter of Mennonite Economic Development Associates. The conference, to be held Feb. 21-23 in Hesston, Kan., will look at the unique characteristics and challenges of a family business as well as management succession, power conflicts, generational differences and financial/legal implications of family business perpetuation. Resource people include **Dennis Koehn**, a management consultant from Goshen, Ind., **Len Geiser**, professor of business and director of the Family Business Studies program at Goshen College, and attorney **Calvin Wiebe**. For more information call (717) 399-9440.

A theology of peace must begin with thankfulness, says **Jake Swamp**, a Mohawk elder and a leader of the traditional Great Tree of Peace Society. "The meaning of life is bound up with being thankful for the earth and all it holds. If we cease to give thanks, nature could decide to stop giving to us and we would perish," Swamp said during a chapel service at Canadian Mennonite Bible College, Winnipeg, last October. Swamp and **Tom Porter**, another traditional Mohawk elder led a four-day series of presentations. Sponsored by Native Ministries of the Conference of Mennonites in Canada and by the United Church's All-Native Circle Council, the two men shared their peace traditions and their insights into last summer's conflict at Oka, Quebec.

Gehring, Moundridge, Kan., is a pastoral intern at LaSalle Street Church on Chicago's Near North Side.

Helen Hopson, San Antonio, Texas, is working at Irving Park Community Counseling on the northwest side of Chicago. **Luc Martin**, Montreal, works with youth, teaches English and Bible and sometimes preaches at North River Community Church in the Albany Park neighborhood.

Martin A.A. Diestler, Chicago, will be the keynote speaker April 6 at the 13th annual genealogy conference sponsored by the Lancaster (Pa.) Mennonite Historical Society.

Peter C. Diller began in mid-September 1990 as director of youth ministry at Grace Church, Pandora, Ohio.

John and Betty (Stover) Grasse, Akron (Pa.) Church, COM/AIMM workers in Zaire, completed their term of service Dec. 2, 1990. They have been in Zaire since 1986 in medical and counseling ministries. They plan to live in Calico Rock, Ark., where John will return to the practice of psychiatric medicine.

Larry Grunden, pastor at Trenton (Ohio) Church, has resigned effective Oct. 15.

Marco Güete, Hesston, Kan., secretary for Hispanic ministries for CHM, and **Nadenia Myron**, Phoenix, Ariz., have been appointed to serve on the CHM Many Peoples Emphasis council.

Harold Hochstetler, conference pastor for the northern Pacific District Conference (GC) and the Pacific Coast Conference (MC), will retire next summer.

Gary and Jean (Kliwer) Isaac, Swiss Church, Whitewater, Kan., returned with their two sons, Mitchell and Stuart, to the United States Dec. 11,

"Sure I Believe in Mutual Aid. I Just Don't Believe In Paying More Than I Should For Insurance."

Recently, I explained to someone that MMA offers a wide variety of plans and services to its members. His question startled me; "Why should I buy insurance through MMA when I can get something cheaper somewhere else?" He had missed the point.

The fact is, MMA doesn't just sell insurance. We offer people in the church opportunities to share resources to support one another. I suppose you could say MMA helps make mutual aid possible.

If you're interested in simply buying insurance or financial services at the cheapest rate—without regard for what you get for your money—then MMA isn't a logical choice. If, on the other hand, you're interested in sharing with and supporting others throughout the church, in addition to using your money in a way that reflects Christian values, then choosing MMA makes perfect sense.

My father-in-law recently handed

me an old book entitled *Fifty Years in the Mennonite Church: 1890-1940* by Daniel Kauffman. In it, Kauffman points out that the Anabaptist tradition of caring includes the church supporting its own members in need. He quotes Galatians 6:10, "As we have therefore opportunity, let us do good unto all, especially unto them who are of the household of faith."

MMA was born in that tradition, sharing in needs across the church in an organized way. Our insurance plans and financial services are tools that help the church accomplish its mutual aid task. Through the years, those tools have become more diverse and effective. Providing opportunities for people to share with and support one another as an act of Christian love is still our purpose. And that's what you "buy" when you "buy MMA."



*Eldon Stoltzfus
Area Adviser
Sarasota, Florida*

We're more than just insurance.

For a free copy of our new booklet, Take a Closer Look, call 1-800-348-7468.



**Mennonite
Mutual Aid**

Mennonite Mutual Aid is looking for an **actuarial student** to assist with the actuarial functions of all MMA business. Candidates must have a bachelor's degree with emphasis in actuarial science, math or finance (including background in calculus, algebra, probability and statistics) and be highly self-motivated. If interested, contact Personnel Dept., MMA, 1110 N. Main St., Goshen, IN 46526, 1-800-348-7468.

Mennonite Mutual Aid has an opening for a **programmer/analyst**. Person will be responsible for analyzing, designing, coding, testing and installing computer programs. Candidates should have a bachelor's degree in applied or analytical science, strong interpersonal skills and leadership potential. If interested, contact Personnel Dept., MMA, 1110 N. Main St., Goshen, IN 46526, 1-800-348-7468.

Bluffton (Ohio) College invites applications for the position of **campus pastor** beginning Aug. 15.

The campus pastor is responsible for fostering and coordinating Christian spiritual life among students, faculty and staff. He or she also works with development staff in enhancing relations with constituent pastors and congregations. Specific responsibilities include directing the weekly chapel programs, advising Christian student groups, promoting service opportunities for students, serving as pastor for the campus community, counseling students and directing the annual Church Leaders Conference.

Preference is for a person who has seminary training, counseling skills, pastoral experience, understanding of and support for the Anabaptist tradition, a working knowledge of the General Conference Mennonite Church, an interest in serving in an ecumenical setting, administrative skills and an ability to inspire college students.

Send application, resumé and credentials to Elmer Neufeld, President, Bluffton College, Bluffton, OH 45817.

The Point Grey Fellowship, meeting in the Menno Simons Centre Chapel, Vancouver, invites applications for the position of half-time or possibly full-time **minister**. The fellowship emphasizes a congregational model, has an inter-Mennonite composition and focuses on a ministry to post-secondary students as well as to the local community. Position open after June 1.

Please apply in writing to Search Committee, Point Grey Fellowship, 4000 W. 11th Ave., Vancouver, BC V6T 2L3.

Grace Mennonite Church, Winkler, Man., is accepting applicants for the position of **leading minister**, with duties to commence summer 1991.

Grace is a congregation of 280 members, located in a growing town of 7,000 people.

Send letter of application and resumé to Grace Search Committee, Box 809, Winkler, MB R6W 4A9, (204) 325-8822.

Covenant Mennonite Church, Winkler, Man., invites applications for a **half-time pastor** of church with 44 members. Applicant should have Anabaptist orientation. Duties include some preaching, teaching, outreach and youth ministry.

Send resumé including references to Search Committee, Box 29, Winkler, MB R6W 4A4, (204) 325-7575.

Get Ready for A.D. 2000

Let the **INTERNATIONAL BULLETIN OF MISSIONARY RESEARCH** help you prepare for mission in the Third Millennium.

JOHN THOUSANDS OF COLLEAGUES world wide who subscribe to the **INTERNATIONAL BULLETIN OF MISSIONARY RESEARCH** Through the **BULLETIN** they keep up-to-date on the latest developments in mission research, theology, and strategy.

"It's the journal I read first."
—Paul E. Pierson, Fuller Seminary School of World Mission

"Outstanding coverage of missions and missiology."
—Edward R. Dayton, MARC/World Vision

"I have been inspired and instructed by the Bulletin."
—Bishop James M. Ault, United Methodist Church

"The world's leading journal in its field."
—Olav G. Myklebust, Oslo, Norway

"The best source for research on mission issues."
—Joan Chatfield, M.M., Chaminade Univ., Honolulu

"Essential for documentation and interpretation of mission."
—Ralph Winter, U.S. Center for World Mission

"The most outstanding missionary literature we receive."
—G. B. Ball, Burleigh College, Australia

"The most comprehensive publication to keep abreast of mission in and to six continents."
—Thomas F. Stransky, C.S.P., Tantur Ecumenical Institute, Israel

"Keeps me abreast with what is going on in mission throughout the world."
—Bishop Theophilus S. A. Annobil Sekondi, Ghana

"A great morale builder."
—Martin E. Marty, University of Chicago

International Bulletin of Missionary Research

40th Anniversary
Mission Enroute to A.D. 2000

On Page

- 100 Mission in the 1980s: Then & Now
—L. G. Ball
- 101 The Legacy of David Livingstone
—L. G. Ball
- 102 The Legacy of David Livingstone
—L. G. Ball
- 103 The Legacy of David Livingstone
—L. G. Ball
- 104 The Legacy of David Livingstone
—L. G. Ball
- 105 The Legacy of David Livingstone
—L. G. Ball
- 106 The Legacy of David Livingstone
—L. G. Ball
- 107 The Legacy of David Livingstone
—L. G. Ball
- 108 The Legacy of David Livingstone
—L. G. Ball
- 109 The Legacy of David Livingstone
—L. G. Ball
- 110 The Legacy of David Livingstone
—L. G. Ball
- 111 The Legacy of David Livingstone
—L. G. Ball
- 112 The Legacy of David Livingstone
—L. G. Ball
- 113 The Legacy of David Livingstone
—L. G. Ball
- 114 The Legacy of David Livingstone
—L. G. Ball
- 115 The Legacy of David Livingstone
—L. G. Ball
- 116 The Legacy of David Livingstone
—L. G. Ball
- 117 The Legacy of David Livingstone
—L. G. Ball
- 118 The Legacy of David Livingstone
—L. G. Ball
- 119 The Legacy of David Livingstone
—L. G. Ball
- 120 The Legacy of David Livingstone
—L. G. Ball
- 121 The Legacy of David Livingstone
—L. G. Ball
- 122 The Legacy of David Livingstone
—L. G. Ball
- 123 The Legacy of David Livingstone
—L. G. Ball
- 124 The Legacy of David Livingstone
—L. G. Ball
- 125 The Legacy of David Livingstone
—L. G. Ball
- 126 The Legacy of David Livingstone
—L. G. Ball
- 127 The Legacy of David Livingstone
—L. G. Ball
- 128 The Legacy of David Livingstone
—L. G. Ball
- 129 The Legacy of David Livingstone
—L. G. Ball
- 130 The Legacy of David Livingstone
—L. G. Ball
- 131 The Legacy of David Livingstone
—L. G. Ball
- 132 The Legacy of David Livingstone
—L. G. Ball
- 133 The Legacy of David Livingstone
—L. G. Ball
- 134 The Legacy of David Livingstone
—L. G. Ball
- 135 The Legacy of David Livingstone
—L. G. Ball
- 136 The Legacy of David Livingstone
—L. G. Ball
- 137 The Legacy of David Livingstone
—L. G. Ball
- 138 The Legacy of David Livingstone
—L. G. Ball
- 139 The Legacy of David Livingstone
—L. G. Ball
- 140 The Legacy of David Livingstone
—L. G. Ball
- 141 The Legacy of David Livingstone
—L. G. Ball
- 142 The Legacy of David Livingstone
—L. G. Ball
- 143 The Legacy of David Livingstone
—L. G. Ball
- 144 The Legacy of David Livingstone
—L. G. Ball
- 145 The Legacy of David Livingstone
—L. G. Ball
- 146 The Legacy of David Livingstone
—L. G. Ball
- 147 The Legacy of David Livingstone
—L. G. Ball
- 148 The Legacy of David Livingstone
—L. G. Ball
- 149 The Legacy of David Livingstone
—L. G. Ball
- 150 The Legacy of David Livingstone
—L. G. Ball
- 151 The Legacy of David Livingstone
—L. G. Ball
- 152 The Legacy of David Livingstone
—L. G. Ball
- 153 The Legacy of David Livingstone
—L. G. Ball
- 154 The Legacy of David Livingstone
—L. G. Ball
- 155 The Legacy of David Livingstone
—L. G. Ball
- 156 The Legacy of David Livingstone
—L. G. Ball
- 157 The Legacy of David Livingstone
—L. G. Ball
- 158 The Legacy of David Livingstone
—L. G. Ball
- 159 The Legacy of David Livingstone
—L. G. Ball
- 160 The Legacy of David Livingstone
—L. G. Ball
- 161 The Legacy of David Livingstone
—L. G. Ball
- 162 The Legacy of David Livingstone
—L. G. Ball
- 163 The Legacy of David Livingstone
—L. G. Ball
- 164 The Legacy of David Livingstone
—L. G. Ball
- 165 The Legacy of David Livingstone
—L. G. Ball
- 166 The Legacy of David Livingstone
—L. G. Ball
- 167 The Legacy of David Livingstone
—L. G. Ball
- 168 The Legacy of David Livingstone
—L. G. Ball
- 169 The Legacy of David Livingstone
—L. G. Ball
- 170 The Legacy of David Livingstone
—L. G. Ball
- 171 The Legacy of David Livingstone
—L. G. Ball
- 172 The Legacy of David Livingstone
—L. G. Ball
- 173 The Legacy of David Livingstone
—L. G. Ball
- 174 The Legacy of David Livingstone
—L. G. Ball
- 175 The Legacy of David Livingstone
—L. G. Ball
- 176 The Legacy of David Livingstone
—L. G. Ball
- 177 The Legacy of David Livingstone
—L. G. Ball
- 178 The Legacy of David Livingstone
—L. G. Ball
- 179 The Legacy of David Livingstone
—L. G. Ball
- 180 The Legacy of David Livingstone
—L. G. Ball
- 181 The Legacy of David Livingstone
—L. G. Ball
- 182 The Legacy of David Livingstone
—L. G. Ball
- 183 The Legacy of David Livingstone
—L. G. Ball
- 184 The Legacy of David Livingstone
—L. G. Ball
- 185 The Legacy of David Livingstone
—L. G. Ball
- 186 The Legacy of David Livingstone
—L. G. Ball
- 187 The Legacy of David Livingstone
—L. G. Ball
- 188 The Legacy of David Livingstone
—L. G. Ball
- 189 The Legacy of David Livingstone
—L. G. Ball
- 190 The Legacy of David Livingstone
—L. G. Ball
- 191 The Legacy of David Livingstone
—L. G. Ball
- 192 The Legacy of David Livingstone
—L. G. Ball
- 193 The Legacy of David Livingstone
—L. G. Ball
- 194 The Legacy of David Livingstone
—L. G. Ball
- 195 The Legacy of David Livingstone
—L. G. Ball
- 196 The Legacy of David Livingstone
—L. G. Ball
- 197 The Legacy of David Livingstone
—L. G. Ball
- 198 The Legacy of David Livingstone
—L. G. Ball
- 199 The Legacy of David Livingstone
—L. G. Ball
- 200 The Legacy of David Livingstone
—L. G. Ball

- Update on mission issues in all six continents
- Reports from significant mission conferences
- Annual statistical survey by David Barrett
- Profiles of missionary leaders
- Book reviews and current book notes
- Dissertation notices and bibliographies

Four issues per year: \$18.
Postage included, worldwide.

Write to:
INTERNATIONAL BULLETIN OF MISSIONARY RESEARCH
c/o Overseas Ministries Study Center
490 Prospect St.
New Haven, CT 06511, U.S.A.

In a hurry?
Fax it
to *The Mennonite*
316-283-0454

MISSIONARY GOLD
Bound Vol. No. 3,
1985-1988
Here is missiological gold for every theological library and exploring scholar of mission studies — all 16 issues of 1985-1988 for \$56.95, plus \$4.00 postage and handling. Payment must accompany order.

BOOKS

To a respected teacher

The Church as Theological Community: Essays in Honour of David Schroeder, edited by Harry Huebner (CMBC Publications, 1990, 313 pages)

Reviewed by Willi Braun, Centre for Religious Studies, University of Toronto, 130 St. George St., Toronto, ON M5S 1A1

These essays by a dozen Mennonite scholars were first presented at the David Schroeder Symposium in the summer of 1989 in Winnipeg, then revised in response to criticisms given there.

While the symposium paid tribute to David Schroeder at his retirement after a long and influential teaching career at Canadian Mennonite Bible College, the book "is not primarily an analysis of his theology," writes Huebner. Apart from Rodney Sawatsky's overly panegyric banquet speech ("Words Becoming Flesh: the Life and Thought of David Schroeder"), the essays do not have Schroeder's thought as their

subject. The tribute comes in a form more congenial to him: as earnest treatments of biblical, theological, ethical, spiritual issues dear to him.

The book consists of six parts, two essays each. The first holds Sawatsky's banquet speech and an essay by Schroeder on the household code of 1 Peter ("Once You Were No People..."). It is rounded out with a representative list of Schroeder's publications, lectures and sermons.

The remaining parts represent the main divisions of CMBC's program of theological studies: II. *Historical Theology*: "Theology of the Hermeneutical Community in Anabaptist-Mennonite Thought" (Adolf Ens); "A Canonical Rethinking of the Anabaptist-Mennonite New Testament Orientation" (Waldemar Janzen); III. *Biblical Theology*: "Interpretation as Discipleship: Luke 24 as Model" (Mary Schertz); "The Voice of the People in the Biblical Story of Faithfulness" (William Klassen); IV. *Contemporary Theology*: "How Modern Should Theology Be? The Nature and Agenda of Contemporary Theology" (A. James Reimer); "Discipleship Re-examined: Women in the Hermeneutical Community" (Lydia Harder); V. *Theological Ethics*: "A Critical Analysis of Narrative Ethics" (Duane K. Friesen); "Christian Pacifism and the Character of God" (Harry Huebner); VI. *Practical Theology*: "Traditional Spirituality and Mennonite Life" (Peter C. Erb); "Mennonite Identity and Religious Pluralism" (James N. Pankratz). Each

essay is helpfully summarized by Huebner in his introduction.

Although the individual essays vary in importance and quality, as a collection they deserve attention. This is serious grappling by leading Mennonite scholars with questions of the church's theological, moral and social identity. Certainly pastors and church officials, for whom these questions are constant fare, will find here many a boost to their imagination as they lead the church in an attempt to articulate who it is, what and how it should believe and how it must act.

The articles are written in a scholarly style. Complex and hedging argumentation sometimes will be obstacles to the reader who is not practiced in this literary mode. But reading this volume with partial understanding will be much more profitable than not reading it at all.

The strength of volunteers

Footprints of Compassion by Helen Grace Lescheid (Fraser Valley Custom Printers, 1989, 172 pages)

Reviewed by Amy Dueckman, 33247 Ravine Ave., Abbotsford, BC V2S 1V7

Helen Lescheid, herself a recipient of Mennonite Central Committee aid in the 1940s, has compiled 25 years of MCC history in British Columbia, 1964-1989, with the help of four other writers. Each of the 18 chapters covers an aspect of MCC work in the province, from thrift and Self-Help stores to relief sales and refugee aid. But as the author notes in the preface, this is a book about people, not programs. The history is told anecdotally, sprinkled liberally with quotes and personal stories that bring the narrative alive. Numerous photographs enhance the text, and the appendix contains helpful lists of all personnel who have served with MCC in and from British Columbia.

There are profiles of such well-known figures as Siegfried Bartel and George Thielmann alongside stories of nameless but dedicated thrift store volunteers. The point is well made that MCC's strength is its volunteers from all walks of life.

However, the book is not very well edited. Glaring typographical errors such as "symnpathy" and "Twaiwan" are distracting and not infrequent.

FOR THE TOUR OF YOUR LIFE...

Walk where Michael Sattler walked... talk with brothers and sisters in other cultures who share your faith story... see the majestic beauty of God's creation.

Call or write for more information about our 1991 TourMagination tours.



Jamaica 91A	Jan. 18-25	Jan Gleysteen
Jamaica 91B	Jan. 25-Feb. 1	Wilmer Martin
Europe 91A	June 10-30	Jan Gleysteen, Fern Yoder
Europe 91B	July 1-19	Wilmer Martin, John Ruth
Eastern Canada 91	July 12-25	Hubert Schwartzentruber, Henry Landes
Europe 91C	July 20-Aug. 3	Arnold Cressman, J. Denny Weaver
Europe 91D	Aug. 29-Sept. 18	Jan Gleysteen, Henry Landes

**TOUR-
MAGINATION**

1210 Loucks Ave.
Scottdale, PA 15683
412-887-5440
412-887-9436

131 Erb St. West
Waterloo, ONT N2L 1T7
519-747-0517
519-745-7433

569 Yoder Road, P.O. Box 376
Harleysville, PA 19438
215-256-3011
215-723-8413

Nonetheless, *Footprints of Compassion* provides an informative and uplifting history of MCC work in British Columbia. It will be of special interest to local readers in the province.

FILMS

The innocent outsider

Edward Scissorhands, written by Caroline Thompson, produced by Denise Di Novi and Tim Burton, directed by Tim Burton

Reviewed by Gordon Houser, assistant editor

This may be the surprise movie of the year. Tim Burton, whose whacky imagination and stunning use of sets and special effects brought him success in *Beetlejuice* and *Batman*, here presents a different kind of fairy tale. *Edward Scissorhands* lacks the outlandish humor and dark vision of his two previous films. Although he satirizes the fickle greed and emptiness of American society, he does so in a more joyous manner and with a clearer moral vision, if you will.

The title character (Johnny Depp) is the creation of a reclusive inventor (Vincent Price—Who else?) who lives in a dark, cavernous, rundown castle on a hill that overlooks a bedroom community. However, the inventor dies before he has finished his work, leaving Edward with long, razor-sharp scissors for hands.

No one in the town has seen Edward until one day when the Avon Lady (Dianne Wiest) pays a visit and brings him home to live with her family. Her neighborhood is a combination of '50s suburbia, colored in '60s pastels (pink, green, blue and yellow houses and cars), with the technological toys (CDs, VCRs) of the '80s. Its characters are stereotypes (but remember, this is a fairy tale).

Edward becomes a celebrity. Then the neighbors discover his artistic gifts. With his scissorhands he creates sculptures from bushes, cuts hair (first dogs', then women's) with the artistic flurry of a genius. But tragedy begins as he falls in love with Kim (Winona Ryder), the Avon Lady's teenage daughter. The cute hairdresser becomes a sexual threat to Kim's boyfriend (Anthony Michael Hall), and the evil beneath the bright veneer of the neighborhood shows itself.



From another world: Depp, Ryder

Edward is, of course, the innocent outsider, the stranger from another world who both reflects our culture's crazy practices and exposes their dark directions. It is rare to see innocence portrayed on screen. When it is done effectively, as in *Edward Scissorhands*, the tale exposes our guilt and leaves us not only wistful but chastened, reflective.

Resources

BOOKS

Dialogue on Disabilities is the quarterly publication of Mennonite Developmental Disability Services, Box 500, Akron, PA 17501-0500, (717) 859-1151. A donation of \$5 (U.S.) or \$6 (Canadian) is suggested for an annual subscription fee.

Two helpful resources on disabilities are **Celebrating Differences**, edited by Aldred H. Neufeldt (Faith and Life Press, 1984, \$3.95), which has an accompanying study guide, and the booklet **Supportive Care in the Congregation** by Dean A. Preheim-Bartel and Aldred H. Neufeldt (Mennonite Central Committee, 1986), which outlines a plan for congregational care as a supportive network for

those who are disabled or dependent.

I Need Peace: Children in the Holy Land (Mennonite Board of Missions, Box 370, Elkhart, IN 46515-0370) is designed to help children learn more about children in Israel-Palestine and about MBM ministries in Israel.

In a single volume **Choose Ye This Day** (World Wide Publications, 1990, \$7.95) brings together practical articles by Leighton Ford, Luis Palau, Ralph Bell, Billy Graham and six other respected evangelists on effective evangelism.

"True development and change can only be the products of one's own culture and history," writes Haskell G. Ward in **African Development Reconsidered: New Perspectives from the Continent**.

Black Lives, White Lives by Bob Blauner (University of California Press, \$10.95) is a study of American racial experience in which some 28 people tell their experiences.

FILMS

Partners in Discipleship (27 minutes, VHS, The Foundation Series, Box 347, Newton, KS 67114) demonstrates the six-movement Foundation Series teaching plan and various teaching methods.

Two video programs on micro-enterprise development have been added to the library of Mennonite Economic Development Associates. **Power for Change** (12 minutes, VHS) presents key issues in designing development aid projects. **Give the Poor Some Credit** (11 minutes, VHS) uses footage from Haiti and Jamaica to explain why MEDA is committed to small business development and how the program works. Both are available for free loan from MEDA offices: Box 500, Akron, PA 17501-0500, and 402-280 Smith St., Winnipeg, MB R3C 1K2.

Salt of the Earth (\$29.95, \$36.95 in Canada) is a five-lesson curriculum aimed at youth, focusing on how people may be salt by using their gifts, speaking out on issues and serving others. Write MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801-2497, or call 1-800-999-3534.

Two Mennonite history films have been released in video form: **Anabaptist Beginnings** and **Mennonites Come to North America** (15 minutes, \$30 each). Order from Gary Franz, Box 347, Newton, KS 67114-0347.

—compiled by Gordon Houser

Editorial

Keep this in sight, in mind

Any of us is at risk. Disability is only a heartbeat or virus away. Coming from a long line of invalids (with Huntington's Disease in my family), I monitor this subject with interest.

Henry Enns, Winnipeg, and Marion Stroud (see page 28 of this issue) traveled on behalf of disability concerns in the Middle East last spring. They found an enthusiasm for new programs. Mennonite Central Committee is now acting on this.

Enns and Stroud also found trouble. In Syria, family members with disabilities are kept out of sight. The few programs in that country are for children.

Enns is working on having a symposium in Syria this year to help Syrians with disabilities organize themselves and seek improvements.

In northern Jordan MCC helped start a community-based program for the mentally disabled in the Husn Refugee Camp. About 45 children have a chance at education, training and recreation.

In Lebanon 300 mobility-handicapped people in Sidon have organized themselves. Tripoli has a self-supporting transportation system for disabled people and an organization that helps them find jobs. Colostomies, leg bags and medicines are prohibitively expensive in Lebanon. A Lebanese organization based in Canada will help distribute these at a lower cost.

At a refugee camp near Tyre, Lebanon, live three teen-aged sisters, Salwa, Hala and Rehab, who have been disabled since birth. Until a year ago they could hardly leave their house in a mountainous neighborhood. MCC worked with the Middle East Council of Churches, OXFAM and Norwegian People's Aid to build a sidewalk from the road to the girls' home.

In Egypt, report Enns and Stroud, the Red Crescent (Red Cross) and the Coptic Evangelical Church have good training programs. But accessibility in Egypt is poor: no curb cuts, no buses with wheelchair lifts.

In Israeli-occupied West Bank, crippling injuries continue to increase disproportionately as the intifada (Palestinian uprising) continues. One little girl's kneecaps had



Tender loving care: At a "TLC" open house are (left to right) Zachary Kimble, Joyce Shackleford, Sheila Hoepfner (a Mennonite Voluntary Service worker), Sherry Janzen (former director), Allison Kimble, Irma Buller (also an MVS worker).

been shot by "rubber" bullets, which are actually rubber-coated metal and can splinter bone. Enns sends books on disability issues to the L'Arche community for the disabled in the West Bank. MCC is looking for an adviser who would live in Jordan and coordinate this program in the Middle East.

Closer to home I am aware and appreciative of a ministry begun by Lorraine Avenue Mennonite Church (Wichita, Kan.) in

the early 1980s. "The Lorraine Center," across the street from the church, is an adult day-care facility, temporarily closed as of Dec. 21, 1990, for financial and staff regrouping. TLC became independent of (but supported by) the congregation in recent years.

I join those who hope for TLC's reopening and the beginning of many such ministries. Is this something for your congregation to consider? For many of us, it's just a matter of time before we'll be on the receiving end. Then it's never out of sight or out of mind. *Muriel T. Stackley*

Inside

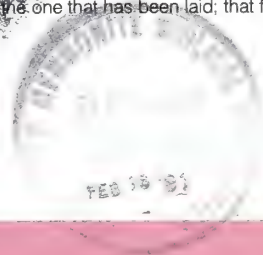
Left-handed love
Through the quagmire of
silence
The arts as prophecy

THE

Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

106: 3
FEBRUARY 12, 1991



Homosexuality:



Prologue



Kee your Bible close by as you read this issue, a forum for discussion. Our writers have referred to biblical passages throughout. This issue will also be a resource to Sunday school classes using the *Adult Bible Study Guide*, *Foundation Series Youth* and *Bibel Studien Erwachsene* during March to May, which include the two letters to the Corinthians.

The Mennonite offers this discussion in obedience to the Resolution on Human Sexuality adopted in delegate sessions at our triennial conference in Saskatoon in 1986. For a copy of that resolution send a self-addressed envelope to Sharon Sommer, Box 347, Newton, KS 67114. (Previous conversations about sexuality

were in the May 12, 1987, and June 6, 1978, issues of *The Mennonite*.)

Our writers come to you in the spirit of graciousness. I invite you to respond in the same spirit, believing that members of the body of Christ can talk to each other and that God is sovereign. Send up to 100-word responses to me at the address at left. We may not be able to print longer letters.

Our next issue, dated Feb. 26, will feature the people and tasks of Mennonite Voluntary Service. *Muriel T. Stackley*



Editor
Muriel T. Stackley

Assistant editor
Gordon Houser

Editorial assistant
Sharon Sommer

Art director
John Hiebert

Editorial offices
722 Main St., Box 347,
Newton, KS 67114, (316) 283-5100.

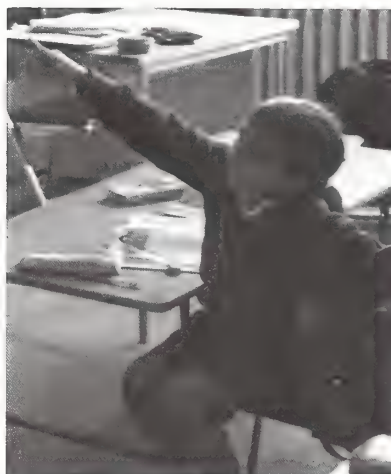


The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.



The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: one year, \$20 U.S., \$23 Canada; two years, \$35 U.S., \$41 Canada; three years, \$48 U.S., \$56 Canada. Outside North America add \$24 U.S. per year to U.S. rate for surface mail, \$55.20 U.S. for airmail. Single copies: \$2 U.S. Five or more: \$1 U.S. each. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114. ©1991**

Contents



64



67

51 Homosexual partnerships: a Christian option?

54 Scripture liberates us

55 A gift to the church

56 Left-handed love

58 Through the quagmire of silence

59 How do we care for families of gay and lesbian people?

60 Letters

62 News

- Arts symposium addresses anguish and hope
- Most MCC workers are not leaving the Middle East
- Record

72 Augusta's words about fear, war and hard times

Cover: Design by John Hiebert

Homosexual partnerships: a Christian option?

Ryan Ahlgrim

What does the Bible say about homosexual behavior? Does it offer clear guidelines on the issue for today?



Are covenanted, monogamous, homosexual partnerships a Christian option? This is emotional territory where even angels fear to tread, so let us approach this topic with all the prayer and honesty we can muster.

The morality of homosexual practices is one of the hottest, most emotional issues facing Mennonites today. Most Mennonites are repulsed by homosexuality. Only a few accept it.

A new church member profile of five Mennonite denominations reveals that the percent of Mennonites who believe homosexual acts are "always wrong" has grown from 86 percent in 1972 to 92 percent in 1989. (See *The Mennonite Mosaic: Identity and Modernization* by Leo Driedger and J. Howard

Kauffman (Herald Press, 1991.)

While most Mennonites reject homosexual practices of any kind, some Mennonites are advocating a greater degree of acceptance. The Brethren/Mennonite Council for Lesbian and Gay Concerns views homosexuality and heterosexuality as morally equal. They contend that both sexual orientations are capable of sin (rape, promiscuity, exploitation) and both orientations are capable of wholesome expression (a covenanted, monogamous, sexual relationship).

As Christians who seek to be guided by God's word revealed in the Bible, we must examine those passages related to homosexual behavior. The passages are relatively few: Genesis 19:1-13; Leviticus 18:23, 20:13; Romans 1:26-27; 1 Corinthians 6:9-10; 1 Timothy 1:9-10.

The Genesis 19 passage is the familiar story of Sodom. Two angels arrive in Sodom, and Lot invites them into his home. The men of the city attack the house, demanding that Lot turn over the two visitors so that they can have sex with them. (A similar story is in Judges 19:1-30.)

Gang rape: What is the sin of Sodom? Is it simply homosexual behavior or is it something more specific: attempted homosexual gang rape? The story of Sodom is the story of a city filled with violent people who are ready to rape any unprotected visitor. Gang rape is a sin whether committed by homosexuals or heterosexuals.

Therefore, this is a condemnation of sexual violence, but not necessarily of all homosexual behavior.

The Leviticus passages appear to be broader: "You shall not lie with a male as with a woman; it is an abomination" (18:22). "If a man lies with a male as with a woman, both of them have committed an abomination; they shall be put to death..." (20:13). Both of these passages clearly have homosexual intercourse in mind and view it as a sin. Yet the scriptural and historical context must be considered.

First of all, these two verses are embedded in a passage dealing with *ritual* purity and separation from the religious practices of the Canaanites. Prostitution and orgies were at the core of the Canaanite fertility cults. The word "abomination" in Leviticus (unlike the English word, which refers to anything disgusting) almost always refers to the *idolatrous* practices of Israel's pagan neighbors. Thus homosexual behavior is possibly being condemned because of its idolatrous and pagan ritual associations.

Both verses refer only to men. The homosexual practice of lesbianism is completely ignored. This may be further evidence that the author of Leviticus has specific forms of homosexual behavior in mind (or that he is objecting to men "wasting their seed" instead of impregnating their women and insuring the survival of the clan).



As faithful readers of the Bible we must ask whether the cultural assumptions made by biblical writers are consistent with the whole message of the Bible. Otherwise we will end up supporting slavery and other evils.



Homosexual partnerships: a Christian option?

Another reason for hesitating to use Leviticus as a condemnation of all forms of homosexual behavior is that Leviticus contains a large assortment of laws that Christians ignore today (e.g. a menstruating woman is unclean, food eaten three days after it is made is an abomination). Is it consistent to pick out two verses and insist that they apply to all homosexual practices today?

Jesus never addressed the subject of homosexuality (at least, not in the Gospels). Two of the three Pauline passages list those who break God's laws ("murderers, fornicators, sodomites [*arsenokoitai*], slave traders" in 1 Timothy 1:9-10) and those who will not inherit the kingdom of God ("fornicators, idolaters, adulterers, male prostitutes [*malakoi*], sodomites [*arsenokoitai*], thieves" in 1 Corinthians 6:9-10).

Pederasty: The problem is how to translate *malakoi* and *arsenokoitai*. The Greek language does not have a word or a set of words that neatly and exactly corresponds to "homosexual" or "homosexual practices." As a result, scholars do not agree on what these words refer to. *Malakoi* may refer to young men or boys who took the passive role in homosexual intercourse and offered themselves commercially as prostitutes. *Arsenokoitai* may refer to older men who took the active role in homosexual intercourse. When the two terms are used side by side (as they are in the Corinthian passage), it is possible that Paul is referring to pederasty: mature men using young men (or boys) for sex, the most common homosexual practice in the ancient Greco-Roman world.

Paul condemns homosexual prostitution and exploitation, but is he also condemning homosexual adults who have a lifelong and loving commitment to each other? Was Paul

even aware that such homosexual relationships are possible? These two passages do not give us enough information for a final answer.

Turn to Romans 1:26-27, probably the clearest passage in the Bible regarding homosexual behavior. No doubt Paul is condemning all homosexual activity as he knows it, both among men and women. Paul seems to be making some broad assumptions about all homosexual activity. For instance, when he condemns men and women for engaging in "unnatural" sex, he seems to be assuming they are *freely choosing* to do something that goes against their own nature. When Paul says that men "give up" heterosexual intercourse, he is assuming they are normally heterosexual but have *chosen* to be "consumed with passion for one another." He apparently has no awareness of *constitutional* homosexuality, where a person grows up with an exclusively homosexual disposition. Constitutional homosexuals do not choose their orientation or "give up" heterosexuality. They are involuntarily and automatically attracted to the same sex (just as heterosexuals are involuntarily attracted to the opposite sex).

Thus a reasonable argument can be made that Paul's condemnation does not refer to (because he is not aware of) those with a homosexual orientation who engage in a monogamous, committed relationship. This argument is strengthened by the fact that verses 28-32 go on to describe these same people as full of every kind of evil: violence, murder, self-centeredness, slander, ruthlessness and hatred toward God. This is hardly a description of Christians with a homosexual orientation who have committed themselves to a loving partnership with another person of the same sex. Paul's description sounds much more like a condemnation of self-centered promiscuity and homosexual prostitution. (For a more detailed discussion of the biblical texts, see the excellent treatment in the Mennonite study document, *Human Sexuality in the Christian Life*, Faith and Life Press, 1985, revised 1990).

One flesh: Many scholars (including the conservative evangelical John R.W. Stott) admit that the above Scripture passages do not make an entirely convincing case against covenanted,

monogamous, homosexual partnerships. However, one more biblical argument must be considered: the fact that God made us male and female so that we can be united in "one flesh."

According to Genesis 2, only the opposite sex can complete our identity and create a physical/spiritual union that can produce—among other things—children. Throughout the Bible, heterosexual marriage is seen as the only appropriate context for this "one flesh" union.

Along the same lines, one may argue that men and women are obviously made for each other. Anatomically, heterosexual union is the only natural union that uses the organs of the body the way they were meant to be used. Homosexual union, as far as anatomy goes, is unnatural.

The argument from creation is a strong and basic one, and it certainly demonstrates that heterosexual unions are inevitably the norm. Yet the argument also has some flaws. From the standpoint of anatomy, homosexual unions are unnatural, but then so is celibacy. Celibate people refrain from using their sex organs the way they were "meant" to be used. They also refrain from marriage and the possibility of the "one flesh" union that Genesis 2 lifts up as so basic. Celibacy is outside the norm of Genesis 2, but it is not a sin.

Similarly, birth control is unnatural. Married couples who use birth control are inhibiting their sex organs from performing their natural function. Yet few Mennonites believe it is sinful.

From a theological standpoint Genesis 2 makes it clear that only a man and a woman can experience "one flesh" in marriage. For this reason, I believe it is inaccurate for homosexual partnerships to be called "marriages." Such partnerships are also intrinsically incapable of carrying on God's creative task—producing children—which is a primary function of marriage, according to Genesis. But this does not mean that homosexual partnerships are therefore invalidated any more than celibacy or birth control is. We can only conclude that the creation story of Genesis is silent on the subject.

Word of God: What conclusions may we draw from the biblical evidence? No biblical writer affirms any kind of homosexual activity. But it is possible

that these writers were limited by the kind of promiscuous and exploitive homosexual acts they saw in the surrounding cultures of their time, and they may have also been limited in their knowledge of constitutional homosexuality.

If we have the view that the authors of the Bible had God-given full knowledge on all the subjects they discussed, and that every word is scientifically, historically and theologically true for all time, then it is probably impossible to condone any kind of homosexual practice. If, on the other hand, we view the Bible as containing the inspired and authoritative

word of God—but that the word is necessarily expressed through the human limitations of personality, language and culture—then it may be that some homosexual practices are not sinful. I believe this second view of the Bible is more accurate and less artificial than the first view.

Does this mean we may simply pick and choose what is authoritative for us and what is culture-bound? Certainly not. But as faithful readers of the Bible we must always ask whether the cultural assumptions made by the biblical writers are consistent with the intrinsic message proclaimed throughout the Bible. Otherwise we will end up supporting slavery and other evils.

It is my understanding of the message of the Bible that the instructions and prohibitions of God are not arbitrary. Sin is defined as attitudes or behaviors that are destructive to self or others. Is homosexuality itself destructive? Are covenanted, monogamous, homosexual partnerships destructive?

In 1973 the American Psychiatric Association removed homosexuality from its list of mental illnesses. Studies of gays and lesbians have shown them to be as well-adjusted and emotionally healthy as heterosexuals. They function in society with all the virtues that heterosexuals are capable of. Homosexual relationships can be loving, nurturing, committed and mutually edifying. Recent

research affirms that homosexuals are no more impaired in pair-bonding than are heterosexuals. In short, research seems to indicate that homosexuality *per se* does not interfere with the capacity to love, grow, covenant and make a positive contribution to society. (I am grateful to Richard Grant, the foremost authority in Peoria, Ill., on homosexuality, for reviewing this

section to check for accuracy.)

The causes of homosexuality are disputed by mental health professionals. Given certain circumstances, such as prisons or places where one sex is isolated from the other, homosexual

behavior is displayed. But constitutional homosexuality (those having an exclusively homosexual orientation) goes back to early childhood, when sexual programming becomes fixed between ages 2 and 4. Most researchers believe the underlying causes involve genetic development and chemical events in the fetus.

Fantasies and feelings: Many Christian organizations have attempted to help homosexuals change their orientation. Given sufficient stimulus, most homosexuals are capable of performing heterosexually—even getting married and having children. But they still have homosexual fantasies and feelings. Obviously they are repressing a homosexual orientation that is still there. Most therapists (Christian and otherwise) agree that it is probably impossible to change an exclusively homosexual orientation.

The message of the Bible affirms that we are morally responsible when faced with a choice, but we are not morally responsible when there is no choice. A homosexual orientation is not chosen, therefore a person who has that orientation is not sinning by merely having that orientation. Even if we conclude that all homosexual practices are sinful, we cannot conclude that a person is sinning by *having* that orientation. Based on this thinking, some churches fully accept

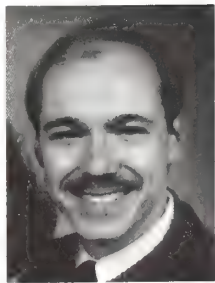
those with a homosexual orientation and are open to making full use of their gifts. But since they believe all homosexual practices are wrong, they require a lifelong vow of celibacy for membership.

I believe this is a commendable step for churches to make. In fact, given the current feelings about homosexuality, this is probably the only practical step most churches can make. It is essential that churches welcome and make full use of celibate homosexuals—not only because it is the right thing to do, but also because such interaction will help clear up the profound ignorance most heterosexuals have on the subject.

However, churches that require a vow of celibacy for homosexuals should be aware that this position poses moral problems of its own. In the Bible lifelong celibacy is a vow freely chosen by those so gifted by God—not something forced upon them. Is it fair or biblical to force a vow of lifelong celibacy on anyone?

The thought of homosexual activity repulses me. But it *should* repulse me. I am genetically programmed to be attracted to the opposite sex and to be repulsed by eroticism for the same sex. Those feelings are what make heterosexual relationships, marriages and children possible. Those feelings are quite natural, necessary and God-given. But if I use those feelings of revulsion to justify fearing or hating homosexuals, then I am participating in homophobia, and I am sinning.

Conclusions on this issue are dangerous because they inevitably offend some people, and I do not believe we can claim to know the whole mind of Christ on this subject. But I am convinced that theologically a homosexual orientation cannot be a sin. And I am persuaded, biblically and scientifically, that the church must take a much harder look at the possibility that committed, monogamous homosexual partnerships are morally sound.



Ryan J. Ahlgrim is pastor at Peoria-North Mennonite Church, Peoria, Ill. The congregation meets at the Christian Center, 4100 War Memorial Drive in Peoria.

• • • • •
*From the standpoint of
anatomy, homosexual
unions are unnatural, but
then so is celibacy.*
• • • • •

Scripture liberates us

Sanction of homosexuality is in conflict with God's written Word.

Frank Horst

Today I'm excited to say I'm free from the life-dominating plague of lesbian desires. 'God has loosed the chains, untied the cords of the yoke and set the captive free'" (Isaiah 58:6). So testified one joyful spirit freed from the burden and worry of breaking away from Scripture.

Some people are finding new peace and freedom from fear and uncertainty by spiritual renewal. Some are finding help through Homosexuals Anonymous. Lifestyles are changing through the Holy Spirit's power. One who has changed was asked if he found any truth in the view that "this is just the way the Lord made me and I can't help it."

• • • • •
Let us carry high the banner of God's truth and the balm of healing.

• • • • •
His reply was, "Absolutely not."

Can Scripture be broken? Anabaptist believers in the 16th century said no. They determined to be true to the Bible, no matter the cost. Many were separated from their families. Many sacrificed their lives. They would not compromise with scriptural truth; it had made them free (John 8: 31-32).

Menno Simons wrote, "All that he (the Lord) has testified in his Holy Word through his prophets, through Jesus Christ and his apostles is his eternal, immutable will."

This kind of understanding of Scripture leads many of us to believe that sanction of homosexuality is in conflict with God's written Word. If our interpretation is faulty, we are open to better understanding and loving dialogue.

Did not God convey his eternal, immutable will when he guided the authors of Romans 1:26-32, Leviticus

20:13, 1 Timothy 1:9-11 and 1 Corinthians 6:9-10?

Versions of 1 Corinthians 6:9-10 give various wordings, but all are followed by one conclusion: "This is what some of you *were*." Nowhere that I can find do they state or imply that "that is what some of you *are*," except when some in Israel broke away from God's laws (Judges 19:22-25).

Moral law: Are not God's moral laws without amendment? Ceremonial law was fulfilled at Calvary, nailed to the cross (Colossians 2:14). But moral law, as in these Scriptures, does not change.

May God guide us all into his perfect love for each other and for others, always in harmony with his written Word.

Would not the same logic used for homosexuality also justify abortion, adultery, warfare, dishonesty? Many people have those orientations. They can choose to follow those inclinations. Can they hold God responsible? Is God not sometimes blamed for something he does not do?

Jesus and the apostles taught moral obedience to Moses' law. When Jesus was questioned regarding eternal life he asked, "What is written in the Law? How do you read it?"

Divine *love* is unconditional. God accepts us as we are. Divine *approval* is conditional. God requires obedience to Scripture. Jesus said, "Neither do I condemn you. Go your way, and from now on do not sin again" (John 8:11). He required moral obedience to Scripture. Redemptive love and freedom harmonize with God's Word.

Scripture verifies itself. The New Testament flows out of the Old Testament, morally unchanged.

Scripture wording is neither incidental nor accidental. The preface to the New International Version states that translation was made by "over 100 scholars working directly from the best available Hebrew, Aramaic and Greek texts."

Where recent versions use "homosexual(s)," the King James Version uses "sodomite(s)" or "abusers of themselves with mankind." Bible scholars use differing versions, which is good. How are Bible teachings to be applied in 1991?

Does not unisex marriage contradict every concept of home and family? Is not the Lord looking for strongly committed husband-wife relationships? Has not God's blessing always

been on faithful Christian homes and families? Is this not the way of true joy and fulfillment? Did not Jesus confirm God's original order, "united to his wife," committed and faithful until death? Is not God's order heterosexual and the only sexual union Scripture teaches or approves?

Disorder conceives hurt, while unscriptural sexuality breeds guilt. God grants freedom of choice, not freedom from the consequences of choice. Reaping follows sowing.

Unscriptural sex: King David learned late. He loved God's law. But he disobeyed. He fell into the trap of unscriptural sex. God's prophet rebuked him. David repented. He knew the sin was forgiven. But he suffered agonizing memories. Psalm 51 is part of David's confession and plea for mercy. Some of David's distress is expressed in Psalms 38-41.

Many around us need help. Let us carry high the banner of God's truth and the balm of healing. Let us be God's compassionate servants to our gay and lesbian friends and family members. Let us follow the lead of the Good Samaritan and not be unscripturally judgmental.

It will bring great joy to me if someone reading this article finds enlightenment, deliverance and victory. The joy would be shared by many parents and friends.

However it is viewed, this article is intended to be like a carefully placed streetlamp, lighting the way to a safe road in stormy weather on a dark night. The way of unscriptural sex is crooked and dark, leading to a dead end. But Scripture is "a lamp for my feet and a light to my path" (Psalm 119:105).

Surely we all agree that God's faithful followers never deliberately disobey his written Word, the Bible. We can hear the words of Jesus in John 10:35, "Scripture cannot be annulled."

Scriptural obedience secures scriptural liberty.



Frank Horst is pastor at First Mennonite Church, Box 246, Aberdeen, ID 83210.

A gift to the church

Jesus' life and teachings call us to accept the outcast.

Norma S. Goertzen

We have much to learn as well as to give if we can see gay and lesbian Mennonites as one of God's gifts to the Mennonite church and accept them as full members of the Mennonite family. They have stated their desire and call to be a part of us. Our response seems less than what I expected from people who emphasize reaching out to the outcast and caring for the needy.

I am aware that the Saskatoon 1986 Resolution on Human Sexuality does not reject people with a homosexual orientation nor deny them from the fellowship of the church. However, some Mennonite homosexuals and their heterosexual friends and families experience the statement as rejection.

I wish I could offer an official apology for the church. Perhaps I can help by being more involved in public forums such as this magazine.

I do not accept or feel comfortable with all aspects of the stereotypical, secular homosexual lifestyle. For example, promiscuity is indefensible as a healthy lifestyle regardless of one's sexual orientation. However, the homosexual Mennonites I know would agree; they live mature, responsible lives. On what basis can we exclude sincere seekers of God from full membership in the church?

Many base their anti-homosexual attitudes on the Bible. Some scholars say that all homosexual genital activity is sinful regardless as to whether said activity is in the context of a monogamous relationship or not. They base this on their interpretation of the "anti-homosexual" texts (Genesis 19:4-11; Leviticus 18:20, 20:13; Romans 1:27; 1 Corinthians 6:9-10; 1 Timothy 1:9-10).

Another group of scholars, based on their exegesis of the same texts, conclude that the Bible is speaking about issues such as inhospitality and sexual violence. Therefore, the Bible is not helpful in regard to a loving and ongoing homosexual relationship.

Scholars in both groups go beyond the "anti-homosexual" texts to examine the rest of the biblical material. Remembering that God works in unexpected ways through unexpected people (Rahab, the harlot; Jesus' reaching out to the outcasts of his day) can be instructive on the issue. Jesus had compassion for the figurative and literal leper of his day. Dare we do less?

Jesus' acceptance of the outcast had a profound effect on both the lives of the outcast and on the disciples. The Samaritan woman became an evangelist in her hometown as a result of Jesus' acceptance of her. The disciples marveled that Jesus was talking with a Samaritan woman, but they did not verbalize their questions. Why? Perhaps they were beginning to comprehend that Jesus' ways were not always congruent with social norms.

My experience with homosexual friends as well as the biblical stories tells me that God has rich blessings for us if we, like Jesus, reach out to the outcast in love and acceptance. Why is it easier for us to touch the disaster victim who is a stranger than the homosexual people in our midst? I believe that, literally and figuratively, holding the hand of homosexual people will result in a profound fulfilling of their deepest needs as well as our own.

Adult faith: In the Mennonite world we have a council for lesbian and gay concerns. These men and women claim to be Mennonite Christians. We have said no to them. It would be much easier for them to transfer to another, more accepting denomination. But their adult faith calls them to be a part of the Mennonite world.

Part of the Anabaptist/Mennonite tradition has promoted a view of the pure church through the use of such things as the ban. However, that must be balanced with the New Testament which has strong warnings about judging between the true and false believer. See the parable of the wheat and the tares (Matthew 13). Meditating on those parables about the kingdom will enable us to be more inclusive of all who claim to have heard the gospel, evidence Christian lives and who wish to be a part of the Mennonite church. I have firm faith in God's ability to make correct judgments. I do not need to presume

to judge where the biblical evidence is limited and unclear.

Mennonites worldwide are not in agreement on this issue. A Bible study group from the Mennonite parish Aan de Langedijk in Holland, responding to the Saskatoon '86 Resolution on Human Sexuality, concluded that the statement "is not according to the gospel of Jesus Christ the Lord." Their experience has convinced them that homosexual love "is a gift from him who created humankind in his image."

Evangelicals as well as mainline denominations are also taking a more open stance toward homosexuals.

Regardless of how we interpret the "anti-homosexual" biblical passages, we must reflect carefully on the broader biblical message, especially as it relates to the celibate or to monogamous homosexual people in the Mennonite church. We must honestly reflect on the effects of our official resolutions in local congregations. In some cases our rejection of gays contributes to their dishonesty, promiscuity, secretiveness and disbelief in the grace of God. People, regardless of their sexual

• • • • •

We must reflect carefully on the broader biblical message, especially as it relates to the celibate or to monogamous homosexual people in the Mennonite church.

• • • • •

orientation, will more likely keep their vows of fidelity when they are in a community that values fidelity.

Embracing gays in our midst may be painful and uncomfortable but it holds great promise for the healing of both parties. God has rich blessings for us if we can accept gay Mennonites as a gift of God.



Norma S. Goertzen is a member of Oak Park Mennonite Church, 324 N. Oak Park Ave., Oak Park, IL 60304, and a librarian at North Park College and Theological Seminary in Chicago.

Left-handed love

A visit with three groups that care about gay and lesbian Mennonites: listening committee, BMC, Day Seven

Glenn Lehman

My father was born left-handed. The penmanship establishment in 1917 had two opinions about what to do with him. A few educators wanted to allow his left hand to write. But the powerful majority wanted to spare him nature's mistake, even if it meant tying a first-grader's left hand behind his back. So tax money paid someone to do just that.

A few people, maybe one in 15, grow up with "left-handed" love. They fall in love (act giddy, share secrets, touch, go shopping), woman with woman, man with man.

The powers that sort people out in the church are of several minds about these souls. Some people feel that God is love, so let them love as they best are able. Many people say that sex outside of marriage is wrong any way you cut it; make them change or at least abstain. A smaller group, finding comfort in denial, says there is no such thing born in a person; they have just reinvented an old way to defile God's created order. Another group says, Lock up the pansies until they shape up.

Many churches are arm wrestling with this issue of men in love with men and women with women. Church delegate bodies have generally been saying that while intimate arousal outside of marriage is forbidden, people with the inclination for same-gender romance are not to be blamed or banned merely for having that mind-set. The news is that the church cares and recognizes that this is not just another way to talk about sex.

Here is a profile of three groups in Mennonite circles who care about people with different love. First, a church-appointed listening committee; second, the Brethren/Mennonite Council on Gay and Lesbian Concerns (BMC); and third, Day Seven.

The two largest North American Mennonite denominations (the Mennonite Church and the General Conference Mennonite Church) have

named a listening committee on homosexual concerns. Ed Stoltzfus, president of Eastern Mennonite Seminary, Harrisonburg, Va., co-chairs the eight-member group. He understands their mandate thus: "to listen to all concerned in neither an advocacy nor adversarial stance, to facilitate dialogue and awareness between people of various persuasions, to encourage biblical understanding and theological discernment and to shape recommendations regarding policy and program."

The committee finds the "reaction patterns" in our churches to be similar to the ones in American society at large. They feel that gays and lesbians (to use the current words) must be allowed to "tell their stories" just as others must be free to respond to those stories. No homosexual people are members of the committee, but it has invited two people from BMC to meet with them.

"Why [have you invited] people chosen by this group?" I asked Stoltzfus.

"Because they asked," he said.

"Would you invite a group that advocates change to heterosexual ways?"

"We would like to. We have no favorites."

Schleitheim: To see BMC firsthand I went to its national convention in Philadelphia. The planners stated that "we're striving to build a faithful fellowship for the 1990s, just as our Anabaptist forebears did at Schleitheim for the 1520s..., when they were facing severe persecutions by the institutional churches and governments." They had sessions on life partnerships and on healthy, responsible patterns of sexual relationships.

The Sunday-morning singing brought hymn texts alive: "Many gifts, one Spirit/One love known in many ways" (*Sing and Rejoice*); "And we magnify [God's] strictness/With a

zeal [God] will not own" (*The Mennonite Hymnal*); "New man, woman new/Image of God moving" (*Hymnal Sampler*). The council had some marks of a threatened minority. People often requested anonymity. "Coming out" was a big agenda. Being Mennonite was a priority. Many in attendance were women.

The council publishes a newsletter, *Dialogue*, about three times a year and has hired a coordinator, Jim Sauder. Under its auspices regional groups plan events. People in attendance gave testimonies of "bitterness" and of "sweetness." After one session I asked some questions of Sauder and a few other leaders.

"Does the council support someone choosing to be single?"

"Yes, we do."

"What hurts people here the most?"

"That people discount our spirituality."

"How does the council read St. Paul?"

"The Bible never speaks to sexual orientation as we know it today."

"Did the council get a break at [the July 1990] Assembly 12 of Mennonite World Conference?"

"No. We got what we requested."

"What is your relationship with the listening committee?"

"We consider it good."

"How would you like mainstream people to regard sexuality?"

"To have a deeper, gentle understanding and to be free to discuss it."

"How would you like the church to respond to you?"

"We would like the church to be a safe place to work through our self-understanding, a place where we could be candid about our sexuality. We want people to see God in us before they see the kind of human love we have."

The founder of the council, Martin Rock, worked at Mennonite Central Committee headquarters "until they found out." Rock received threatening telephone calls in the early years of the council. One church leader yelled at him on the telephone for 20 minutes. "Now," Rock tells me, "the church budgets money to send people to our meetings to learn. I saw the evolution from confrontation to dialogue. Now change must come in congregations."

Liberating union: A few weeks later I got permission to visit a Day Seven

meeting. I agreed to keep the location confidential.

Day Seven originated in the Elizabethtown (Pa.) district of the Lancaster Conference and has since broadened its support base. It is a support group for men who want to resist the tendency to find physical intimacy with another man. No women attend now. It operates under the guidance of an umbrella organization called Exodus, which describes itself as "dedicated to leading homosexuals out of bondage and into liberating union with Jesus Christ. God can restore the homosexual to wholeness." In three years Day Seven has related to about two dozen men.

Six men, 30 to 60 years old, two married and two ordained, gathered in the basement of a church that evening. First we sang. And again, with people who acknowledge pain, hymn texts sounded new to me: "Strong arm that carried me home," "never again will I roam" ("Shepherd of Love"); "In every change he faithful will remain," "Sorrows forgot, love's purest joys restored" ("Be Still My Soul").

Earl Miller, the leader, a man who overcomes his temptations, played the piano as we sang. Then they studied a lesson, "Overcoming Obstacles." In Sunday school fashion, Earl read the propositional truths and everyone discussed the questions.

Earl asked, "What was going on this week?" One person told about building understanding with his father, another with his brother, another with his wife. One had taken a trip alone to Philadelphia and recounted how he had resisted temptations. Temptation often meant "cruising" with one's eyes, "browsing bookstores," or self-stimulation. They gave each other practical ideas for handling temptation: calling a friend or keeping a Bible verse in sight. Earl welcomes calls at any hour from people seeking help.

I asked them what hurts most.

"To be discriminated against," one said.

"Is the listening committee helping you?"

"Who are they listening to?" said one who had not received a reply from the committee. "I think they only listen to the council."

Earl gave me a stack of pamphlets to read. One states, "The goal of our growth is the freedom to love aright—

to relate intimately but non-erotically to the same sex and to be able to address the opposite sex as a needed counterpart without fear or disinterest." Another article is the testimony of a converted man: "...My homosexual desires were not my chief problems. Instead, their roots in pride, defense-building, covetousness and

bitterness were the driving forces behind my attraction. I became convinced that the Bible teaches that I was a heterosexual by creation and by redemption."

Guidance in Scripture: The council and Day Seven hold traits in common. Both claim that God is their first allegiance, not how they fall in love. Both claim that their greatest pain comes from

other Christians shunning them. Both groups believe that out of struggles they have unique insights to offer the church. Both find guidance in Scripture. Both groups agree that the biblical languages had no word for "homosexual." Both groups agree that people who detest them the most have the least understanding of sexuality.

But their viewpoints also differ. Where BMC sees the task as self-understanding, Day Seven sees it as self-control. Where BMC sees a unique manifestation of God's love, Day Seven sees sin. What BMC calls repression, Day Seven calls conversion. BMC believes the Bible is open about same-sex couples; Day Seven believes the Bible condemns homosexuality categorically.

What does the Bible say? Besides teaching on related principles, we have to look hard to find explicit words about "left-handed" unions. Jesus never spoke on this issue. The New Testament contains a scant three references—only one to female

coupling. Some people believe that the Bible is against it and that is that. Others agree but claim the Bible does not single out these acts as more vile than others. Others say the Bible opposes it but we must view specific instances in the context of creation and grace. Others say that Leviticus and Paul may be addressing situations so

alien from ours that we need to find understanding from other scriptural principles.

Some interpreters claim that the Bible speaks not to innate homosexuality but to lustful acts against a person's nature. Others say that the 1 Corinthians 1, Romans 6 and 1 Timothy verses are authoritative but simply do not address the issues of caring and equal commitments that some

• • • • •

"For the most part, the church has presented Jesus as sexless. If we try to take Jesus with utter seriousness and uneasily retreat from thoughts of his sexuality..., it is also likely that we shall either deny much of our own sexuality or else find considerable difficulty integrating our christological beliefs into the reality of our lives as body-selves."

—from Embodiment
by James B. Nelson

• • • • •

Christians today raise. Paul was teaching against prostitution, they say. Many churches allow that it is not sin to feel attraction to the same sex but do not permit genital climax.

When I was a boy, all the men sat with men in church and the holy kiss was practiced. I never heard about men pairing up. Now at church we sit mixed. There is no ritual of same-sex affection, and men sitting with men is taboo.

Things do change. My daughter is left-handed. In 1986 her teacher made no bones about it. But love is another matter.

Glenn Lehman lives near Leola, Pa., with his wife and two children. He is a member of the East Chestnut Street Mennonite Church, Lancaster, Pa. He wrote this article for Meetinghouse.

Through the quagmire of silence

Editor's note: In 1987 Verney Unruh wrote a letter to The Mennonite (July 14 issue) urging that homosexuals be treated as human beings who are as precious to God as any other human being. A pastor wrote a sharp letter to Verney, criticizing him severely. In response, Verney wrote the following.

Verney Unruh

It is always risky to write a letter to a paper because it opens one up to misunderstanding, misinterpretation, disagreement and sometimes rejection. Few of us can accept that graciously. So I will tell you where I am coming from.

My first contact with a homosexual was in 1941. A student at a state school, this 18-year-old country boy had never even heard the term "homosexual."

Our school was small, so I managed to make the basketball squad. On the team's first trip I was assigned to share a hotel room with a friendly fellow, respected by the rest of the students. I considered it a privilege. But the first night he made advances. In my naiveté I thought he was joking. When I saw he was serious, I cut him off and made sure I was not assigned to room with him again. I forgot about that experience for years.

With all the attention on homosexuality the memory surfaced. My experience had been repulsive, and it influenced my thinking. I was not outspoken, but inwardly I supported the hardliners calling homosexuals sinners who deserve the wrath of God.

A little over 10 years ago my attitude began to change. The son of close friends told me that he was homosexual. After I recovered from the shock, I asked him about it. He told me that during elementary school he gradually became aware that girls held no attraction for him. Instead he had a growing interest in boys. He fed that interest by finding magazines and books focusing on homosexuality and

gradually developed a homosexual lifestyle.

Homosexuality now had the face of a friend, and I knew that his parents were experiencing deep pain. It took a long time before I built up the courage to talk with them about it.

A few years later a former co-worker "came out of the closet." He, too, became aware in elementary school that he was different. I heard anguish in his voice as he said, "Mother Nature made a mistake when she made me."

I began to read with new eyes, especially statements by homosexuals. Some were defensive, justifying their behavior. More outspoken ones demanded the freedom to follow a lifestyle to their liking, including homosexual relationships and partnerships. It is probably those demands for unlimited license that most people react to with revulsion and anger. As a result they lump all homosexuals together, look down on them as the scourge of society and demand that the church cast them out.

But as I read statements by other homosexuals I heard in them an anguished cry for understanding and acceptance as human beings. They have not chosen to be homosexual. But they find little if any understanding from the rest of us. So they feel excluded and are driven to find acceptance among other homosexuals, which often leads to unbiblical relationships and activity.

I was also touched by the pain of parents whose children are homosexual. Do you remember the letter from one father? "God, you gave us 'gay' sons and daughters. You walked with us as we walked with them through the valley to the mountain of acceptance. Now, God, we need you even more to walk with us through the quagmire of the silence of friends and relatives who no longer speak our children's names, of misunderstandings, jokes and barbs of society, of the unacceptance of the church, which regards them as non-persons. God, help us walk through the frustration, anger, bitterness and sorrow that we often feel. Help us find answers so we can reach the solid footing of your love."

This may sound like I have gone "soft" and am ignoring clear biblical

teaching about homosexual activity and relationships. I have not touched on the subject of behavior. Instead I have tried to see life through the eyes of a homosexual and imagine what it must feel like to have desires and feelings that are different from heterosexuals. I am addressing only the issue of a homosexual nature.

On this matter I fully agree with well-known British evangelical church leader John R.W. Stott, who wrote, "In every discussion about homosexuality we must be rigorous in differentiation between 'being' and 'doing'; that is, between a person's identity and activity, sexual preference and sexual practice, constitution and conduct" (*Christianity Today*, Nov. 22, 1985).

I have wondered what Jesus would do. I am always impressed by those passages that picture him accepting the rejects of society. If he were here in the flesh, how would he treat homosexuals? I believe he would accept them as he did everyone else—as human beings made in God's image.

Can we follow Jesus' example and the further counsel of John Stott? "At the heart of the homosexual condition is a deep loneliness," he writes, "the natural human hunger for mutual love, a search for identity and a longing for completeness. If homosexual people cannot find these things in the local 'church family,' we have no business using that expression. The alternative is not between the warm physical relationship of homosexual intercourse and the pain of isolation in the cold. There is a third alternative, namely a Christian environment of love, understanding, acceptance and support."

I know it is not the last word. But this is my experience and the conclusions I have drawn from it. I hope we can continue the dialogue (we'd better be able to because the issue will not go away) and under the guidance of the Holy Spirit continue to seek further understanding of one of the great mysteries of nature.



Verney Unruh, associate pastor at First Mennonite Church, 429 E. First, Newton, KS 67114, was a career missionary in Japan and Taiwan and worked in the Commission on Overseas Mission office.

How do we care for families of gay and lesbian people?

A challenge for the church to relate in Christlike ways to its gay and lesbian members and their families

Wilmer Martin

I interviewed parents and family members of lesbians and gay men. I was touched by the trust they placed in me.

Some findings: A common theme shared by families was their disappointment that longtime friends were now distant. One mother quoted her bosom friend: "I don't want to hear any more about your son's homosexuality. He is living in sin; that's what I believe and I won't discuss it any more."

Some people ask family members, "But what if you're all wrong in accepting your child?" Or, "What will you say before the judgment seat of Christ?"

One parent responded, "When I stand before the judgment seat of God, I would rather find that—if I've erred—I've erred in being too merciful and compassionate rather than finding I was too judgmental and not compassionate enough."

Most parents continue to relate to their children in a way that allows them to say, "I love you." Some are able to accept their child's sexual orientation and be supportive. Others love their children without finally accepting their way of life.

Supportive parents are increasingly aware of their children's needs, including health concerns. In some instances the son or daughter's sexual orientation is the staging area for constant conflict; everything the child does is viewed as a symptom of his or her homosexuality. At this stage parents may not be facing up to the situation and may feel a sense of failure. Such feelings are encouraged by our homophobic society.

A mother told me, "One of the hardest areas to accept in all this is that our son will not be able to conceive children. He loves children so much." A couple said, "It is as if our son is sentenced to a life alone. He provides so much support to us. Who will support him in his senior years?"

One family said that they believe God will not only provide for their child now but also in the future. They hope their son will always have an alternate family. They are pleased that he is a Big Brother. Through this program he can provide guidance and "parenting" to children.

Everyone expressed pain from not being accepted by their extended families and church families.

A number were hesitant to fully accept their children for fear this would mean that they would not continue to affirm that God's ideal is for genital sexual activity to occur within a heterosexual marriage. Others said their children believe this to be God's ideal. They also underscored that gay men and lesbians desire and need deep, lasting relationships no less than do heterosexual people, and appropriate (covenantal) genital expression should not be denied to them.

Four suggestions for pastoral care:

1. Develop an ability to listen. Hear what family members of gay men and lesbians have experienced. Christians tend to lump all lesbian and gay people together as a group and to make statements not rooted in facts.

When family members go public to their pastor and their friends, patience is crucial. The family is still discovering its appropriate response. Easy solutions, in many cases, will only be short-term or unacceptable.

Christians who pressure gay men and lesbians and their families to deny their sexuality are depriving them of something fundamental to their wholeness. Leaders who listen and assist lesbians and gay men to affirm and celebrate their sexuality may also assist these people's families in their journey toward wholeness.

2. Avoid stereotyping in relating to those struggling with their gay or lesbian identity. Relate to them in the same way you relate to other people in the congregation.

Stereotypes insist that gay men and lesbians are more sexually defined and simply more sexual than heterosexual men and women. They become the targets of subconscious envy. James B. Nelson in his book *Between Two Gardens* says, "Homosexuality becomes the symbol of exciting and sensual sexuality, which it is assumed too many people would choose if they were given permission." When the caregivers allow their thinking to be motivated by stereotypes, families recognize rejection.

3. Study the Scriptures. The Bible makes it clear that lesbian and gay people and their families belong in the kingdom of God. Galatians 3:28 proclaims an end to sexual and social barriers in the community of God's people. Jesus also cleared away such obstacles of sexual discrimination, overturning the notion that certain sexual or marital categories could be barred (Matthew 19:12; Mark 12:25).

4. If we as a church want to walk with people, whether heterosexual or homosexual, who are struggling to explore and manage their sexuality, we need to anticipate falls from ideals. Grace and forgiveness are always abundant within the faith community. Being a Christian is a commitment to God that one will do one's best to grow, to embrace one's humanity and to be a channel of encouragement and forgiveness. One gay man said, "It isn't easy being a Christian. It can be quite painful to be true to yourself. God loves me right where I am."

My hope is that in the 1990s the church will relate in Christlike ways to its gay and lesbian members and their families. In writing this article I became aware of how sacred my journey with gay and lesbian people and their families has been. My desire, as I relate to them, is to continue to be faithful as a disciple of Jesus Christ.

Wilmer Martin is pastor at Erb Street Mennonite Church, 131 Erb St. W, Waterloo, ON N2L 1T7. He was a co-chair of the joint Human Sexuality Study Committee of the Mennonite Church and the General Conference Mennonite Church. This article is reprinted by permission from January 1990 issue of Dialogue, a publication of the Brethren/Mennonite Council for Lesbian and Gay Concerns, Box 65724, Washington, DC 20035.

A future without vengeance

Thank you for the editorial "A Good Word from an Unpeaceful Place" (Dec. 11, 1990). May it be that the "rediscovery of no vengeance" will occur in the land of Mary's song and also throughout the world, including the Persian Gulf, El Salvador, Burma, southern Africa and Vietnam.

In occupied Palestine let us call for the protection of the Palestinian people from the violence and sanctions of the Israeli military occupiers during this period preceding the birth of human rights for Muslim and Christian Arabs as well as Israeli Jews in all of Israel and Palestine.

While expressing deep regret for the individual acts of vengeance being committed almost daily by both Palestinians and Israelis, let us strive to induce the labor that will bring about a free, just and secure future for both nations, a future where vengeance will be replaced by rapprochement and reconciliation.
Kent Stucky, Box 19208, East Jerusalem

A word to brothers and sisters

On Dec. 27, 1989, I was in the Republic of Panama as a soldier participating in the U.S. invasion of that country. My letter to *The Mennonite* (Dec. 17, 1989) expressed that out of obedience to Christ Jesus I was ending my military career. I had no idea that three days later I would be 37,000 feet in the air distributing ammunition to the other soldiers in my platoon.

When I returned to California on Jan. 31, 1990, a stack of letters had come from people who had read that letter. Through April, letters came from all parts of the United States and some from Canada. I was surprised at this support. The sisters and brothers offered encouragement, prayer and resources. One family in California invited our family to visit them and their church in Fresno. This we did, and from this visit I received even more encouragement. I marvelled at how a brief letter to *The Mennonite*,

which I never even expected to be published, introduced me to so many fine people.

This letter is for all who wrote to me. Thank you for the support and encouragement. With this letter comes my prayer and hope that each of you will experience a blessed new year.

I left the U.S. Army in May 1990 and visited my parents in Indiana. In mid-August Gwen and I located here. On Aug. 28, 1990, my father died, so I am thankful for that visit.

I am a graduate student in religious studies at Western Kentucky University and am also pursuing a second bachelor's degree in photojournalism. It is my desire to follow my studies at Western with further study at one of our Mennonite seminaries.

Gwen is employed in the day-care center at the First Baptist Church. Our children, Nathanael and Rebekah, have adjusted well to life outside the military.

[Compared to life in the army] we now have more expenses and less income. Often we think of our life back in "Egypt" and are tempted to return. But I have no regrets. I believe that promise: "Seek first the kingdom of God and his righteousness, and all these things will be added to you."

Continue to remember us in your prayers, asking the Lord to grant us the knowledge of his will and the courage to walk in it. May God bless

each of you. *Brian D. Arbuckle, 1035 Kentucky St., Bowling Green, KY 42101*

Scandal and abuse

Thanks for printing "Scandal and the Church Press" (Dec. 25, 1990). It is an excellent article. Telling the truth cuts down on gossip rumors, something Mennonites do well. *Clarice Kratz, 346 Maple Ave., Waukesha, WI 53186*

I experienced a sense of relief after reading the articles (Dec. 25, 1990). I feel too little has been said about the harm that is done by some of the behavior of pastors and other church people. In the last five years I have ordered at least six young women into the hospital because they had become suicidal over abuse they experienced when they were small.

I was particularly struck by the statements "Just as surely as war destroys lives, abuse and sexual violence destroys the lives of those who suffer from it" and, "I am quickly moving in the direction of seeing forgiveness in terms of intent, a way of opening the issue rather than closing it." I am watching the Congress and Senate debate on the Gulf issue as I write this.

Obviously we need to raise people's awareness about the problem and so writing about it is necessary. The above referred-to issue is a good beginning. A balance needs to be

Responses to "Scandal and the Church Press" (as of Jan. 28):

Does the church press report "scandals" in the church
too much? 0
not enough? 9
about right? 1

Do Mennonite publications report "scandals"
too much? 0
not enough? 10
about right? 0

How has your congregation handled sensitive situations?

- Tries to cover up
- I suppose the deacons discuss and handle things.
- "Sensitive"—too vague; perfect example of euphemizing down to nothing
- Church council empowering pastors, group process
- It ignores them and hopes they will go away.
- Dismissed without adequate explanation
- Sometimes out in the open, sometimes covert
- Discussions, outside help, published articles and victim assistance
- I agree with James Coggins' views on open-door frankness.

attempted as there are other serious issues as well as this one.

Future issues should explore ways of discovering abuse, giving victims an avenue of reporting abuse other than solely through the victim's congregation and helping congregations prepare a process ahead of time that will allow them to deal with the abuse, once it is discovered, in an efficient, fair and caring way.

I thank you for publishing these articles. They are an excellent beginning. You have helped us use one of our tools to prevent, to process and to remedy a problem in all Christian, all religious communities. Thank you. *Hugo Hildebrand, 6465 Kline St., Arvada, CO 80004*

As a therapist and a survivor of domestic violence, I fit into the category of those who want our issues addressed, graced by the light of day, in the church. Frankness and directness seem to be a wonderful release. We have a saying in 12-step programs, "We're as sick as the secrets we keep." Our spiritual fellowship is providing help and hope to millions—and it is a relief that our sometimes uptight, out-of-sight, dear Mennonite fellowships are dealing with our own feet of clay. Thanks for the attention to these problems. *Catherine Scott, 6092 Baltimore Pike, Littlestown, PA 17340*

Thanks for the good article, "Scandal and the Church Press," by James Coggins. I do not know exactly how to respond to your survey. I suspect your conscience may be a better guide than a survey. Keep a firm commitment to truth, whatever the cost, and make sure the damaging material is actually relevant to the conference as a whole, as best you can. May God's voice be clear and unmistakable to you. *Phil Friesen, 1982 Iglehart Ave., St. Paul, MN 55104*

Some "off the cuff" thoughts in response to your request at the end of the article on scandal.

I agree with the idea that the community/congregation needs to know in order to be a redemptive body. The whole issue of abuse illustrates that help for the victim, the offender and the congregation became available (proportionately?) as the community was made aware. The press played a significant role in creating this awareness.

Too much, not enough, about right? I do not know how to arrive at a judgment. A quantitative answer does not seem to be a helpful one.

What is involved in a report of a scandal? From a community/congregational perspective it needs to contain all the elements mentioned in reason #9—sin, repentance, forgiveness and redemption. Should a press report contain all these parts of the process? A congregation has difficulty moving through this process. Can a paper? The implications of time, continuity, etc. would make this problematic. Should a paper? I want to say yes. Yes to reporting the whole process. Then the report could be a helpful one for all parties involved, as opposed to being or playing an "observer" role.

The amount of energy, resources, time and space required to do this kind of reporting could help in answering the question of how much.

A guideline, suggested to me by Lois Edmond, that has proved helpful in deciding how and what to report is this: "truth-telling-hue, the goal is simply confronting and naming the truth. A careful distinction needs to be made between confidentiality and secret keeping. Confidentiality is necessary and signifies and treats the individuals with dignity. Secret keeping is harmful and lends power to the abusive dynamics. A rough guideline may be a definition I once heard: 'Gossip is talking about a problem with someone who has nothing to do with the problem or the solution.'"

Who should know about the scandal is always a difficult question. A part of the answer comes from the "being part of the solution" implication. The individuals, people, congregations that are able to be and should be a part of the solution should know. *Henry Loewen, 200-600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4*

[Reporting scandal] is easier said than done. How can one do a truly balanced job, one that would, hopefully, ultimately lead to repentance, forgiveness and restoration?

I appreciate *The Mennonite*, the selection of themes, the writers, but especially your editorials, which point to our weak points individually and corporately. But there is always something positive, giving and pointing us to hope and God. *Ingrid Janzen Lamp, Box 102, Swift Current, SK S9H 3V5*

I didn't answer your question about printing "bad news" because I have complete confidence in your editorial judgment. *Elaine Sommers Rich, 112 S. Spring St., Bluffton, OH 45817*

Hmong Mennonites

Editor's note: Last November we announced the good news of a new congregation, Hmong Community Church—Mennonite, in Fresno, Calif. However, it was not "the first known Hmong Mennonite worship service." Brice Balmer enters the following corrective.

In 1980 the Hmong Christian Church (Mennonite) began in Baden, Ont., with the arrival of a few Hmong who were Christians in Laos and part of the Christian and Missionary Alliance mission churches there. They appreciated the work Mennonite Central Committee had done with them in refugee camps and in resettling. They wanted to be Mennonites. Though settled throughout Canada, eventually 80 percent of the Canadian Hmong came here to the Waterloo region.

In 1981 the church asked to move to Kitchener, Ont., and was invited to share facilities with First Mennonite Church. Tong Hang became the licensed pastor in 1982, and the fellowship, with assistance from the conference, was a worshipping community and provided some social services and assisted Hmong and Laotians who needed translation for appointments or routine business. The Sunday school meets at 2 p.m. and worship is at 3 p.m. each Sunday. Services, classes and meetings are in Hmong, but the youth use both English and Hmong in their activities.

Many Hmong have come to the Christian faith during the past 10 years so that currently two-thirds of the households have an adult member of the church (or one half of all Hmong adults are members of the church). The church continues to reach out to Hmong through Christmas caroling, participation in the Hmong association, a quarterly newsletter and friendship evangelism.

Tong Hang resigned as pastor in September 1990, and the elders and congregation are working to find a leader among themselves. *Brice Balmer, pastor, First Mennonite Church, 800 King St. E, Kitchener, ON N2G 2M6*

Three San Francisco Bay-area churches and the University Baptist Church in Seattle are believed to be the first U.S. congregations to publicly offer refuge to soldiers facing war in the Middle East. "We will be with them when they are told they have no alternatives left—they either go to jail or AWOL or to war," said pastor Gustav Schultz of the University Lutheran Church in Berkeley, Calif. The church is providing free legal assistance for a female reservist who applied for a conscientious objector discharge.

About 80 Mennonite young people in Kinshasa, Zaire, discussed the principles of pacifism and non-violence at a seminar designed to deepen their understanding of Anabaptist and Mennonite history. Some said these principles were never stressed by early Mennonite missionaries and are still being neglected in theological education. Seminar speakers were Mennonite Brethren pastor Matungulu and Africa Inter-Mennonite Mission worker Dick Steiner. Both teach at the International School of Evangelism in Kinshasa. (MBM)

Money magazine (Dec. 8, 1990, issue) ranked Mennonite Central Committee 23rd in its listing of the top 100 charitable organizations, based on percentage of income that goes for programs. In 1989 MCC devoted 87 percent of its income to programs directly meeting human need. The remainder went for salaries, administration, fund-raising and other overhead costs. *Nonprofit Times*, a trade publication for non-profit organizations, compiled *Money's* report. In its November issue *Nonprofit Times* ranked MCC the 62nd largest charitable organization in the United States, based on its 1989 income of \$33.78 million.

Arts symposium addresses anguish and hope

North Newton, Kan.—"We have been more dependent on the arts for the shaping of our religious faith than we may realize," said Wilson Yates to participants in a symposium on the arts held on the Bethel College campus here Jan. 11-13.

No one argued the point with Yates, who opened the symposium with a talk on "The Prophetic and Transforming Power of Art." Everyone seemed relieved, if not overjoyed, to be in a conference that melded religion and the arts. Artists welcomed the chance to express their faith without being labeled irrelevant, and people of faith embraced the opportunity to discuss the artistic imagination without other church people squirming in their pews.

The symposium, entitled "The Arts and Prophetic Imagination: Expressions of Anguish and Hope," brought together painters, sculptors, musicians, dramatists, writers, as well as scholars and lovers of art in general. More than 240 people attended some or all of the presentations.

Yates, professor of religion, society and the arts at United Theological Seminary, Minneapolis-St. Paul, Minn., outlined three prophetic roles of art: (1) to confront us with moral questions, (2) to pronounce judgment on evil and (3) to point to the good.

Identity: Ruth Weisberg, a painter and printmaker who teaches at the University of Southern California, presented slides of her work that express her Jewish identity. "Art is not just about looking but about experiencing," she said in her presentation, "Tradition and Renewal: An Artist's Vision."

Irene V. Jackson-Brown, a research fellow at Yale University's Institute for Sacred Music, focused on another tradition in her talk, "Tradition, Transformation and Empowerment:

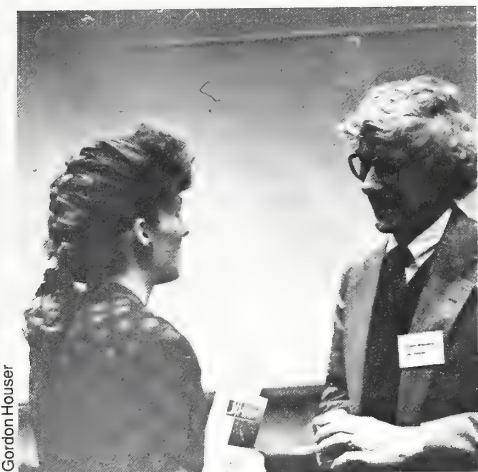
The Dynamics of Music in the African-American Worship Event." Countering stereotypes of black worship as simple or merely displays of emotion, Jackson-Brown described a distinct African-American worship style. Called an Easter people in a Good Friday world, black worshipers invite the presence of the Spirit, she said. Music is central; even preaching is like a musical act. "Music is the transforming experience of worship," she said.

She outlined elements of black worship: the dialogue-based performance (call and response); the use of space—people worship in close proximity; the place of dance, shouting and possession; the experience of repetition, pitch and time. The structure of the worship allows for freedom, she said.

A Traveling Jewish Theatre presented the play "Heart of the World" on two different evenings, and the actors, Albert Greenberg and Helen Stoltzfus, talked about their method of creating plays. The play shows the difficulties of a Jewish man and a Mennonite woman as they face the upcoming birth of their child. Each must come to terms with his or her religious past. Greenberg and Stoltzfus, who are married to each other, wrote the play with Martha Boesing out of some of their own experiences.

Lament: While Weisberg and Jackson-Brown mentioned the anguish of the Holocaust and the oppression of slavery, respectively, Nicholas Wolterstorff, a philosophy professor at Yale Divinity School, spoke personally of his own anguish. He read excerpts from his book *Lament for a Son*, which reflects on the death of his 25-year-old son in 1983 from a mountain-climbing accident, then applied this perspective to requiems in the Western music tradition. He concluded that the requiems he listened to did not speak to his sorrow. "In the Western church there is almost no room for lament," he said. Grief is often unacceptable.

Robert Hostetter, associate professor of communication and drama at North Park College in Chicago, presented a piece entitled "Comic Faith: Arguments with the Gods of Nuclear Culture." With pictures and songs from pop culture during the nuclear age, Hostetter narrated four faith responses to the threat of nuclear holocaust: (1) eschatological escape



Arts shape our faith: Wolterstorff (right) talks with a participant in the arts symposium.

(survivalists), (2) belief in the bombs (militarists), (3) apocalyptic tragedy (doomsayers) and (4) comic faith (those aware of the danger yet who attempt to transcend it with hope).

Need for that kind of faith response seemed especially relevant with the approach of the Jan. 15 deadline in the Persian Gulf. One came the following day.

Ritual: A panel discussion featuring the six session leaders (see "Nuggets" below) followed a Sunday morning worship service at Bethel College Mennonite Church that used a variety of artistic expressions to address the symposium's theme. At the conclusion of the discussion Ruth Weisberg invited all who wished to to stand, one by one, rename oneself after a relative or someone special and

dedicate oneself to peace. Perhaps 30 performed this ritual, then all stood and joined hands in silent prayer.

In the final presentation, Rodney Sawatsky, president of Conrad Grebel College, Waterloo, Ont., spoke on "Symbol as Reality: Christianity as Art." The arts and artists relate to the Mennonite church much like business and businesspeople do, he said, as spectators, not as participants. The fault, he claimed, lies with the church and its theology.

Mennonites allow little room for contemplation, scholarship, play or grace, he said. They distrust symbols. The Anabaptists reduced symbols to signs. Signs, Sawatsky said, quoting Paul Tillich, "do not participate in the power or meaning of that to which they point." Symbols, however, are two-edged; they open the soul to a greater reality than the literal.

An example is the Lord's Supper, which has been reduced to a sign of the Lord's presence, he said, rather than a symbol that brings the Lord's presence in a special way.

Art is a means of revitalizing symbol as reality. "A work of art is the word made flesh," Sawatsky said. Art opens up the truth hidden within the ordinary.

The symposium, which combined lectures and discussion and employed pictures and music, also included an exhibit of Ruth Weisberg's drawings, a visit to the Kauffman Museum's "Mirror of the Martyrs" exhibit and a concert by the Wichita Chamber Chorale. *Gordon Houser*

Hopi elders in Santa Fe, N.M., reviewing their tribe's prophecies, warned recently that humanity must adopt peaceful ways soon or the world will come to a catastrophic end. From Hotevilla, Ariz., the elders delivered the warning in a meeting with Bruce King, the state's governor. (*National Catholic Reporter*)

Painter Deborah Remington shared her knowledge with students, faculty members and community residents Nov. 5-6, 1990, at Goshen (Ind.) College. A direct descendant of Frederic Remington, famous for his representational paintings and sculptures of the Old West, Deborah Remington is a noted painter whose abstract works hang in the National Collection of American Art in Washington; Boyman's Museum in Rotterdam, Netherlands; and Bibliotheque Nationale, Paris.

With more than 1 million people behind bars, the United States imprisons a larger share of its population than any other nation, a private group reported Jan. 4. The high U.S. incarceration rate results from a high crime rate and increasingly harsh public attitudes toward dealing with lawbreakers, said the report by The Sentencing Project, a non-profit research organization that promotes sentencing reforms and alternatives. It said that 426 of every 100,000 U.S. residents are incarcerated, at an annual cost of \$16 billion. For black American men the rate is 3,109 per 100,000. South Africa has the world's second-highest rate of imprisonment, with 333 people imprisoned per 100,000. Its incarceration rate for black males in 729 per 100,000. The Soviet Union ranks third in overall incarceration with 268 per 100,000 residents. Incarceration rates in Europe generally range from 35 to 120 per 100,000 residents and in Asian countries from 21 to 140 per 100,000, the report said. The overall U.S. crime rate has fallen 3.5 percent since 1980, while the nation's prison population doubled. (AP)

Nuggets from the panel discussion

- What is the relationship of the aesthetic experience and the spiritual experience? (Wilson Yates)
- I'm glad we were together here while our nation moves toward war. (Ruth Weisberg)
- It is nurturing to be in an environment in which "religion" and "spirituality" do not evoke negative reactions. (Helen Stoltzfus)
- The first step of prophetic imagination is to sound the lament, the pain of human existence....The prophetic impulse requires memory of outrage and of victory. Art helps keep memories alive. (Nicholas Wolterstorff)
- Artists are dangerous, which is why our government and our society do not support them. (Albert Greenberg)
- I appreciated the freedom to be myself, to be honest. (Irene V. Jackson-Brown)
- The voice of artists dare not be silenced....Hope has been cheapened; profound hope has become rare. (Rodney Sawatsky)
- We need to tell our stories and include [the skeletons in our closets], just as the Bible is honest about people's failures. (Robert Hostetter)

Most MCC workers are not leaving the Middle East

The Church Without Walls, an Anabaptist congregation in the black community of Elkhart, Ind., conducted its first public worship service Jan. 6 in the Roosevelt School gym. David McKissic is pastor of the new congregation.

“Adults born in the ‘50s and ‘60s don’t carry the institutional loyalty of older generations,” says Lyle E. Schaller, a consultant to the Yokefellow Institute in Richmond, Ind. “People today expect to make choices about things—about a new TV, an automobile, what they eat, their housing.” Schaller says the same approach applies increasingly in choosing a church, which is done mainly on the basis of large, varied, well-run programs, with little regard for denomination. “Whether it’s right or not is not terribly important,” Schaller says. “It’s where we are. The churches have to live where the world is.”

At its fall meetings, Nov. 23-24, 1990, in Winnipeg the General Board of the Conference of Mennonites in Canada accepted a recommendation of the General Conference General Board to transfer the administrative management of *Der Bote*, the GC German-language paper, from the GC office to the CMC office. The General Conference, however, will continue to provide subsidy money for publishing the paper.

Smith Corner Mennonite Church, East Freedom, Pa., has voted to withdraw from the Eastern District Conference and the General Conference Mennonite Church. Members cited the ordination of women as pastors and the General Conference not having a high regard for the Scriptures as two of the main reasons for withdrawing. A third reason was GC “connections to groups who are members of the National Council of Churches and the World Council of Churches.”

Akron, Pa. (MCC)—Staff at Mennonite Central Committee headquarters here have been in phone contact with MCC workers in all countries in the Middle East where MCC has programs.

Many MCC workers in the Middle East have made contingency plans because of the Persian Gulf war. Most do not plan to leave the region yet.

When deciding whether to stay or leave, MCC workers consider safety concerns, the opinion of local partners and the need to stand with people in the region. Palestinians in the Israeli-occupied West Bank and Jordanians have told MCC workers that their presence is an important symbol of solidarity when many foreigners are leaving. Many local friends have offered their homes to MCC workers for safety, if needed.

The presence of MCC workers also provides a people-to-people link between North America and the region, allowing support and clear communication of events to North American churches.

Angie Showalter of Harrisonburg, Va., who works with the MCC SALT program in the West Bank, has returned to North America. The

l’Arche community she worked with closed for “two weeks to indefinitely” due to the war.

MCC Jordan workers Jerry and Jeanette Hertzler Martin of Colorado Springs, Colo., and their daughter, and Denise and Larry Epp of Eston, Sask., and their two children flew to Cyprus Jan. 19. MCC national staff in Jordan recommended that they leave because of anti-American sentiment in the country due to the Gulf war.

MCC Sudan workers Lori Bohn of Newton, Kan., and Kathryn Warn of Frewsburg, N.Y., have left Khartoum, Sudan, for Nairobi, Kenya.

The Sudan Council of Churches, MCC’s church partner in Sudan, has recommended that all expatriates working with them leave the country temporarily. The Sudanese government, which has supported Iraq, may be unwilling to protect expatriates against possible attacks by people angered at Western intervention in the Gulf region.

In Egypt, MCC staff had booked seven seats on Jan. 21 flights from Cairo to Cyprus, in case any MCC workers wished to leave Egypt. None had planned to do so. All MCC Egypt workers have funds available to go to Cairo if they wish. Michelle and Steven Burger of Renton, Wash., had planned to go to Cairo the last two weeks of January while their school, Port Fouad on the Suez Canal, was on break.

To date (Jan. 21), no other MCC



School continues? Well into January, teacher Denise Epp, in her second-grade class at Ahliyyah School, and her husband, Larry, were still at their Mennonite Central Committee jobs in Amman, Jordan.

workers plan to leave their locations. MCC has five workers in Sudan and two Sudan field administrators in Nairobi, four workers in Jordan, 20 workers in Egypt, one worker in Lebanon, two Lebanon field administrators in Cyprus and seven workers in the Israeli-occupied West Bank.

Long-term effects of conflict: "We lament the outbreak of this conflict and what it will mean for the people of the region," says MCC executive secretary John A. Lapp. While news reports focus on military objectives, war in the Gulf will have long-term effects in the region.

The conflict is already disrupting famine response in Sudan, says Eric Olfert, MCC co-secretary for Africa programs. The emergency desks of the Sudan Council of Churches and agencies working with famine relief in Sudan have only skeleton crews at the moment. The food airlift from Nairobi to Sudan is grounded for security reasons. American pilots and planes are not flying into Sudan.

MCC Jordan staff say that some 20,000 Egyptians are reported to be at the border between Iraq and Jordan, trying to flee Iraq. MCC staff say that it is not yet clear if foreign non-governmental organization support will be needed to help evacuees; U.N. organizations may have enough resources to take care of evacuees without help from other organizations.

MCC Lebanon staff in Cyprus say that Cyprus expects half a million people fleeing other parts of the Middle East, but the influx has not started yet.

The Self-Help tour to Bangladesh and India has been cancelled following reports of unrest in the area related to the Gulf war. *Ardell Stauffer*

Conscientious objectors come forward

Newton, Kan. (GCMC)—Army Sgt. George Morse was sentenced Dec. 17, 1990, to five months in the army stockade at Fort Riley (Kan.) military base after being court-martialed for eight counts of refusing orders. Morse disobeyed commands to practice at the firing range and test masks in gas chambers after filing as a conscientious objector. He will receive a bad-

conduct discharge when he completes his sentence in the stockade.

Morse is one of a number of army and reserve personnel Bob Hull has counseled about conscientious objection since the outbreak of the Persian Gulf crisis. Hull himself became a conscientious objector while on active duty as an air force captain in 1971. He now works as secretary for peace and justice with the Commission on Home Ministries of the General Conference Mennonite Church.

As a military counselor, Hull's role is to simply explain the options. "The COs have to weigh their own actions—to balance refusing orders and court-martial or going AWOL (absent without leave). I can't tell them what to do."

One army officer, Sgt. John Pruner, did go AWOL to avoid having to refuse orders as a conscientious objector. Pruner's wife informed Hull that although her husband went "underground" he would eventually return to military control.

Hull assisted Pruner earlier when he appeared in federal district court in Kansas City, Kan., to challenge a Pentagon directive. The Pentagon announced that individuals from military units alerted to deploy to the Gulf could only file as COs after they arrived in Saudi Arabia. Before the trial ended, however, the Pentagon issued a new statement that allowed COs to file while in the United States; but if the unit deployed, the soldier must go.

Filing can sometimes be a challenge in itself. Hull told of a soldier whose first CO application was torn up and thrown away. A second application was reported "lost" by the commander's office. The company commander called the soldier out in front of the unit and verbally harassed him, calling him a "coward," as did his fellow enlistees over the next few months. His family received threatening phone calls. His car was vandalized.

"In many cases it takes considerable courage to be a conscientious objector," Hull said. "The ones I work with are sincere COs. I begin by interviewing them and looking for statements that show they are equally abhorrent of killing as of being killed. A sincere CO comes to the conviction that he or she couldn't fight in any war.

"The Persian Gulf crisis [and now war] has been a precipitating factor in

Minnewasta Mennonite Fellowship, Morden, Man., celebrated its chartering service Nov. 25, 1990, with 28 members signing the charter covenant. Morden Berghaler Mennonite Church is the sponsoring parent congregation of the new group.



A "Global Peace Village" organized by students from 15 schools drew about 30,000 spectators last November, reports Mennonite Central Committee worker Glen Miller. MCC India staff led by Shirley Rodriques began planning the event a year earlier. Each school studied a country and its contribution to peace, says Miller. Then the students built houses and scenes from these countries on the grounds of historic St. Paul's Cathedral in Calcutta. The students performed skits, songs and dances about the countries they represented and the need for peace. (MCC)



Hunger statistics (from Oxfam America):

- Each day 60,000 people die of hunger—40,000 are under 5.
- Four times more malnourished children are female than male.
- Just one two-thousandth of the world's grain harvest could nourish all those who die of hunger and related causes.
- The only area of the world where per capita food production is not increasing is Sub-Saharan Africa.
- Of the world's poorest 40 countries, 36 export food to North America.
- Five corporations control 90 percent of all grain that is shipped across national boundaries.
- Every minute, 30 children die for want of food and inexpensive vaccines, while every minute, the world's military budgets absorb \$1.7 million of public funds.
- Peasants in Third World countries pay rent by giving as much as 75 percent of their harvest to their landlords.

A toxic waste incinerator in Plonsk, Poland, has been destroyed by angry residents who broke through fences with tractors. Run by the military, the incinerator was slated to burn hazardous waste imported from Australia. (*National Catholic Reporter*)

● ● ●
"Congregational Hymn Singing with Alice Parker" is the name of a March 15-17 workshop sponsored by the Associated Mennonite Biblical Seminaries, Elkhart, Ind. Organized by AMBS professor of church music Mary Oyer, the workshop will allow worship and music leaders from Mennonite churches to participate and learn methods for improving the effectiveness of hymn singing. For more information contact Mary Oyer, AMBS, 3003 Benham Ave., Elkhart, IN 46517-1999, (219) 295-3726.

● ● ●
The Swiss Ecumenical Committee for Justice, Peace and the Integrity of Creation has declared 1991 a year of jubilee. The message points to the covenant God has made with humanity and confidence in Jesus Christ and his ministry as declared in Luke 4:18-19. The jubilee message focuses on three themes: justice, peace and ecology. The year of jubilee was officially declared on Nov. 24, 1990, in Bern, where two of the largest city churches were crowded for the opening worship. The committee, in which the Swiss Mennonites are represented by a member of the Swiss Mennonite Peace Committee, listed particular goals: to promote the petition to forgive the debts of the poorest nations; to plead for 0.5 percent of the GNP for human and development aid; to work for the free choice of an alternative service and the prohibition of exportation of arms; and to promote personal discipline to reduce consumption of energy by an annual 2 percent. (MWC)

crystallizing people's beliefs," Hull said. He sees his role as a civilian counselor as crucial because "the military services continue to fail to inform their people of their rights available by law. Civilian counselors can inform military people of their rights and help them attain them."

In addition to counseling soldiers at Fort Riley, Hull has met with Kansas National Guard and Army Reserve personnel. One reservist, a woman studying at the University of Kansas in Lawrence, came to her CO stance for religious reasons but had signed up with the reserves for the educational benefits.

"Sometimes it's hard to be sympathetic," Hull said. "I'm a taxpayer, too, and these people must have known what they were in for when they signed up. But the fact is, much student aid is only available through military programs."

Many Mennonite young people, anticipating a full-blown conflict in the Middle East, have contacted Hull, requesting information about draft registration and the process of filing as a conscientious objector. Hull is in the process of revising "Facing the Draft," a document detailing the procedure, which will be sent to all General Conference Mennonite Church congregations.

"This has really hit home for young people. For the last five years I've been speaking to youth groups at the invitation of the sponsor. Now it is the youth who are asking," Hull said.
Beth Hege

Neufeld leads peace actions in St. Louis

Newton, Kan. (GCMC)—Three hundred people gathered Oct. 21, 1990, to take part in a rally staged by the St. Louis Mennonite Peace Witness and other peace groups. Using the theme "Mapping a Course Away from War," the crowd met at a public park adjacent to the U.S. Defense Mapping Agency.

Scott Neufeld, coordinator of the peace center and Mennonite Voluntary Service worker, addressed the crowd regarding steps the United States could take to avoid war in the Middle East. He and each of the speakers who

followed pinned an idea to a large canvas map. At the conclusion of the rally they presented the "map to peace" to workers at the Defense Mapping Agency.

Neufeld coordinates activities with other peace activist groups in the area. One ongoing project was a weekly vigil at the old post office in St. Louis. Every Monday a group handed out postcards addressed to President Bush and U.S. senators and representatives, asking them to allow economic sanctions to work and to seek a non-military, negotiated settlement in the Persian Gulf.

The postcard campaign has been popular, Neufeld said, although he has been confronted by some who disagree with his pacifist stance. "A few weeks ago," he said, "someone gave me the 'America—love it or leave it' line. Some people laugh at us. But many others are supportive. They honk and give us the thumbs up when they're driving by."

The St. Louis peace groups are also mailing to lawmakers 35mm film canisters that look like miniature oil drums with the message "No Blood for Oil." At a December 1990 rally at Rep. Richard Gephardt's office, participants filled a large receptacle with the "oil drums." Neufeld said that Gephardt's aides accepted them graciously. Over 125 people attended the rally.

Neufeld also arranged for a "peace train" to Chicago to attend a Dec. 8, 1990, rally sponsored by a Middle East coalition. More than 100 people filled 1-1/2 Amtrak cars. "Because we were able to sit together, it allowed us to network. It was a great feeling to walk through the car and realize we were all there for the same reason. That sense of solidarity is one of the best things about participating in rallies," he said.

"One of the groups that benefited most was university students. People from Webster, St. Louis and Washington universities were able to meet each other and network, get things going on other campuses," he said.

Neufeld, a member of Bethel College Mennonite Church, North Newton, Kan., said he appreciates the commitment St. Louis Mennonite Fellowship has made to sponsor the peace witness. "They put their money where their concern is," he said. *Beth Hege, news service editor, General Conference Mennonite Church*

Russian choir visits the United States



The 42-member Logos Choir and Orchestra from the Moscow Baptist Church toured the United States Oct. 23-Nov. 14, 1990. They presented classical church music, contemporary and traditional Russian hymns and Western Protestant music, as well as American gospel songs. Their visit took them only to churches and church-related institutions, including Associated Mennonite Biblical Seminaries, Elkhart, Ind. They cited no negative impressions of life in the United States, except for the quantity of food at potluck dinners. At home the choir sings in worship services of Baptist churches and can now participate in evangelistic and missionary activities, like visits in prisons and hospitals. The choir's visit was sponsored by New Call to Peacemaking, (Church of the Brethren, Friends and Mennonites) and the Baptist Peace Fellowship of North America.

'The West is not Christendom,' say mission trainers

Techny, Ill.—On the fourth floor of a Roman Catholic conference center, representatives of the two largest Mennonite denominations evaluated the challenges facing their Missions Training Center in Elkhart, Ind. They agreed that the West needs missionaries.

The Nov. 26, 1990, semiannual meeting piggybacked the larger Council on International Ministries that followed. "International ministry" for the MTC group included the West. "We need basic courses in 'gospel and culture,'" said the center's director, Wilbert Shenk. "Every pastor needs to face this, not just prospective overseas missionaries. Something is pretty sick in our religiosity. We are captive to the mistaken idea that the West is Christendom." More people in North America are saying they are "born again," but at the same time immorality is increasing.

"What is needed," said Marlin Miller president of Associated Mennonite Biblical Seminaries, Elkhart, Ind.,

where MTC is housed, "is missionaries to this culture." Mission agencies should send North Americans overseas only if they have "practiced" on their own people. Missions is not necessarily cross-cultural.

For example, is Chicago an appropriate place to learn how to evangelize in a developing country? "Yes," says AMBS graduate Obed Dashan from Nigeria, who was quoted at this meeting by Gary Martin (AMBS faculty). Dashan is participating in SCUPE (Seminary Consortium for Urban Pastoral Education) in Chicago. The MTC group wished for more specialized urban training programs like SCUPE.

They agreed on some more needs:

- concise information on various agencies to inform students interested in mission;
- curriculum for studying mission;
- missionary training geared to the West.

Others at this meeting were Paul Gingerich, Ingrid Schultz and Irv Weaver, all of Elkhart; Erwin Rempel, Newton, Kan., and Arthur Climenhaga, Mount Joy, Pa., observer for the Brethren in Christ. Rolfe Kuitze, Elkhart, was unable to be present. Muriel T. Stackley

Scott Neufeld, Mennonite Voluntary Service worker in St. Louis, was among 23 anti-war protesters arrested for civil disobedience Jan. 17. The group blocked entrance to a federal building by sitting in front of the doors. About 200 people met outside the building for a support rally. The 23 were charged with unlawful assembly. They spent 12 hours in jail before charges were dropped and they were released. "An integral part of the peace movement in St. Louis," said Neufeld, "is the bond between us and the people who have relatives serving in the Middle East. We don't want to drive a wedge between the protesters and the people over there."

A number of groups held Emergency Sabbath events on Jan. 21, following the outbreak of war in the Persian Gulf on Jan. 16.

- Members of First Mennonite Church, Allentown, Pa., signed a pledge on Jan. 13 to take time off from work on the Monday following the outbreak of war to "engage in direct non-violent actions to free the human community from being engulfed in war." Seventeen of them met at the church's meetinghouse on Monday morning, Jan. 21.

- The central offices of the General Conference Mennonite Church allowed staff to take off from work for Emergency Sabbath activities. A number participated in events at Bethel College, North Newton, Kan., celebrating Martin Luther King Day. A group of 30-35 gathered at the central offices to discuss other activities and drew up a statement opposing the use of military force in the Persian Gulf.

- The Associated Mennonite Biblical Seminaries, Elkhart, Ind., encouraged people to wear black clothing on Jan. 21 and urged everyone to attend the Martin Luther King Day worship service at the St. James AME Church in Elkhart.

Christian Peacemaker Teams, which initiated the Emergency Sabbath idea, is collecting news of what individuals and churches did for that day and what they are doing to work for peace in the Persian Gulf.

Women are bearing the brunt of America's social problems, according to a new study by Fordham University's Institute for Innovation in Social Policy. Between 1974 and 1988, women with jobs were able to narrow the male-female income gap slightly—from 59 cents for each dollar earned by men to 70 cents per dollar, the study showed. But women were worse off on other indicators used to measure social health. The proportion of women who were poor increased 13 percent; the incidence of rape—used as a measure of violence against women—grew by 43 percent; and there was a 25 percent increase in the number of women not covered by health insurance. (*National Catholic Reporter*)

Citizens of Pretty Prairie, Kan., made the news when the Jan. 21 *Hutchinson News*, a regional daily newspaper with a circulation of 39,000, printed a story off the Associated Press wire and titled it "Mennonites Back War." The article said that many residents of that predominantly Mennonite community support the military action in the Persian Gulf. A *Kansas City Star* reporter interviewed a number of people, including First Mennonite Church pastor Stan Schrag, who reportedly said the use of force was justified in this case. Others quoted in the article were not Mennonites. The article also appeared in the Jan. 20 *Star*. Mennonites in communities around Hutchinson expressed dismay about the story, which was also aired on local television stations. Rumors that the Pretty Prairie church had made a statement supporting the war abounded. Schrag explained in a telephone interview that people in the community had differing opinions and that he had actually said, "War is never a good thing, and we should use every means to avoid it, but if there is a Hitler-type in power, we may need to use force." The *Hutchinson News* carried a follow-up article that told of some anti-war activities by Mennonites and noted that many Mennonites in the area do not support the war.

DEATHS

Augusta Schmidt, 96, Newton, Kan., died Jan. 11. She was a Commission on Overseas Mission worker in India for 30 years. She is survived by one brother.

Maude Egli Swartzendruber, 87, most recently of Kalona, Iowa, died Nov. 26, 1990. She spent many years in nursing education, mostly in La Junta, Colo. She was also a director of the Mennonite School of Nursing at Bloomington, Ill. She is survived by four brothers and two sisters.

WORKERS

Esther and Myron Augsburgers, Washington, led Launch '91, a series of evangelism workshops, courses and meetings, Jan. 12-20 at Frasersview Mennonite Brethren Church. Twenty-six Mennonite and Mennonite Brethren churches in the greater Vancouver area participated.

Marvin Bartel, Eighth Street Church, Goshen, Ind., has had his sculptures on display at the South Bend (Ind.) Art Center.

Bill Block was reappointed in November 1990 to a three-year term as director of the committee on ministerial leadership for CMC.

G. Edwin Bontrager was hired Feb. 1 by the Mennonite Board of Congre-

AMBS—Associated Mennonite Biblical Seminaries
CGC—Conrad Grebel College, Waterloo, Ont.
CMC—Conference of Mennonites in Canada
COE—Commission on Education
GCMC—General Conference Mennonite Church
MBM—Mennonite Board of Missions
MCC—Mennonite Central Committee

gational Ministries, Elkhart, Ind., as the new staff person to direct Living in Faithful Evangelism, which was formerly under MBM. The LIFE project is sponsored by the Mennonite Church and Commission on Home Ministries (GCMC).

Larry Brashear began Feb. 1 as pastor at New Hopedale Church, Meno, Okla.

Susan Bumbaugh, assistant professor of education and home economics; **Mike Edmiston**, professor of physics; **Ronald L. Friesen**, professor of economics; **Jeff Gundy**, professor of English; **Richard MacMaster**, professor of history; **Arden Slotter**, professor of chemistry; and **J. Denny Weaver**, professor of religion, all at Bluffton (Ohio) College, have received study center grants from a program funded by the Lilly, Arthur Vining Davis and Yoder foundations. This faculty development program offers financial assistance to professors who are willing to spend two summer months on original Anabaptist research related to their field.

Dori and Rick Zerbe Cornelson, Hively Avenue Church, Elkhart, Ind., have accepted one full-time position with MCC Manitoba to administer The Open Circle. They will move to Winnipeg at the end of the AMBS school year.

Ellis B. Croyle, pastor at Zion Church, Archbold, Ohio, was the minister-in-residence at Bluffton (Ohio) College Jan. 8-10. **Fred Miller**, principal at Central Christian High School, Kidron, Ohio, will be there Feb. 12-14.

Cornelius and Elsie Driedger, Altona (Man.)



E. Augsburgers



M. Augsburgers



Block



Bontrager



J. Elias



L. Elias



Lepp



E. Wenger



M. Wenger

Phil Harrington began Dec. 1, 1990, as interim pastor at Beatrice (Neb.) Church for nine months.

Craig Hollands began Nov. 25, 1990, as youth pastor at Cedar Hills Church, Surrey, B.C.

Marvin and Donnita Payne Hostetler, co-pastors at First Church, Lincoln, Neb., will be the Bible leaders at family camp

April 19-21 at Swan Lake Christian Camp, Viborg, S.D. The theme is "Money, Sex, Power—Family Issues for Today."

Lester Janzen, Faith Church, Newton, Kan., western region representative for Mennonite Foundation, retired Dec. 31, 1990. He began July 1, 1975.

Nick King was licensed Oct. 21, 1990, for ministry at Mennonite Church of the Servant, Wichita, Kan.

Randy Lepp, assistant pastor at Leamington (Ont.) United Mennonite Church, resigned effective Jan. 15.

Dean Linsenmeyer, a student at AMBS, will begin in July as pastor at Hoffnungsau Church, Inman, Kan.

Tom MacMaster, First Church, Bluffton, Ohio, flew to Baghdad, Iraq, Jan. 7 with a Fellowship of Reconciliation delegation, carrying medicine and hospital supplies to Iraq. The delegation was to be in Baghdad Jan. 15, when the UN deadline expired.

Dawn Marie, a printmaker from Fort Wayne, Ind., has an exhibit of etchings and originals at The People's Place Gallery, Intercourse, Pa. The show will run through March 2.

Walter Neufeld, pastor at Hanston (Kan.) Church and First Church, Ransom, Kan., retired effective Dec. 31, 1990. He and his wife, Frieda, are living in Moundridge, Kan.

Blake Ortman, First Church, Champaign-Urbana, Ill., is working with the MCC Washington office through September, focusing on Central America issues.

A. James Reimer, associate professor of religious studies and theology at CGC, presented the 11th annual Benjamin Eby Lecture, "Christian Theology and the Academy: Methodological Issues Reconsidered," on Feb. 3 at CGC.

Esther and Malcolm Wenger, Newton, Kan., are part-time interim pastors January-April at Burgess Memorial Baptist Church, Crow Agency, Mont. They are also offering Christian leadership courses.

—compiled by Sharon Sommer

Bergthaler Church, have begun a two-year MBM voluntary service term in Tucson, Ariz., he in home repair and she as a bookkeeper.

Gordon Driedger last October became youth pastor at Ottawa Church.

Edna Dyck, Newton, Kan., returned Jan. 2 as part-time editor and copy editor for COE after a one-year leave of absence. She attended one semester at AMBS, Elkhart, Ind., spent one month in China under China Educational Exchange and three months in Jerusalem under MCC.

Ted Dyck began an eight-month pastoral internship last month at Waterloo-Kitchener United Mennonite Church, Waterloo, Ont.

Jacob and Lillian Elias, Elkhart, Ind., are in Asia Jan. 1-April 4. Their main assignment is at Union Biblical Seminary, Pune, Maharashtra State, India, where he is teaching and she is working in the library. Jake is on service leave from AMBS.

Anita Fieguth, Mississauga (Ont.) Fellowship, is the first recipient of a CGC scholarship from the Ontario Women's Missionary and Service Commission.

Ben Friesen is interim pastor at First Church, Burns, Kan.

Paul Friesen, potter and sculptor from Hesston, Kan., will present an address in dramatic form on the "Parable of the Clay" at fund-raising banquets Feb. 14-16 for Mennonite Collegiate Institute, Gretna, Man.

Kevin Goertzen, a student at AMBS, will begin as pastor Aug. 1 at Turpin (Okla.) Church.

Ruth (Neufeld) Goertzen, Alexanderwohl Church, Goessel, Kan., began in January as a part-time secretary for COE.

Reg Good has begun as part-time associate archivist at CGC, Waterloo, Ont.

Randy Grossman, an AMBS student, is the part-time pastor at Faith Church, Goshen, Ind., which held a chartering service Sept. 23, 1990. It is a church-planting project of Assembly Fellowship, Goshen.

Retired Mennonite pastor Charles Diener turned 100 last November. He has lived near Canton, Kan., all his life. After studying at Hesston (Kan.) College he was chosen by lot for ordination at his church—Spring Valley. He was co-pastor with his father, Daniel, for 18 years and with Edward Selzer for 25 years. He resigned in 1960, saying, "It is better to do it five minutes too early than 10 minutes too late." Diener was a pastor through both world wars, and he counseled many conscientious objectors. Twice during World War I people tarred and feathered him—once for urging people not to buy war bonds and once for taking down a flag that local citizens had put up by his church.



Mennonite Central Committee worker Miyuki Kawamura (at right in photo) talks with children at the United Church of Christ Kalauman Center, a preschool and feeding center in Dumaguete, the Philippines, which helps children of low-income families. Some of the children's parents went on strike last November but were being denied their right to press non-violently for decent wages. Kawamura, a member of the Japan Mennonite Christian Church Conference (Hokkaido), writes that the workers earn an average weekly income of less than 220 pesos (\$8 U.S.), while official minimum wage in the Philippines is 106 pesos a day, but even the government recognizes that this is not enough to feed and clothe a family of four. MCC donated 3,000 pesos (\$120 U.S.) to buy food for strikers and their families.

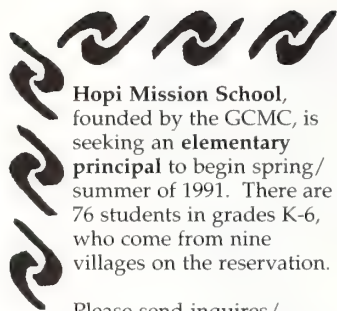
MCC

Administrator—Belleville Mennonite School, K-12 program. Qualifications: Master's degree and/or experience in administration. Position available July 1991.

Contact Max Zook by Feb. 15 at Route 2, Box 24, Belleville, PA 17004, telephone—office (717) 935-2164, home (717) 935-2469.

The **Point Grey Fellowship**, meeting in the Menno Simons Centre Chapel, Vancouver, invites applications for the position of half-time or possibly full-time **minister**. The fellowship emphasizes a congregational model, has an inter-Mennonite composition and focuses on a ministry to post-secondary students as well as to the local community. Position open after June 1.

Please apply in writing to Search Committee, Point Grey Fellowship, 4000 W. 11th Ave., Vancouver, BC V6T 2L3.



Hopi Mission School, founded by the GCMC, is seeking an **elementary principal** to begin spring/summer of 1991. There are 76 students in grades K-6, who come from nine villages on the reservation.

Please send inquires/resumes to Howard Sinclair, Hopi Mission School, Box 39, Kykotsmobi, AZ 86039, (602) 734-2453.

Grace Mennonite Church, Winkler, Man., is accepting applicants for the position of **leading minister**, with duties to commence summer 1991.

Grace is a congregation of 280 members, located in a growing town of 7,000 people.

Send letter of application and resumé to Grace Search Committee, Box 809, Winkler, MB R6W 4A9; phone (204) 325-8822.



Conference of Mennonites in Canada invites applications for the position of **church promotion and fundraising** for a two- or three-year period.

Application deadline: March 20
Starting time: Summer

For further information, call or write Helmut Harder, general secretary, Conference of Mennonites in Canada, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, telephone (204) 888-6781.

Summer service

Summer volunteers—serve for one to three months to help with a variety of summer programs. Fields include child care, church work, housing, education and youth work.

Youth Venture participants and leaders—an excellent experience in service for high school students. Eight North American and two overseas ventures are planned.

Long-term service—more than 40 openings in all fields. Terms of one or two years.

For information, contact Mennonite Voluntary Service, Box 347, Newton, KS 67114, phone (316) 283-5100.

New Resource For Lent Through Easter



9 minute video/film

You'll be moved and inspired by this fresh interpretation of Jesus' death and resurrection.

"There is nothing like it! It must be shown!"
—Chris Laughlin, BBC

Performed by Stephen Shank

1 1/2" VHS
\$49.95 U.S. /
\$59.95 Canada

16mm film
\$150 U.S. /
\$185 Canada

Rental \$25/week

For information, or to order, call
1-800-999-3534

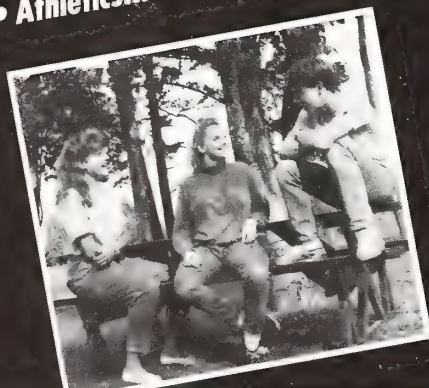
Mennonite Board of Missions
and
Medio Ministries
1251 Virginia Avenue
Harrisonburg, VA
22801-2497

A PASSION

COLUMBIA BIBLE COLLEGE

Explore the Options...

- A Caring Family Environment
- Lasting Friendships
- Bible Centred Training
- Qualified Caring Faculty
- Practical Service Opportunities
- Athletics... Music... Drama



...Discover Columbia

Yes! I want to explore the options.
Please send me further information about Columbia!

Name _____

Address _____

Grad Year _____ Phone _____



COLUMBIA BIBLE COLLEGE
2940 Clearbrook Road
Clearbrook, B.C. V2T 2Z8
(604) 853-3358
Fax (604) 853-3063

Reviews

BOOKS

Evangelical missions

Earthen Vessels: American Evangelicals and Foreign Missions, 1880-1980, edited by Joel A. Carpenter and Wilbert R. Shenk (Eerdmans, 1990, 350 pages)

Reviewed by James C. Juhnke, Box 44, North Newton, KS 67117

In the late 1890s, when Mennonites were organizing denominational programs for overseas mission, a wide-ranging evangelical, non-denominational missionary thrust was taking shape. The institutional centers of this wider movement were Bible institutes, modeled after Moody Bible Institute in Chicago, and dozens of "faith mission" organizations, from the impressive China Inland Mission to the small Hepzibah Faith Missionary Association.

Earthen Vessels is a collection of 14 essays that chronicle and evaluate the independent evangelical/fundamentalist missionary movement. Although the book does not treat the Mennonite mission story as a separate topic, it provides essential information and perspective for the missionary developments among Mennonites.

The independent faith missions breathed a spirit of religious assurance and self-sacrifice that inspired thousands of young candidates to submit their lives to the Lord and to the leading of the men who directed the societies. A brilliant essay by Joel Carpenter, who has taught history at Wheaton (Ill.) College, uses oral history interviews alongside other sources to recapture the institutional evolution and the ethos of faith missions.

While Carpenter and most of the other essayists respect evangelical missions, one wonders about the consequences of the authors' modern historical consciousness for the movement. Evangelicals/fundamentalists are not accustomed to seeing them-

selves within the relativities of time and culture. Can historical consciousness refine their identity without sapping their energy?

American evangelical missions continue today with great vitality, even as the "mainline" Protestant mission boards have folded up tent after tent. This book says that 90 percent of American missionaries today are sent by Evangelicals unaffiliated with "mainline" mission boards. Mennonites, endowed with strong historical consciousness but caught somewhere between the fundamentalist and modernist poles of a divided American Protestantism, do well to pay attention to the history and life of evangelical missions.

Resources

BOOKS

Christianity and Homosexuality contains five articles reprinted from *The Other Side* and a comparative guide to Christian organizations relating to gays and lesbians. It is available for \$2 from *The Other Side*, 300 W. Apsley St., Philadelphia, PA 19144.

Two recent books that address the issue of gay ordination from "a biblical perspective" are **The Future of the Bible—Beyond Liberalism and Literalism** by Gerald T. Sheppard (United Church Publishing House, \$13.95 in Canada) and **Setting Our Sights by the Morning Star** by Hendrik Hart (Patmos Press, \$13.95).

Is the Homosexual My Neighbor? by Letha Scanzoni and Virginia Ramey Mollenkott (Harper & Row, 1978, \$8.95) poses questions about homosexuality for an Evangelical audience.

The Brethren/Mennonite Council for Lesbian and Gay Concerns, Box 24060, Washington, DC 20024, publishes the newsletter **Dialogue**, which includes news and faith stories.

Embracing the Exile by John E. Fortunato (Harper & Row, 1984, \$7.95) describes a spiritual and psychological journey for Christian homosexuals and people working with them.

An older study that has been reprinted is **Homosexuality and the Western Christian Tradition** by Derrick Sherwin Bailey (Shoe String, 1955, \$22.50).

Christianity, Social Tolerance and Homosexuality by John Boswell (University of Chicago Press, 1980, \$12.95) examines in detail the social history of Europe from the early church through the Middle Ages and tolerance as a historical force, with homosexuality as a case study.

Darlene Bogle, a former lesbian, in her book **Strangers in a Christian Land** (Chosen Books, 1990, \$7.95) describes the anguish and alienation that homosexuals and their families experience.

The Church and the Homosexual by John J. McNeill (Beacon Press, 1988, \$9.95) is written from a Catholic perspective in defense of the possibility of morally good homosexual relationships.

A revised edition of **Human Sexuality in the Christian Life: A Working Document for Study and Dialogue** (Faith and Life Press and Mennonite Publishing House, 1985, \$3) is available in bookstores or from Box 347, Newton, KS 67114.

And Who Is My Neighbor? by Gerald W. Schlabach (Herald Press, 1990, \$9.95, \$12.50 in Canada) allows church people in North America to step into the world of the poor and look at poverty in new ways.

A historical novel, **Chariots in the Smoke** by Margaret A. Epp (Kindred Press, 1990, \$15.95, \$19.95 in Canada) tracks one branch of the Anabaptists through the Mennonites who began in Holland, migrated to Prussia, then to Russia and finally to Canada.

Compassion and Solidarity: The Church for Others by Gregory Baum (Paulist Press, 1990, \$5.95) discusses the faith and justice movement for all Christians who wrestle with the justice dimension of the gospel—those who resist the movement as well as those who support it.

The February/March issue of **Sojourners** magazine presents an alternative to war in the Persian Gulf. Under the theme "War Is Not the Answer," the issue includes articles by political analyst Richard J. Barnett, Middle East observer Charles A. Kimball and historian Garry Wills. Order from Sojourners, Box 29272, Washington, DC 20017.

—compiled by Gordon Houser

Editorial

Augusta's words about fear, war and hard times

Listen to someone who offers us hope. "I have seen God use an emergency to solve a deeper problem," said Augusta Schmidt (see Deaths, page 68). She told me this story:

The nearly 1,000 people who boarded the military transport *The Brazil* had signed a statement that in the event of emergency only women with children could board lifeboats. The rest would be on rafts.

The passengers (nine to a cabin) were given a blue light the first evening so that they could learn their way around. After that no light was allowed. The ship was sailing from India, around South Africa to New York. It was 1942.

Once during the six-week journey a submarine emerged right beside the ship, and the passengers thought they were done for. But it was a "friendly" sub.

Evenings they gathered to sing, beginning with "Jesus, Savior, Pilot Me," ending with "Nearer, My God."

Passengers had been informed that their ship would be guarded from the air. This was verified one night when, in pitch darkness, an airplane flew low and turned on its lights. *The Brazil* had nearly collided with another ship.

People weren't allowed to get to their suitcases. About half had clothes other than those they were wearing. So they shared clothes, laundering them in cold salt water.

Prayer and waiting: Augusta concluded her ship story with, "I remember saying to myself, 'If I get through this with my life, I'll be thankful.' God has worked in my life when I had nothing but prayer and waiting."

Had she always been this fearless and calm woman? No. "In my early life," she said, "I was always one to be afraid. This seemed to conflict with my wanting to be a foreign missionary. I was deathly ill at age 14. Everyone assumed I would die. I felt my life was over and that it had been useless. When I recovered I was never afraid again."

Augusta's 30 years as a missionary in India, 1927-1957, were delayed because of difficulty getting visas after the first world war. At 33 she began a career characterized by resourcefulness. A registered nurse with a master's degree in education, she was, at one time or another, a hospital

administrator, high school principal, pharmacist, teacher, midwife and organizer of a cottage industry, but always an evangelist. Indians called her "Sadhuni," holy woman.

During Augusta's first furlough (now called North America Assignment) our mission board (now the Commission on Overseas Mission) had given all property as securities and took missionaries off the payroll during their furloughs. Augusta worked for board, room and \$25 a month at the home for the aged in Goessel, Kan.

She began her second stint in India following three crop failures there. She was determined to provide food and schooling for children without violating their parents' dignity. She charged first graders one cent a month for food and school fees, second graders two cents, third graders three cents and so on. At the hospital (people brought their own food) she asked the richer patients to donate some food to the poorer ones.

Widows came wanting to work so that they would not have to beg. Augusta used her own money to buy white thread and good quality dye. Although she did not know how to weave, she sketched with crayons the patterns of plaids and stripes for the weavers to follow. But no one locally was able to buy the cloth. So when the time came for her to go north to the mountains for her holidays, Augusta took along the weaving: yard goods, drapes, tablecloths, napkins. At her reading club she displayed them, and "every bit sold like hot cakes." People placed orders for her to take back to the weavers. It was a forerunner of our current labyrinth of self-help shops.

Augusta Schmidt gives me hope and a sense of God's power for the 1990s in the face of fear, war and hard times.

Muriel T. Stackley

A P.S. on homosexuality

Continue the search. Keep speaking. Keep praying. Where is the answer? Is it partly a human rights issue? Will we know everything this side of eternity? I end with this: Only one is qualified to judge us, and that one died for us. mts

Inside

Paddle upstream:
It's a calling

Community:
Is it worth it?

The Bible called these
eight to serve

THE

Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

106: 4

FEBRUARY 26, 1991

Volunteers
respond to
God's call...



AGAINST THE STREAM

Prologue



Why give away your most precious commodity, time? Why buck the tide of self-gratification? Why choose a lifestyle other than acquiring possessions? What Scriptures propel people to apply to Mennonite Voluntary Service?

We describe some of the motivations and the workplaces of people in MVS. From coast to coast our constituency is blessed with people who volunteer to do good.

One story that is not here is that of Leroy Loepp, a member of the Mennonite Church of Normal, Ill. Leroy began with MVS in Wichita, Kan., helping staff a shelter for homeless people. He accepted a second assignment with Mennonite

Board of Missions and worked in Elkhart, Ind., as a handyman. He accepted a third assignment with Mennonite Central Committee in Akron, Pa., as a mail clerk. Now in his fourth assignment, Leroy works for MCC, this time in shipping.

Many people's "assignments" are unofficial, personal. Whatever the form, giving time to life-giving causes helps us move toward a peaceful world.

The next issue, dated March 12, will discuss issues related to militarization in North America. *mts*



Editor
Muriel T. Stackley

Assistant editor
Gordon Houser

Editorial assistant
Sharon Sommer

Art director
John Hiebert

Editorial offices
722 Main St., Box 347,
Newton, KS 67114-0347,



The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.



The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: one year, \$20 U.S., \$23 Canada; two years, \$35 U.S., \$41 Canada; three years, \$48 U.S., \$56 Canada. Group rates available. Outside North America add \$24 U.S. per year to U.S. rate for surface mail, \$55.20 U.S. for airmail. Single copies: \$2 U.S. Five or more: \$1 U.S. each. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114. ©1991**

Contents



76



88



91

75 Paddle upstream: It's a calling

76 But I say to you

77 Resist society's pressure

78 Community: Is it worth it?

79 Road Less Travelled blends humor, praise and justice

80 Letters

82 The Bible calls us to serve

84 News

- MCC plans response to war
- Pacifist teachers welcome a 'safe place' to talk
- Record

94 Reviews

96 Embrace goodness *and* beauty

Cover: Illustration by Paula Diller Lehman

PADDLE UPSTREAM: It's a calling

Paula Diller Lehman

*Do we have
the courage to ask
Jesus to call us?*



Carla Reimer

A deeper truth: We can let culture take us downstream or we can turn around. Martin Edmond, center, a former MVS worker, with Max Hering (left) and Joseph Quintela at St. Paul (Minn.) Mennonite Fellowship



I spent the better part of the day paddling steadily northeast against the stream. The Kawishiwi River in northern Minnesota is not a raging river, but it has a few rocky areas where you cannot paddle up the rapids. You must get out of the canoe and hike around the rapids to less troubled waters. You have to carry the canoe and your gear. The process is called portaging. It is unforgettable.

I was meeting my family and friends, who had been out camping and canoeing for several days. Sunshine glimmered like diamonds as my paddle sliced through the clear water.

Paddling against the stream, my eyes scanned for rocks, waves and rock-concealing pillows. You learn to read the river, to watch for eddies and pools to rest and catch a breath. Your strength is constantly tested. As I paddled I felt every fiber and muscle pushing and pulling. I counted strokes, switched sides as I moved slowly forward against the current.

Contrast this to going with the flow of the river. There you merely relax and let the current take the boat downstream. You only have to steer the boat to keep it from colliding with the riverbank.

The river holds a deeper truth. We may become comfortable, complacent. We may let contemporary cultures take us downstream. Or we may turn around ("repent," to use the Christian term) and paddle upstream against the voices of materialism and injustice.

Mennonite Voluntary Service and Mennonite Service Venture workers are paddlers going against the stream. They have decided to turn from the

ever-popular voices calling us to war, calling us to accumulate, calling us to material success. MVS volunteers heed another voice: "Do not worry about tomorrow." "Love God and love your neighbor as yourself."

I often hear the excuse, "But God has not called me." "Call" is an intriguing term. Sometimes we use it to define a religious occupation that is only for a few. But it is a vocation for any follower of Jesus Christ.

Consider Matthew 14:22-23 to examine "call." Peter attempts to walk on water. In the middle of rough seas, of white-capped waves, Peter does not wait for Jesus to call him. Peter cries, "Lord, if it is really you, call me to come to you."

Do we have the same audacity to ask Jesus to call us? We live amid the rough seas and storms of life. There are wars and rumors of war. We are aware of the abuses of our bodies and our earth. Daily we hope to sail upstream to calmer waters.

We know the rest of Peter's story. He falters, but Jesus pulls him through. The challenge remains. Let us cry out, asking for a call. Storms surround us. The stream—a raging river—threatens us. Let us paddle against the stream.



Paula Diller Lehman, a member of Eden Mennonite Church, Moundridge, Kan., is coordinator for Youth Venture, part of Mennonite Service Venture.

BUT I SAY TO YOU

Chuck Neufeld



Be kind to the stranger: Youth of Hebron Mennonite Church, Buhler, Kan., work for Mennonite Housing in Wichita.

Who said what
about what?

Who said what
about life?
about love?
about hate?

About life:
Who said,
"Whatever you do,
be sure to take
care of yourself"?
Father or Mother?
Teacher?
Friends?
Church?

Not Jesus!

*Those who try to
save their lives
will lose them.*

About life:
Who said,
"Choose your friends
carefully; steer
clear of strangers"?
Father or Mother?
Teacher?
Friends?
Church?

Not Jesus!

*Be kind to the stranger,
for you too once were
strangers.*

*In fact, while we were
still sinners (the
ultimate strangers)
Jesus died for us*

About life:
Who said,
"Get in line"?
"Learn to behave"?
"Be proper citizens"?
Father or Mother?
Teacher?
Friends?
Church?

Not Jesus!

*On a Sabbath
many years ago when
no one should have been
working
Jesus got out of line.
Jesus challenged the
attitudes of his day
and walked into a wheat field.*

About life:
Who said,
"Be religious
and practice your faith
in ways that are acceptable,
even impressive
to those around you"?
Father or Mother?
Teacher?
Friends?
Church?

Not Jesus!

*Love the Lord your God
with all your heart
with all your soul.*

True religion?

*Care for the orphan.
Care for the widow.
Keep yourself from corruption.*

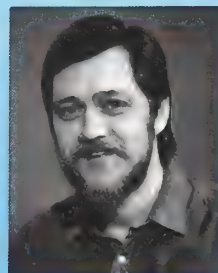
*If you love God
Do this:
Love your neighbor
As yourself!*

*The whole law is fulfilled
in this one word.*

We've all heard it said
before
again and again.

Who said what
about what?
Father or Mother?
Teacher?
Friends?
Church?

Jesus?



Chuck Neufeld, a member of New Creation Fellowship, Newton, Kan., is the director of Mennonite Voluntary Service.

RESIST society's pressure

Why would a young woman ask for an assignment like this one?

Kathy Landis

I would like to work with people with AIDS" (Acquired Immune Deficiency Syndrome), Konnie Landis wrote on her application to Mennonite Voluntary Service. MVS had no involvement with agencies working with AIDS-related concerns. The staff decided to contact First Mennonite Church in San Francisco. The congregation was already actively involved in AIDS concerns, so they hustled to find an assignment for Konnie. This was the beginning of a relationship between MVS, First Mennonite Church and people living with AIDS and ARC (AIDS-Related Conditions).

Asked her reasons for wanting to be involved with people with AIDS, Konnie says, "Working with people who have life-threatening illnesses is an experience I had not had before. Becoming more involved with AIDS would make me face issues I had not dealt with. I wanted to encounter situations I would not otherwise be involved in." Konnie has experience with Christian Medical Society and working in doctors' offices but felt it would be valuable to approach medicine socioeconomically. She had done office work but now became more involved in personal contact as part of the AIDS and ARC division of Catholic Charities.

Konnie schedules most of her one-to-one conversations with her clients. "People come for financial help or referrals to other agencies," she says. "We can help them financially in three ways: rental assistance, payment of medical bills or by relocating them near friends or family. I ask about

their social network and family situations. They often feel so alone."

In addition to speaking with clients in the office, Konnie does the occasional home visit. "It is good to move the relationship out of the office," she says. "Visits help me get a better understanding of the client's support systems."

I went along with Konnie to see one of her clients. As we climbed the stairs to the third-story apartment, Konnie's stories of her clients' physical exhaustion took on new meaning. A resident of San Francisco needs to be able to walk up steep hills as well as numerous flights of stairs. This is especially challenging for those whose bodies are weak.

A.J. welcomed us warmly into his cozy, Christmas-decorated apartment. As we talked and laughed, he shared his vitality for life. "I used to work for a large business, and that was my main interest," he said. "When I got AIDS I was amazed by all of the people who are helping other people. It has helped me keep perspective and realize that there are others who have needs greater than mine." A.J., Konnie tells me, does not get stuck in his own frustrations.

"Most clients are not usually that positive," she said as we approached another San Francisco hill. "One client told me that in the last year 20 of his friends have died. Not only do clients need to see past the same struggles we deal with, they have to face their own physical deterioration and that of close friends. This is not all. They also battle with bureaucracy and rejection from the medical profession, family

and the church. I hear stories from men and women from every ethnic group and economic group being reduced to nothing."

Touch: How does Konnie remain positive while surrounded by these painful stories? She feels this is just the beginning of the AIDS virus epidemic. "We need to learn how we will and won't get the disease. Once people realize how they won't get it they can be a better support." Konnie has read that AFRAIDS (Acute Fear Related to AIDS) is growing faster than AIDS. "I know that we can't be afraid to touch them. Touch and listening are exactly what they need."

At the end of a long, intense day Konnie has a few needs of her own: sort through feelings, wind down, keep busy. Part of Konnie's reason for wanting to go to San Francisco was the variety of things to do. She takes ceramic classes, attends church meetings, plays tennis, visits Fisherman's Wharf, frequents local cafes, visits Haight Street, watches and listens to people on the bus.

The San Francisco MVS unit now includes five people who share a large five-bedroom flat. "We have all had lengthy cross-cultural experiences," she says. "It helps to have someone to see the town with, but living with a unified income and five viewpoints on simple living can be frustrating."

Konnie feels that too many people go from one school institution to another or right into a career. Stepping away from that pressure is giving Konnie an opportunity to grow. "The best part is the people I have met," she says. "The clients and my co-workers are supportive. Some of my clients phone or visit me. Others have sent me cards. It is meaningful to see the supportive AIDS network. My clients show me how to look at my life and where I am going from a new perspective."

Kathy Landis, rural Moundridge, Kan., originally from Tunkhannock, Pa., is associate director West/U.S. of Mennonite Voluntary Service.

Vitality for life while living with AIDS: Konnie Landis (right) and A.J.



Kathy Landis

COMMUNITY: Is it worth it?

*Volunteers in
Winnipeg go against
the flow and say yes.*

Miles Reimer

Each of us needs to belong. But the demands of community life are many. These include

- sacrifice of freedom in the use of time and possessions,
- differing values and expectations,
- communication difficulties,
- personal fear or uncertainty in relationships.

People who live in community find that contrasts come into stark focus: unity vs. diversity, joy vs. pain, energizing vs. draining, wealth vs. poverty, helpfulness vs. helplessness, freedom vs. accountability, security vs. insecurity, dependence vs. independence, weakness vs. strength, limitation vs. possibility. Each of these is experienced at one time or another, and these contrasts require a deliberate decision to live together.

Mennonite Voluntary Service workers make this decision. They experience pain and frustration, limitation and weakness. But they also form lifelong friendships, discover strength to take risks, learn to be vulnerable. They report healing tears and laughter, a deepened ability to give and receive forgiveness.

Four people in Winnipeg (an MVS unit sponsored by Bethel Mennonite and First Mennonite churches) are

finding that their life together focuses their work. Their commitment to each other adds freedom through the support. (The fifth volunteer, Ken Grove, completed his MVS term last December.)

"This was not just a house," said Ken, who worked at Project Peacemakers. "What we did for each other spread out our resources and modeled what is possible to those around us."

"Knowing [that our household] is Christian determines a large part of the expectations," says Erin Stuffman, who comes from a Catholic background. "Simple lifestyle and a desire to serve are faith-related, though not always explicitly stated."

The wageless volunteers feel wealthy compared to the rooming houses that surround their 74 Langside address. "It is a luxury to volunteer," says Rachel Neufeld, who works at a woman's shelter. "We have opportunities that the neighbors do not have."

Home life: Often children have brought the volunteers into contact with neighbors. Anna Zacharias, who works in a day-care center, says, "Kids are the best way to get to know the neighbors. They are so spontaneous, open and honest, and talk a lot of their

home life." But "it has taken a lot of work to train the kids to come to our door but not beg," says Ken.

"They keep our minds open and creative," says Kelly Loree, who works with recent immigrants. The unit cleaned out their basement and is having weekly club times for neighborhood children.

"The pain and hurt of the people around us reveals our own poverty and inadequacy," says Erin.

"I'm glad I can go to work at the shelter," says Rachel. "There I feel more able to respond to needs, while here they are so overwhelming at times."

Kelly tries to put perspective on what they are doing. "We are only trying to do our part."

Strength comes from the volunteers' enjoyment of each other, often when they talk late into the night or do chores together. Laughter is a great release at the end of each day. Mealtimes are important for hearing each other's stories. Their "entertainment" does not cost a lot. "In fact," said Ken, "it's hard to spend time with my friends who earn a wage. My monthly allowance could disappear in a weekend."

The four feel fortunate that they have no recurring divisions among them. Each has an outside group or individual to go to for support. The household does not have to meet all their needs.

Have there been crises? Yes, but Rachel points out, "Crisis is the climax in a series of events that changes life from how you would have envisioned it. It is not necessarily bad." At such times little things become important, like helping someone cook after they had a tough day, or forgiving someone for blowing it at a critical moment.

The volunteers say they are glad they made the decision to live in community. Some people respect what they are doing, saying it encourages them to do the same.



Contrasts come into focus when you live together: Left to right are Anna Zacharias, Rachel Neufeld, Kelly Loree, Erin Stuffman, Ken Grove.



Miles Reimer, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, is associate director/Canada of Mennonite Voluntary Service..

ROAD LESS TRAVELLED

blends humor, praise and justice

Musical duo travels 24,000 miles in 1990.

Beth Hege

Numbers can be signposts of our lives: 38 years, three children, two cars, 100 Christmas cards.

In the case of Road Less Travelled, the numbers from last year look more like this: 62 gigs, 24,000 miles, 19 missing cassette tapes, 500 tapes sold, one flat tire.

The members of Road Less Travelled, Doug and Jude Krehbiel, spent 1990 taking their music ministry to churches in the United States and Canada. They performed original music from their latest cassette tape, *Journey with Justice*, to (as stated on the album cover) "present a lifestyle that is mindful of the world community, to live as harmoniously as possible with God's creation and to represent Christ's message of peace and unity." They also promoted the book of the same name by Paula Diller Lehman.

Doug and Jude began their assignment by recording 11 original songs. In April they began the trek that reached from Pennsylvania to California to Winnipeg to Seattle.

The most frustrating experience along the way, Jude recalls, was "when we stayed up until 12:30 a.m. writing a song based on the [announced] Scripture for the Sunday morning service, then performed it in church the next day. Afterward, the visiting pastor got up and said, 'Thank you, that was nice. Unfortunately that Scripture was a misprint; I'll be talking about something else.'"

Their communal approach to songwriting works well for them. "Some of our most popular songs are those that Jude and I have written together," Doug says.

"We have a box full of song ideas on little pieces of paper," Jude says. Sometimes a song comes to her spontaneously, but "most often I make a conscious effort to write a song about a certain subject, or I experience

something and think, 'There's a song in that.'"

Doug says he often takes an intellectual approach to writing, "but the most bizarre and exciting way is when I feel 'plugged in' to something out there. It's as if I can hardly write fast enough to keep up with what is being said to me. It feels like a power coming from an outside force being funnelled into my head and out through my arm."

Both agree that they often feel their songs are a gift from God. "When I'm stuck on a verse, if I leave it, sometimes the words come to me from a power outside myself," Jude says.

Materialism: Road Less Travelled's repertoire is a creative mix of humor, praise, and peace and social justice messages. They recognize the challenge of living their values and include these words on their *Journey with Justice* tape: "We get caught up in the things of this world—materialism, prejudice, greed, fear. We fall short of our goal to be 'in this world, but not of it' and become a part of the problems we wish to solve. However, with our hope in Jesus Christ we strive to show true compassion to those in need...to walk on the road less travelled."

Doug and Jude chose the name Road Less Travelled almost a decade ago, but since the more recent appearance of a popular book by the same name, they have run into some confusion. "In Pennsylvania we were giving an outdoor concert," Jude says. "This

woman came up and said she had brought her book. That was confusing because we knew *Journey with Justice* wasn't in Pennsylvania yet. I said, 'You mean *The Road Less Traveled*?'"

Indeed, she had Scott Peck's book with her. Jude explained that they did not have anything to do with Peck's book but would be singing about peace and justice. "The woman got two of her friends, and they all stayed for the concert," Jude says.

After a performance in Hyattsville (Md.) Mennonite Church "there was some spontaneous sharing by a man from South Africa who was excited about the message he heard in our music. The peace and justice message inspired him," Jude says, "and in turn, his excitement and sharing about his work was inspirational to us."

But in spite of the endless hours of driving and the occasional late-night gigs, "the majority of the time we met wonderful people and stayed in homes where people were warm and caring and interesting. We saw a lot of friends along the way and some beautiful country," Jude says.

Doug and Jude are now caretakers at Mirror Valley Retreat Center near White Pigeon, Mich. Their new position will allow them to continue creating and performing music.

"It's really great to see people have an ongoing interest in peace and justice concerns," Doug says. "On our tour, many people encouraged us to continue to carry this message."

Living their values: Doug and Jude Krehbiel



Dan Bergen



Beth Hege is news service editor for the General Conference Mennonite Church. For a time, Road Less Travelled was a Mennonite Voluntary Service unit that included more people.

New design

I commend you on the new look [of *The Mennonite*]. As soon as I saw the magazine I was attracted to its new format. The changes are a significant improvement. *Ryan Ahlgrim, 1000 W. Gift, Peoria, IL 61604*

Regarding the new format. I did feel the print was easier on the eyes to read. *Donna Lehman, 3213 Ponema Court, Fort Wayne, IN 46815-6345*

What fun to page through *The "new" Mennonite* and explore the redesign. Congrats on the '90s look. *The Mennonite* has looked so good for so long it is tough to say whether the new design is "better-good" or simply "different-good."

I see that the "Above the Line" news items have now become "On the Edge." Do I detect a subtle radicalization of your editorial philosophy? To my mind you folks have been "on the (cutting) edge" for a long time.

Allow me to offer one critique-ish suggestion: Print the new *AMBS Window* on different colored/textured stock next time. Maybe I was simply too absorbed by your design changes, but I did not recognize the *Window* as a supplement right away. Then again, maybe that was the intention. Carry on. *Don Ratzlaff, editor, The Christian Leader (magazine of the U.S. Conference of Mennonite Brethren Churches), Box. L, Hillsboro, KS 67063*

I was surprised that you changed the format of *The Mennonite*. It may take me a little while to get used to it. I guess we all get comfortable in our old rut. *Pauline Bauman, 417 S. Main, Bluffton, OH 45817*

No river of blood

We have been living in Cairo, Egypt, for almost seven months, serving as country representatives for Mennonite Central Committee. We have made many new friends, some Muslims, but mostly Coptic Christians. One of our close friends is Bishop Botros, the

Coptic general bishop of Cairo.

In a recent conversation with the bishop, we found that the Gulf crisis is a major concern for all of us. We believe that many people, both in Egypt and the United States, are equally disturbed about the prospects of a devastating war. We need to do everything within our power to avoid war in the Middle East. Why?

We believe one of the basic teachings of the Bible is that we are to work for peace and justice. "Blessed are the peacemakers, for they will be called children of God" (Matthew 5:9). "...Live peaceably with all....If your enemies are hungry, feed them; if they are thirsty, give them something to drink" (Romans 12:18-21).

President Mubarak of Egypt has estimated that at least 100,000 lives could be lost in a war. This is a costly price when the conflict can be resolved through negotiation.

We believe that basic issues in the Middle East, including the Israeli-Palestinian conflict, must be resolved by the Arab nations in this area. We cannot impose Western ideas upon these Arab nations.

Express your concern to President Bush and your legislators. Instead of a river of blood in the desert, let's use our resources to save the masses of people in Africa and other Third World nations from starvation. *Frank and Holly Keller, MCC country representatives, Cairo, Egypt*

Editor's note: *George Bush's address is The White House, Washington, DC 20500, 1-800-852-3446 or 202-456-1111. (This letter was received Dec. 31, 1990.)*

Mobilization and Mobile

George Bush has vowed to unleash American military forces to secure "our lifestyle" and protect "our oil."

Mennonites have aided and abetted the president by their peculiar compartmentalization of peace and justice issues. It is ironic indeed, for example, to read the preface of the *Annotated Bibliography of Mennonite Writings on War and Peace: 1930-1980* (Herald Press, 1987) and find the editors' quandary on what categories were to be included: "Even lifestyle loomed as a major peace issue until our bibliography seemed to call for including all of life, even driving our cars, as integral to peacemaking" (page 8).

Apparently it takes a leap of faith to

find the connection between Mobile in your tank and mobilization of tanks.

Peace is no longer only the absence of war or the administration of justice. It is time to acknowledge that our lifestyle is a fundamental war-and-peace issue. Our energy use and environmental abuse cannot continue to be shrugged off to the periphery of Mennonite churches. *David E. Ortman, 4512 University Way N.E., Seattle, WA 98105*

At age 250 in Pennsylvania

Upon completing a year of celebrating our 250th anniversary [at Upper Milford Mennonite Church, Zionsville, Pa.] I stop to reflect. A 250th anniversary is a milestone worth noting. How well did we do that? Did we do justice to those of our congregation who have gone before us? Was our celebrating simply a nostalgic look back or has it inspired us to build on Jesus Christ in our situation?

We had a lot of fun during the year, like burning the mortgage from our 1973 renovations. The anniversary committee saw to the making of an anniversary quilt and the performance of the drama "Faith of Our Fathers in the 18th Century," written by Marjorie Geissinger. Our celebrations and our quilt received publicity in the local newspapers and in Mennonite periodicals.

The film "And When They Shall Ask" and Marjorie's drama challenged us to look at our faith commitment. Advent monologues featured "Cleopas" from the first century, "Hans Jeger" from the 16th century and "Jacob Hiestand" from the 18th century. Messages by Burton Yost and by Norman and Mianna Geissinger called us to be faithful to Jesus Christ. Several members followed our schedule for reading the entire Bible in one year.

In spite of these positive aspects, I have some questions about the celebration. Did it make any difference in the lives of those it touched? Has it inspired us to remain faithful to Christ even if we suffer for doing so? Are we more certain of our faith and more ready to share it with others because we have celebrated? Having celebrated, will we work harder to share the good news of Jesus Christ and to promote peace and justice in our world? Was the

celebration worth the time, effort and money put into it?

Time will answer these questions. What we do now will be the true evaluation of this celebration.

While I am a bit skeptical about any long-lasting effect, I carry with me some cherished memories of 1990. I will remember the quilt, which is a meaningful symbol of the Christian community we have at Upper Milford. When I wonder about lives being touched, I will remember how one of the caterers for our June 16 banquet was moved by the film "And When They Shall Ask." Many former members expressed joy at being able to come to events throughout the year. I remember how people pitched in to make the events a success. I remember how the people who read the entire Bible expressed appreciation for the sermons based on those readings.

We have celebrated 250 years of history at Upper Milford. May the memories of that celebration inspire us to build our lives on Jesus Christ, the only foundation. *David W. Bartow, pastor, Box 36, Zionsville, PA 18092-0036*

Pride, greed, fire

Something cruder than oil is involved in our Persian Gulf policy and it has gotten us into trouble all over the world for over 40 years: pride and greed.

In 1948 the U. S. State Department, in a top secret report, found that "we have about 50 percent of the world's wealth but only 6.3 percent of its population. In this situation we cannot fail to be the object of envy and resentment. Our task in the coming period is to devise a pattern of relationships that will permit us to maintain this position of disparity."

As if to drive this point home Admiral Gerald Miller in 1976 said, "We will be looking increasingly toward Africa and the Middle East, as well as South America, for materials required by our industrial economy," adding, "I think in the future it will be increasingly difficult to maintain stability with conventional forces, and nuclear weapons will be our only alternative."

It is embarrassing, to say the least, to have to admit that the "American way of life" and our Persian Gulf policies rest on pride and greed. These twin

sins have become the American way of death for middle-class farmers and businesspeople who are being forced out of business in droves to feed the Pentagon machine. And as they collapse, so also does democracy because it cannot survive in an economic autocracy.

"Someday, after we have mastered the winds, the waves, the tides and gravity, we will harness for God the energies of love: then for the second time in history, man will have discovered fire," wrote Teilhard de Chardin. Should we continue trusting the power ethic, featuring competition for land and natural resources, at the expense of people, which takes us to the brink of disaster every so often? Or should we give the love ethic, featuring compassion in the service of people and try as Jesus and Teilhard recommend? Which is it to be, more body bags for the sake of empire, or bags of goods and services for the sake of people?

Whatever the choice we are likely to know fire. Nuclear fire, or the fire of love. May God grant us wisdom to make the right choice. *Larry Lange, Route 3, Devils Lake, ND 58301*

An idea to stop war

One way to keep from having World War IV, 10 or 20 years from now, is to put a tax on all oil coming out of the Middle East. Provided we are the winners, this could be something like \$3 on each barrel that goes to each of the other industrial nations. They are the large users.

Divide this three ways: the first dollar to each nation in the world that would have a dedicated college class study ways to keep peace and justice, then nations with more than 100 million people would have another school, plus a school for every million people on earth.

The second dollar would go to a neutral nation like Switzerland to seek out trouble spots where war materials were being stockpiled. It would encourage a type of spy system.

The third dollar would come to the United States to pay off 50 percent of this war cost, since it will probably turn out that we pay 80 or 90 percent.

History tells us that wars are hard to stop after they get started. Each of us protesters should realize that it starts with me, and programs like this never can develop in times of peace. *Richard*

J. Stucky, 21 Jamesway, South Hutchinson, KS 67505

One person's response to war

On the eve of the third day of war, let us seek to control our peacemaking agenda. Let us adhere with fidelity to our peacemaking calling, shaped by our Christian/Anabaptist heritage.

We are called to calm, firm non-participation in the war, recognizing a diversity of responses.

We are called to absent ourselves from and to oppose all national triumphalism. We testify against the idolatries of war and the nation state. Our stance, certainly in the biblical mode, is one of sadness and contrition. Our mission is not to advise on what tactics and strategies are preferable.

We are called, however, to focus attention on the human side of war, the savagery and torture, the anguish and fear, the terror and despair, the long, lingering fallout of war, the problems that lie beyond next month, next year, and our role together with the role of others in the ministries of recovery and reconciliation. This inescapably becomes a critique of the sustained torture and killing of war. In this it is a call both to ourselves and our society.

We are called to a particular vocation as parents, teachers and peers to help the young respond to and understand the anxieties, fears, hostile passions, perplexities and glory of war.

We are called to press forward with hope centered in obedience to Christ, in whom we live and move and have our being. *Robert Kreider, Box 3654, North Newton, KS 67117*

Thanks to volunteers

[Begin a subscription to *The Mennonite* on cassette for] a new member of our congregation, one who has insight and an Anabaptist commitment to offer the church. The subscription price of \$30 a year is affordable for this; \$60 would make me think twice. Thank the volunteers. *Mark Winslow, pastor, First Mennonite Church, 1213 Chew St., Allentown, PA 1810*

Editor's note: All letters are welcome. They must be signed, but names of writers may be withheld upon request. We reserve the right to edit for clarity and brevity.

THE BIBLE calls us to serve *Volunteers ident*

Compiled by Barb Unruh



Ewert

"Everything is permissible but not everything is beneficial. Everything is permissible but not everything is constructive. Nobody should seek his own good, but the good of others" (1 Corinthians 10:23-24).

I am called to a higher level of caring about others than just avoiding offending them. I must seek excellence: the highest good.

—Bret Ewert, food bank worker, Denver

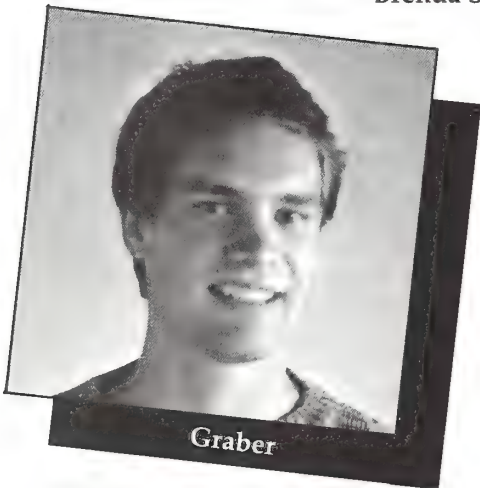


Sawatzky

"Don't worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own" (Matthew 6:34).

One of my biggest concerns before coming was, What do I do after MVS? Then one of my friends showed me this verse and helped me realize I did not have to worry about that yet. The end of my term would come soon enough for that.

—Brenda Sawatzky, child care worker, Hutchinson, Kan.



Graber

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell your possessions, and give alms; provide yourselves with purses that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. For where your treasure is, there will your heart be also" (Luke 12:32-34).

I wanted to get away from needing things and learn to find treasure in my heart.

—Scott Graber, English-as-a-second-language teacher, Fresno, Calif.



Entz

"Why do you call me "Lord, Lord," and not do what I tell you? Everyone who comes to me and hears my words and does them, I will show you what he is like" (Luke 6:46-47).

These verses exemplify my motivation for going into VS—a desire to express, in word and action, what God has done for me.

—Ruth Entz, community worker, Brandon, Man.



J. Peters

"That I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that if possible I may attain the resurrection from the dead. Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own. Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus" (Philippians 3:10-14).

My understanding of this passage led me to MVS and helps me through my struggles as a Christian reaching for the goal of Jesus Christ.

—Janet Peters, community service worker, Hamilton, Ont.

...lical passages that called them into service.

"So the Lord scattered them abroad from there over the face of all the earth, and they left off building the city. Therefore its name was called Babel, because there the Lord confused the language of all the earth; and from there the Lord scattered them abroad over the face of all the earth" (Genesis 11:8-9).

The tower of Babel is a symbol of a breakdown in relations between humans. It teaches me that I need to work at regaining the type of relations humans had before the tower was built. The symbol of one humanity with one language is important if we are all to speak to one Supreme Being. By one language I mean the language of love. In order to get to love, we all need to speak and, more importantly, to listen. In this way love grows and we will all be able to speak to God through love.



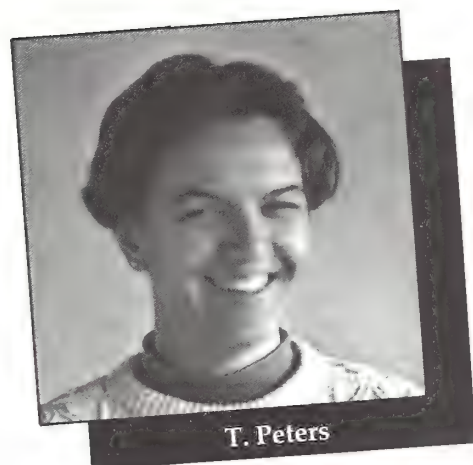
Vanderhaar

—Terri Peters, child care worker, Markham, Ill.

"No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon. Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing?...Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day's own trouble be sufficient for the day" (Matthew 6:24-26, 34).

When I recommitted myself to Christianity three years ago, this passage was of comfort and freedom for me. Today the faith I have been given by God has been the only thing that has been able to get me through all these new changes—the belief that no matter what, as long as I look toward God, I will be taken care of.

—Anne Vanderhaar, child care worker, Saskatoon

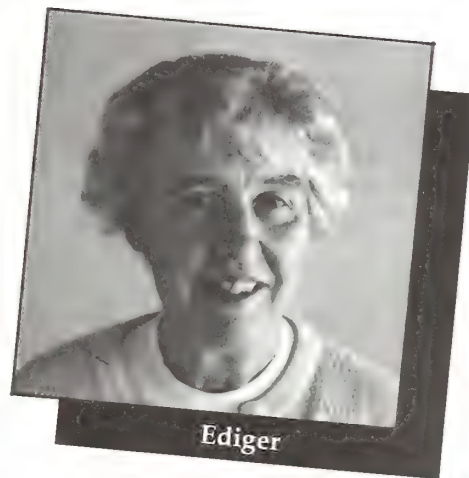


T. Peters

Two verses: one was from my college days. I was enabled to return to Bethel College (North Newton, Kan.) for my senior year by a dear friend who helped pay my expenses. I was majoring in Bible and religious education and wanted to be a missionary. I found the verses in Romans 10:14-15, which say, "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"

The second verse came during Western District Conference sessions in Golden, Colo., in 1985. We sang, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matthew 6:33). That spoke to me.

—Marjorie Ediger, senior visitation worker, St. Catharines, Ont.



Ediger



Barb Unruh, a member of Bethel College Mennonite Church, North Newton, Kan., is associate personnel director of Mennonite Voluntary Service.

The office of Mennonite World Conference has moved into smaller quarters. The new address is Box 88836, Carol Stream, IL 60188-0836, U.S.A. The MWC phone number remains the same—(708) 690-9666. The fax number has changed to (708) 690-9691. Correspondence to the MWC executive secretary should be sent to Conférence Mennonite Mondiale, 7, avenue de la Forêt-Noire, 67000 Strasbourg, France.

During the 1980s Christians in Singapore increased from 10 percent to 18 percent of the population, reports David W. Shenk, overseas director for Eastern Mennonite Board of Missions, Salunga, Pa. Intellectuals are the leading edge of the Christian movement in Singapore today, Shenk says. They find traditional religions unsatisfactory for modern times, yet they want to be people of faith. Shenk visited Singapore last November.

Two Hutterian Brethren left their Bruderhof Colony two days after Christmas 1990 to visit Americans in Saudi Arabia. Dan Moody and Bill Wisner from the Rifton (N.Y.) Colony, both emergency medical technicians with their town ambulance squad, met with Jordanians, Saudis and American troops. "We hate the military, but we love the men [sic]," said Moody. "We didn't want to sit at home with nice comforts. We wanted to visit the men, to listen to them." One of the men dictated a letter to his estranged father, hoping that Moody and Wisner could locate him in Washington state. "I am sorry for the falling out we had and I'm thinking a lot about you over here," said the letter. "If you get this message, Dad, I love you and I'm sorry." (from a report by Martin Johnson)

MCC plans response to war; board calls for immediate cease-fire

Archbold, Ohio (Meetinghouse)—The 36-member board of Mennonite Central Committee is calling for an immediate cease-fire in the Persian Gulf war. The board approved unanimously a 1,000-word statement at its annual meeting here Jan. 25-26.

MCC staff prepared "A Plea for Peace." It offers a formal response to the war by an agency that represents most of the 380,000 Mennonites and Brethren in Christ in North America. It includes establishment of a fund for "relief and reconstruction of war-affected areas" and support for "an international conference to address comprehensively all the problems of the Middle East."

The war cast its shadow over the meeting, with board members and staff huddled around transistor radios between sessions and sharing copies of newspapers.

Board members struggled to make the statement practical. They agreed to send it with a letter to every Mennonite and Brethren in Christ congregation in North America, to constituent and secular press and to government officials.

The statement contains seven points of confession and seven points of commitment. The former includes the faith basis for the document as well as acknowledgment that "we have chosen a world system dependent on military domination rather than mutual regard and respect for our common humanity." The commitment includes sending Mennonite pastors to the Middle East to demonstrate solidarity with the Christian minority there.

1991 budget, program: The board also turned its attention to approval of

plans for the coming year and review of the past year.

The board is made up of representatives of all the denominations that support MCC. Board chairman Ron Mathies, a Mennonite Brethren, is director of peace and conflict studies at Conrad Grebel College in Waterloo, Ont.

MCC controller Ken Langeman reported that 1990 contributions were \$525,000 less than in 1989 and \$975,000 less than budgeted. But the board agreed to stick with the original plan to pass a \$36 million budget that calls for a 6 percent increase in contributions in 1991. The board members stipulated that \$900,000 in spending be delayed until March to see how contributions are coming in by then.

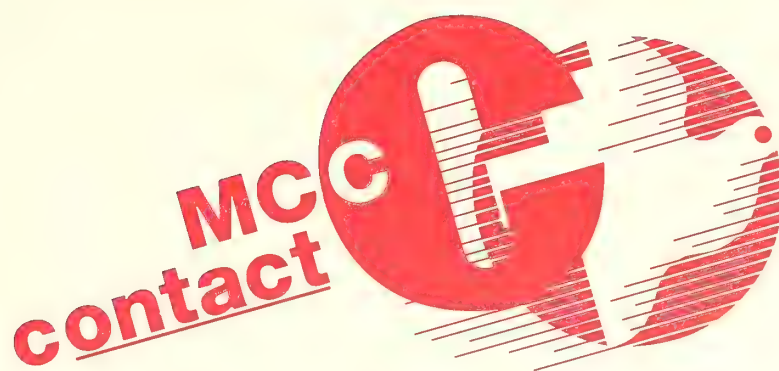
Staff said that they worry that church contributions are falling off and that they increasingly rely on income from relief sales, MCC shops and Canadian government grants. The board did not seem as worried. Said Florence Driedger, Regina, "I see the government money as my tax dollars at work, and I see the relief sales and MCC shops as wonderful grass-roots efforts."

International debt crisis: The board also approved a statement that was two years in the making and in its 12th draft. MCC's food aid coordinator, Hershey Leaman, introduced the seven-page document. Third World countries spend so much money trying to pay off their debts that income levels of their peoples are steadily declining. In 1990, for example, the Philippine government spent 42 percent of its national budget to pay interest and principal on debts to First World nations.

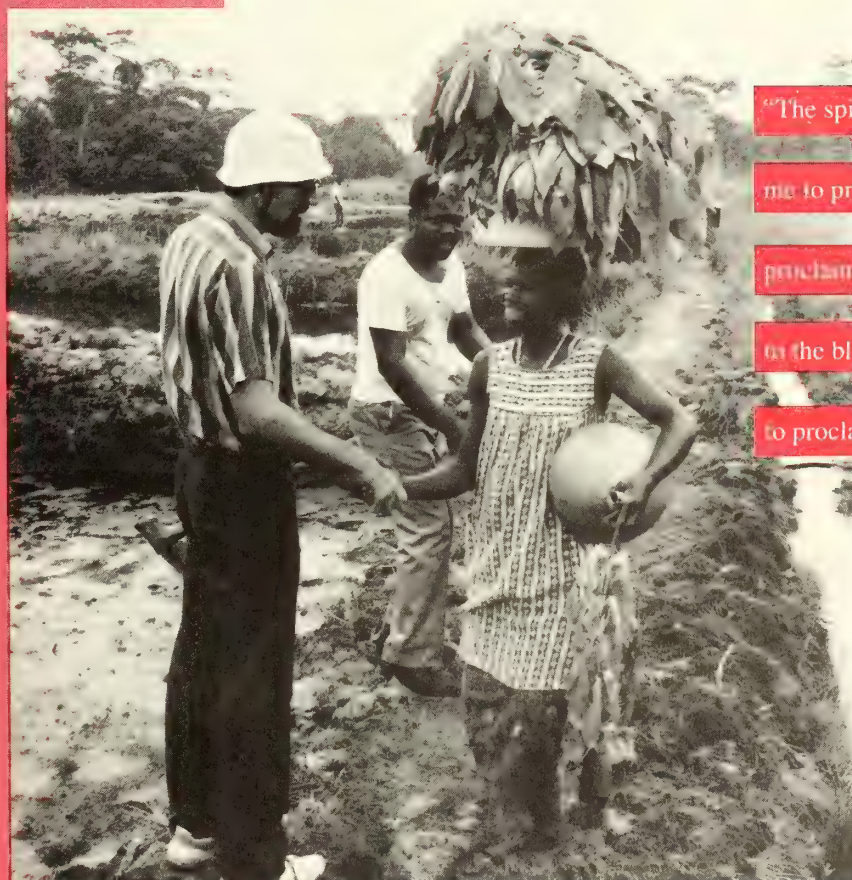
"In our society, desperate individuals have a way out—bankruptcy," said Henry Rempel, an economist from Winnipeg, who helped write the document. "But debtor countries do not have that." Rempel said the banks in North America and Europe are acutely aware of the immensity of the problem and "are ready to listen to our concerns and ideas." Canadian banks, for example, are already required to set aside certain amounts of money to offset bad debts by foreign countries.

The document offers 12 options for actions, including direct contacts with banks and governments to forgive or reduce debts and to work at making the economic system more equitable

- A Mennonite Central Committee publication
- February 1991
- vol 14
- no 1



Good news in hard times



"The spirit of God is upon me, because he has anointed

me to preach good news to the poor. He has sent me to

proclaim release to the captives and recovering of sight

to the blind, to set at liberty those who are oppressed,

to proclaim the acceptable year of the Lord" (Luke 4:18).

• • •
hungry, page 2

• • •
sick, page 4

• • •
conflict, page 6

• • •
injustice, page 8

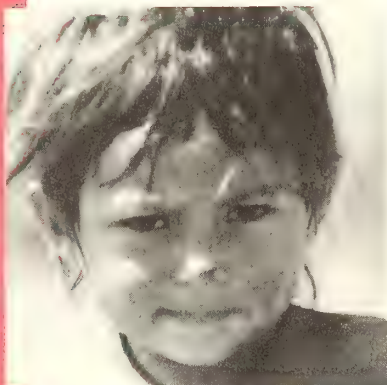
• • •
natural disasters, page 10

• • •
partners, page 12

Good news for
people who are

h u n g r y

"Give us this day our daily bread." This sentence in the Lord's Prayer, and stories of manna from heaven and feeding the 5,000, remind us it is not God's will that people are hungry. Good news to hungry people includes, among other things, daily bread.



INTRODUCTION

Mennonite Central Committee (MCC) workers and partners saw hard times in 1990. Recession meant people's hard-earned wages bought less food, clothing and shelter. Famine threatened in war-torn Sudan. War broke out in the Middle East.

Yet MCC workers and partners shared — and found — good news. Workers in the Middle East write: "When we wonder if our work in Lebanon is futile, we think of Shamsa, a disabled girl confined to her home because she lived on a hill with no road. MCC and other non-governmental organizations built her a road and her personality blossomed. She goes to school four days a week. Before she would not communicate with case workers. Now she smiles and initiates conversations."

Read MCC's 1990 annual report to find good news in hard times.

Mola, a farmer in Bikoro, Zaire, harvested 72 kilograms (158 pounds) of fish from his new pond, a harvest two and a half times more than the national average. Mola learned to build and tend his fish pond from an MCC worker who teaches in a church extension program.

On the edge of the desert in upper Egypt farmers cultivated nearly 1,000 acres (400 hectares) of land year-round for the first time thanks to an MCC loan fund.

People in four Burkina Faso villages moved hundreds of cubic meters of earth to build dams for capturing rainfall and halting erosion. MCC workers and a local church committee encouraged them with technical advice and some supplies.

When Jose Antonio Filho bought 30 acres (12 hectares) of scrub land in northeast Brazil four years ago, his neighbors laughed. Rain had washed away the previous owner's brick home. Today they come to learn from him. Filho produces enough to feed his eight-member family and still has more than half his crop left over to sell. His high yields are the result of farming tips he learned from MCC workers with a Brazilian alternative agriculture agency.

Through its SELFHELP Crafts program in Canada and the United States, MCC created the equivalent of 14,000 full-time jobs in 38 countries, jobs that enabled artisans to feed hungry families.

U.S. Mennonites on the East Coast filled more than 5,300 grocery bags — about \$70,000 U.S. (\$81,900 Canadian) worth of food — for hungry people. A member of First Mennonite Church in Brooklyn, N.Y., says: "While delivering MCC grocery bags we met a family who had no money for groceries. The last cracker had been eaten as we knocked on the door. 'We were just praying to the Lord without knowing where the next meal was coming from, and the Lord answered our prayer,' they said as we entered. Many doors have been opened as we deliver grocery bags to homes. This has given us opportunity to bring them the word of God."



**Good
news
in
hard
times**

MCC workers in Bangladesh have developed a new design for a beehive, so that poor families in rural areas can earn much-needed income selling honey. The North-American Newton hive is too expensive and requires too much maintenance. Pictured here is Gwen Peachey of Corvallis, Ore., with Bangladeshi colleagues. (left to right) Modhu Paul, Delowar Hussein and Abdullah Al-Mahmud Baten.

Good news for
people who are

s i c k

MCC nurses, physicians, nutritionists and appropriate technologists celebrated life and good news with people who were ill.



Egypt

An MCC physical therapist treated children at a polio rehabilitation clinic in Zaire. Together with Zairean and Belgian colleagues, she taught parents how to care for disabled children and begin physical rehabilitation.

At a "Technology for Health" center in Guatemala's highlands, MCC volunteers and 12 co-workers shared new ideas with villagers and visitors: composting latrines, improved cookstoves, water pumps, food preservation and natural medicines.

Native people in Labrador found a compassionate ear from an MCC doctor serving in a remote area. Another volunteer in Labrador examined causes of and possible solutions to the high suicide rate in Native communities.

MCC donated medicines, medical equipment and educational supplies to a medical organization on Nicaragua's Atlantic coast where health care is limited. In the first half of 1990, the group's doctors saw 18,000 patients, vaccinated 3,000 children and led 12 workshops on preventive health care, for community leaders.

St. Joseph's Rehabilitation Centre in Calcutta, India, provided medical treatment and social rehabilitation to 74 drug addicts and alcoholics. MCC contributed to this ministry.

A nurse practitioner taught physical rehabilitation techniques and grief therapy to medical workers and parents of children learning to use prostheses in Soviet Armenia. Construction workers there built six village health clinics and a children's rehabilitation center. This work, a ministry of MCC and an Adventist group, started after the 1988 earthquake there.

**Good
news
in
hard
times**

MCC nurse Ruth Kroeker walks with Anal, a patient at Harpur Memorial Hospital in Menouf, Egypt, a town north of Cairo. Kroeker, of Abbotsford, B.C., served at the hospital for three years, training nurses and helping Dr. Mouneer, hospital director, set up a primary health care unit in a nearby village. "I could not have asked for a friendlier, more interesting place to work," Kroeker writes.

Good news for
people caught in

c o n f l i c t

**"Peace I leave with you,
my peace I give unto you"
(John 14:27). MCC
volunteers shared Christ's
peace with people caught
in conflict-torn families,
communities and
countries.**



Cambodia

Mozambican refugees at a Swaziland reception center received MCC clothing, layette bundles, health kits, sewing kits, towels and school kits. These gifts were "greatly appreciated by the refugees," wrote the center's director. "When we see an item carefully mended and ironed, carefully folded and tied, we see clearly the love of the person who sent the item and the respect extended to the refugee."

MCC shared 4,540 metric tons of food and material resources with the Sudan Council of Churches to help them respond to some of the overwhelming needs of Ethiopian refugees and displaced Sudanese there.

Families of homicide victims in New Orleans received peer counseling and other support via a program set up by an MCC worker.

Six MCC volunteers worked at Mercy Camp in Jordan, helping evacuees after Iraq's invasion of Kuwait. MCC also contributed \$5,000 U.S. (\$5,848 Canadian) for a milk powder shipment for Iraqi infants.

1990 saw the close of the MCC U.S. Immigration and Refugee Program which resettled about 5,100 refugees since its start in 1975. The program benefitted sponsors too. Partners in Virginia who sponsored a Laotian family said: "Hearing Savangs' stories opened a window on the world for us."

Nearly 300 students in North Dublin, Ireland, attended the city's sole interdenominational school. A Mennonite worker was among the parents who started the school to encourage cross-denomination communication in a country divided between Protestants and Roman Catholics.



Good
news
in
hard
times

This Cambodian child sits on clothing MCC partners in North America shared with "internal refugees" there. At year-end Cambodia had 150,000 internal refugees, people forced from their homes by fighting between government troops and resistance factions. About 1,000 refugees also received kits containing mosquito nets, water containers, kitchen utensils and hoe heads, items purchased with MCC funds.

Good news for
people trapped by

i n j u s t i c e

Poverty, racism, stereotypes and mental or physical disabilities kept some people from developing and sharing their talents, wisdom and strengths. MCC volunteers shared good news with these people in various ways.

"You made it, man," said a friend to Eddie Rodriguez. "You're not dead, you're not on drugs, you have a job...you made it." Rodriguez credits his "making it" in part to MCC's IMPACT program, in which he learned the printing trade. Another MCC program helped 62 African-American, Hispanic and Native American youth find summer jobs in their home towns. They earned money for college, developed leadership skills and served as teachers, pastors and day camp workers.

Thirty people with mental disabilities found jobs at the MCC-supported Edmonton (Alta.) Recycling Society. In the first nine months of the year, the society collected more than 16,231 tons of recyclables.

About 1,600 indigenous families received land through ASCIM (Association of Indigenous-Mennonite Cooperative Services), a program of the three Chaco Mennonite colonies in Paraguay. MCC supported ASCIM.

Ten years ago poverty forced Mena Lina and her nine children to live in a 10-foot (3-meter) square room. Like countless northeast Brazilians, she spent 20 percent of her minimum wage pay for that room. Now, thanks to a project administered by MCC workers and funded by the local church, Mena Lina and more than 140 others have their own homes. When asked what makes her happiest about her home, Mena Lina says without hesitation, "Now we can all sleep in beds."

Churches in 14 California counties promoted a new option for criminal offenders and crime victims — VORP (Victim Offender Reconciliation Program). VORP uses trained volunteers to meet with offenders and victims to find ways to see justice done. They caught the VORP idea from Fresno County, where in 1989 a VORP program received 536 cases from Fresno judges, police and probation officers.

Some 8,000 refugees left Honduran camps and returned home to El Salvador in 1990 after nearly 10 years in exile. Two MCC workers help them re-establish homes and churches, despite harassment by the military.



**Good
news
in
hard
times**

**Brenda Unrau, SALT
Canada worker from
Selkirk, Man., left, and
Pat Byron, right, use a
band saw at L'Arche Wood
Products shop in
Vancouver, B.C. Staff
there make and sell
pallets, potato bins and
patio furniture. SALT
Canada is an 11-month
MCC program for 17- to
20-year-olds. They have a
job, live in a service unit
and are sponsored by a
local church.**

Good news for
victims of

natural disasters

"And which of these three — priest, Levite or Samaritan — was neighbor to the man who fell into the hands of robbers? And the lawyer answered, 'The one who showed him kindness.' Jesus said, 'Go and do likewise'" (Luke 10:36-37).



Philippines

MCC volunteers were neighbors to those who lost homes, livelihoods and peace-of-mind when natural disasters struck.

MCC sent \$96,000 U.S. (\$112,280 Canadian) worth of medical supplies to victims of Iran's June earthquake. MCC also shipped blankets, sheets and bandages.

MCC gave \$25,000 U.S. (29,240 Canadian) to local churches in the Philippines for medicines, blankets, food and other aid after that country's July earthquake.

MCC workers visited Vietnam's Quang Binh Province to see how local people had used MCC quilts, school kits and health kits sent after three typhoons struck there in 1989. The shipment was not large enough to benefit everyone there, but the Vietnamese told MCC: "A mouthful of rice when you are hungry means more than a bowlful of rice when you are satisfied."

Mennonite Disaster Service (MDS) celebrated its 40th anniversary and had its busiest year in recent history. Volunteers responded to more than 15 disasters. They repaired and rebuilt houses destroyed in 1989 by California's earthquake and by Hurricane Hugo in South Carolina and St. Croix. "The challenge of Jesus to be neighbor to people in need remains now as it did 2,000 years ago," notes Lowell Detweiler, MDS director.

MCC Contact (USPS 689-760) is published in February, April, June, August, and November by Mennonite Central Committee, PO Box 500, Akron, PA 17501-0500. Editors are Charmayne Denlinger Brubaker, Ardell Stauffer and John Longhurst. Design by Ronald Tinsley. Copies are sent in bulk to church addresses upon request. Address correspondence to **MCC Contact** Editor, 21 South 12th Street, PO Box 500, Akron, PA 17501-0500. In Canada, address correspondence to **MCC Contact** Editor, MCC Canada, 134 Plaza Dr., Winnipeg, MB, R3T 5K9. Second class postage paid at Akron, Pa., and additional mailing offices. POSTMASTER: Send address changes to PO Box 500, Akron, PA 17501-0500. Printed in U.S.A.

Photo credits:

Page 1, Peter/Nancy Wedel; Page 3, Jim King; Page 5, Madame Kautker; Page 6 and 7, Ruth Keidel Clemens; Page 9, Steve Hoock; Page 10, Wally Ewert; Page 11, Red Cross photo by Mike McCollum; Page 15, Kevin Sensenig and Bruno Baerg.



**Good
news
in
hard
times**

Eva Zuniga of Watsonville, Calif., smiles as Wes Heinrichs, Mennonite Disaster Service project coordinator, puts finishing touches on her new porch. More than 200 MDS volunteers repaired or rebuilt some 125 homes that were damaged by the October 1989 earthquake.

Good news
from MCC

p a r t n e r s

"It is right that we should thank God for you, because your faith increases mightily, and the love you have for all grows even greater" (2 Thess. 1:3).



Brazil

While MCC shared good news with neighbors, MCC partners in North America and overseas brought good news to MCC.

....
MCC worker Kari Scheirer says she went to Brazil to serve. Instead her neighbor taught her about service. "For three months my foot suffered from numerous infections. Some days it hurt too much to walk and I could not wear a shoe," she writes. "One noon I arrived at Doña Neves' house when she was preparing lunch for the 11 people living there. But when she saw my infected foot, she left her lunch preparations and called her daughters to bring a basin, water, some medicinal plants and a towel. And like the Apostle Peter, I said: 'No, you shouldn't wash my feet.' She looked into my face and said, 'Daughter, I must wash your foot or else it wouldn't heal.' She sat on the ground at my feet and gently began to cleanse my foot."

Bolivian MCC workers Tito and Yolanda Castro welcomed new MCC workers to their country. "When new people arrive, they are like babies," says Yolanda, who spent 1972 in North America with MCC's International Visitor Exchange Program. "Because I understand the American way and know the differences between cultures, I can help answer questions." The non-North Americans in MCC "help us be more sensitive, honest and relevant," says Overseas Director Ray Brubacher.

Partners in the United States built "houses against hunger," using donated material and volunteer labor. Money raised from the sale of the houses went to MCC.

Tanzanian Mennonites who spoke at a Zaire development seminar inspired MCC workers with stories of successful small-scale projects completed without outside aid. The stories were good news to workers who see many large, failed projects.

Volunteers at five collection centers gave MCC some 5,560 workdays when they prepared blankets, layette bundles and other material resources for shipping overseas. Volunteers at thrift shops, SELFHELP Crafts and relief sales contributed several thousand more hours to MCC, hours of love for others on which MCC is built.

Radical changes in East Europe brought MCC new partners. One is Lazlo Szanda, a Romanian greenhouse owner determined to stay and build his country. "Come back in a few years and see the transformation we hope to bring about," he told MCC workers. Szanda distributed vegetable seeds MCC donated. MCC also sent medical supplies, clothes, canned beef and layette bundles to Romania.

Members of the new Good Samaritan Mennonite Church in Kentucky inspired MCC workers who helped start the church. "To see people from broken backgrounds come together, work together, pray together and support each other is exciting," the workers say. "They invited us into their family. They love us."



**Good
news
in
hard
times**

Volunteers cut, dried and packed more than 100 tons of California fruit, some of which was sold at MCC relief sales. Pictured here are Michelle Borden and Angela Born from Eden Mennonite Church in Chilliwack, B.C. Relief sales raised some \$4.3 million U.S. (\$5 million Canadian) for MCC work in 1990.

MCC financial

Income	
U.S. constituency contributions	9,869,583
Canada contributions*	3,540,603
Other contributions	241,858
Grants—Non-governmental*	1,053,907
Grants—Governmental*	3,557,450
SELFHELP Crafts	5,338,283
Other revenue	1,496,031
Material resources in kind—U.S.	2,691,493
Material resources in kind—Canada*	8,166,496
Total income	35,955,704

Disbursement	
Agriculture & integrated development	3,498,347
Emergency assistance	3,595,793
Economic & technical assistance	5,923,241
Education	2,356,878
Health	1,415,915
Social services	2,740,488
Religious & peace	2,440,121
Support services & constituency relations	2,723,608
Material resources donated in kind	10,857,989
Total disbursements	35,552,380

Net increase in fund balance	(403,324)
Funds applied to long-term assets	2,375,359
Net decrease in funds available for operations	(1,972,035)

MCC U.S. financial

MCC U.S.'s statement of income and disbursements is fully consolidated into that of MCC.

Income	
Designated contributions	696,918
General contributions allocated	2,084,200
Grant income	48,888
U.S. Service Program stipends	647,184
Refugee resettlement income	40,724
MHS member contributions	216,403
SWAP/DOOR	108,258
Literature and seminar fees	70,610
Other income	8,753
Total income	3,921,938

Disbursements	
MCC U.S. Service Program	1,017,927
MCC U.S. Peace Section	338,230
Mennonite Disaster Service	408,810
Mennonite Health Services	350,850
Urban Ministries	144,160
Immigration and Refugee Program	105,428
Criminal Justice	60,378
Special Programs	152,952
Material Resources	307,772
Regional Offices	599,726
Executive Office	117,738
Support Services	519,370
Total disbursements	4,123,341

Net decrease in fund balance	(201,403)
Funds applied to long-term assets	46,745
Net decrease in funds available for operations	(248,148)

*MCC income includes \$14,795,696 received from MCC Canada



MCC Canada financial**

Revenue	
Contributions	
Constituency	5,336,171
Other	52,300
Grants	
CIDA	4,220,584
Other	217,887
Earned income	
SELFHELP Crafts	3,505,812
Voluntary service	705,819
Interest	185,737
Other	455,006
Material/food aid	
Contribution	918,507
Grants	7,402,140
Interest	55,360
Total	23,055,323

Expenditures	
Program	
Coordination	368,118
Development education	100,995
Disability concerns	100,100
East West concerns	54,009
Employment concerns	115,672
Kanadier concerns	330,210
Material/food aid	9,093,549
Mennonite Central Committee	8,032,844
Mental health concerns	76,583
Native concerns	260,561
Other	232,456
Peace and social concerns	111,408
Refugee assistance	71,222
SELFHELP Crafts	3,303,230
Victim offender ministries	75,470
Voluntary service	1,021,529
Women's concerns	25,067
General administration	758,209
Total	24,131,232

Excess (deficiency) of revenue over expenditures	(1,075,909)
Equity at beginning of year	5,979,903
Equity at end of year	4,903,994

**in Canadian dollars



Personnel charts

	Agriculture Economic & Technical	Health	Education Religious	Social Services /SALT Int'l	Study Assistance /SALT Int'l	Admin./Support Services	Total
Africa	39	14	14	19	20	2	34
Angola				2			2
Botswana		1		1	4	2	8
Burkina Faso	3	4	4	1	1	3	16
Chad	2	1	1	1	1	2	9
Ethiopia			1			2	3
Ghana	2						2
Kenya	4			1	1	2	8
Lesotho				3	4	2	9
Mozambique	2		1		1	1	5
Nigeria	2	1	1	2	1	3	10
South Africa	4	1				3	8
Sudan			1	2	4	2	9
Swaziland	1	3	1	1	3	2	11
Tanzania	2	1				3	6
Uganda	1	2	1			1	5
Zaire	11		1	1		4	17
Zambia	5		2	2		1	12
Zimbabwe				2			2
Asia	20	19	5	17	9	2	31
Bangladesh	11	12		2	1		5
Cambodia	1	2	1				3
China				10			10
India							2
Indonesia	4	1				7	12
Japan						1	1
Laos	1		2				2
Nepal		4	1				4
Philippines	2		1	1	5	2	11
Taiwan						1	1
Thailand	1			2	3		2
Vietnam				2			4
Europe				1	23		8
Belgium					1		1
Czechoslovakia					2		2
Germany					9	5	14
Ireland					5		5
Poland					1		1
Switzerland					1	1	2
USSR					3	2	5
Yugoslavia				1	1		2
Latin America	33	14	24	12	20	8	31
Bolivia	13	2	5	5	6	8	39
Brazil	3	3	3	1	3	5	20
Costa Rica					2	2	4
El Salvador	3		4		2	2	11
Guatemala		1	1			2	4
Haiti	9		4		1	4	18
Honduras	1	1	1	1	3	2	9
Jamaica	1	4	4	4		3	16
Mexico	1	1				4	6
Nicaragua	2	2		1	3	2	10
Paraguay			2			3	5
Middle East			3	21	1	1	9
Egypt			1	16	1	2	20
Jordan				1		3	4
Lebanon			1			2	3
West Bank				4		1	2
North America	5	40	7	13	94	3	337
Canada • volunteer	4	9	2	3	46	1	19
• local VS	1	9	1		16		40
• salaried		10		1	12		73
• other						1	1
United • volunteer		7	4	7	18		62
States • local VS		1			1		10
• salaried		4		2	1		130
• other						2	2
TOTAL	97	87	53	83	167	16	450

U.S. service workers

California	2
Colorado	2
District of Columbia	8
Florida	9
Georgia	6
Kentucky	13
Louisiana	8
Pennsylvania	50
Total	98

Canadian service workers

	VS	LVS	SALT	Total
British Columbia	23	11	6	40
Alberta	8			8
Saskatchewan	16	7		23
Manitoba	19	16	7	42
Ontario	8	29		37
Quebec		3		3
Maritimes	2	1		3
Nfld./Labrador	8			8
Total	84	67	13	164



Material resources in 1990

MCC shipped 36.8 million pounds (16.7 million kilograms) of material resources to 35 countries in 1989. Of that, 36 million pounds (16.4 million kilograms) were food resources, including beans, corn, flour, meat, milk, oil, rice and wheat. Other items shipped were:

- 65,806 blankets, comforters and quilts
- 7,967 layettes
- 1,950 sheets
- 2,440 towels
- 8,516 health kits
- 15,960 school kits
- 2,431 sewing kits
- 50,000 yards (45,500 meters) of fabric
- 104,812 pounds (47,641 kilograms) of medical supplies, valued at \$253,500
- 303,350 pounds (137,886 kilograms) of soap
- 99,815 pounds (45,370 kilograms) of clothing
- 450,565 pounds (204,802 kilograms) of canned meat

Audited financial statements are available from MCC,
PO Box 500, Akron, PA 17501.

A message from
the

executive secretary

On September 25, 1990, life-long Mennonite missionary John E. Coffman died in London, England. Coffman began his ministry of service during World War II as an MCC relief worker. During the war's early days, he wanted the people who interacted with workers or participated in MCC program to know the meaning of our ministry. On April 21, 1941, he wrote MCC's executive office suggesting that MCC material resources carry an organizational label and motto such as "In the name of Christ."

From that time on MCC has been identified with that apostolic phrase from the New Testament. "In the name of Christ" was never formally adopted as the MCC motto. But that simple suggestion quickly caught on and is used in various ways as the goal and norm of all workers, the guiding principle for all program development.

The theme of this report is "Good news in hard times." John Coffman understood that in the midst of the London blitz there could be "good news" when presented "In the name of Christ."

People like you who prayed; encouraged workers; shared funds, food and clothing and volunteered time are essential to MCC's ministry "In the name of Christ." In these ways you are part of being good news in hard times. When we think about all the workers, constituents, friends in North America and abroad who support the ministry of MCC, we "give thanks every day for everything to our God and Father." (Eph. 5:20)

• • • **John A. Lapp**
Executive Secretary

Cash projects

• • •
(April) **Jobs for poor women:** In Bangladesh MCC helps poor women start businesses by providing them with management training, marketing assistance and credit. \$25 allows one woman to join a one- or two-week course. \$15,000 is the program's annual cost. Please include project number B702-60 with your contribution.

• • •
(May) **Wells for clean water:** Rural communities in Nicaragua suffer water shortages in the hot dry season. Three Mennonite communities there plan to dig two new wells and improve a third. \$51.66 buys cement and other materials for one well. Please include project number B922-30 with your contribution.

Material resource projects

• • •
(April) **Health kits:** 1991 requests for MCC health kits include 6,000 kits for Argentina, Ethiopia, Jamaica, Nicaragua and West Bank. Additional requests will come during the year. To prepare a health kit, place these items in an 8- by 10-inch (20- by 25-centimeter) drawstring bag: a toothbrush, family-size tube of toothpaste, bar of soap, nail clipper with file and dark hand towel.

• • •
(May) **Sheets:** In 1991 MCC will send 1,800 sheets to Ethiopia, Haiti and the West Bank. Single-sized flat sheets are preferred. They may be white or colored.

Resources

• • •
Four new MCC audiovisuals available

• • •
Service: Learning while helping, a 13-minute VHS video, follows four youth groups' experiences with SWAP and DOOR, short-term service programs in Kentucky and Denver.

• • •
Walking on holy ground, a nine-minute VHS video, tells stories from the lives of three Bangladeshi women and an MCC volunteer who became a friend to them.

• • •
Wheat straw cards: Making a difference in Bangladesh, a seven-minute VHS video, shows how a job creation project among Bangladeshi women has improved their lives.

• • •
Stories on the way, a 33-minute VHS video or 16mm film, shows examples of MCC's work and mission. Features stories from Bangladesh, Labrador, Miami, Nicaragua, SELFHELP Crafts and Mennonite Disaster Service.

• • •
All MCC audiovisuals are available for free loan. Contact the MCC Akron Resource Library, PO Box 500, Akron, PA 17501-0500, phone (717) 859-1151; MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9, phone (204) 261-6381 or an MCC regional or provincial office.



Mennonite
Central
Committee

Mennonite Central
Committee and MCC U.S.
21 South 12th Street
PO Box 500
Akron, PA 17501-0500

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

Please include the following
information with all
contributions for Contact
cash projects:

Name of project:

Your name:

Address:

Conference or church affiliation:

Project no.:

MCC worker reports Jordanians' fears

Jordanians, living between Israel and Iraq and with an economy devastated by the Gulf crisis, are angry and fearful, said Jerry Martin in a Jan. 28 phone call from Cyprus. "People in Jordan have seen war and are afraid of the consequences. They expect the war to spread" beyond Iraq and Kuwait. "The tension wears on people. This is people's experience all over the Middle East."

for Third World countries. Mennonite churches and agencies will be encouraged to learn about the debt crisis and look for ways to alleviate it.

New mission statement: The board approved a new 100-word mission statement for MCC and five priorities for 1991-1994: work in Islamic countries, education among North American Mennonites and Brethren in Christ, international conciliation work, exchange programs with the Third World and work among indigenous people in Latin America and Africa.

Self-Help Crafts, MCC's job creation and marketing program, ended the year with too much inventory—\$3 million worth—because sales increased only 11 percent, rather than the 19 percent budgeted. In 1991 Self-Help Crafts plans for 10 percent growth in sales and will cut purchases in half. The good news, said Self-Help Crafts director Paul Myers, is that "we are providing jobs for 14,000 producers overseas, and our growth is still higher than most retailers."

Build in Iran: MCC plans to assist

in the rebuilding of village health clinics in Iran that were destroyed by last June's devastating earthquake. The rebuilding will take two years and cost \$200,000. The plan came as a recommendation after a January trip to Iran by a four-member MCC delegation. This is an opportunity to work in an Islamic context and with an "enemy country," said Paul Quiring, a board member from California who was part of the delegation.

Personnel: The number of MCC workers at home and abroad has decreased from 983 to 953. The number passed the 1,000 mark in 1987. The decline is mostly in the number of workers in the Canadian and U.S. service programs. Current trends include a dramatic increase in applications from non-constituents and a continuing rise (to 38) in the average age of MCC workers. *Steve Shenk, assistant editor, Gospel Herald*

MCC Canada mourns outbreak of war

Clearbrook, B.C. (Meetinghouse)—Harry Huebner slouched in a chair. He was one of the speakers at the opening session of Mennonite Central Committee Canada's annual meeting here Jan. 18-19.

"I'm in mourning," Huebner said, and he looked it. He had served under MCC in the Middle East for three years and was devastated when he heard about the outbreak of war.

"It's a bit like having your family attacked," he said. "You feel horrible."

Huebner traveled to Iraq last

Thousands of Iraqi Christians held a day of prayer for peace on Jan. 5—11 days before war broke out there. "Lord, we pray for peace and forgiveness to be achieved on earth," said Bishop Ishu Siliwa in a sermon to some 500 people at the Virgin Mary Chaldean Church in Baghdad. The Chaldean Church, an offshoot of the Roman Catholic Church, is the largest of Iraq's Christian groups. More than 30,000 Christians live in the predominantly Muslim nation.

• • •

Soccer for peace: Last fall Nazareth Hospital planned a fund-raising soccer match between a Jewish team from Haifa and an Arab all-star team from Nazareth and the villages, report Bob and Nancy Martin, Mennonite Board of Missions workers in Israel. Before planners knew about the Jan. 15 deadline for Iraq to leave Kuwait, they scheduled the match for Jan. 16. About 1,000 people, yet no police, came to the match, which was followed by a shared meal at the YMCA. A Jewish team played an Arab team in an Arab city to raise funds for a Christian hospital. The final score of the match? A 1-1 tie.

• • •

More than 100 people, double the number expected, turned out for a workshop Jan. 26 at Oak Park (Ill.) Mennonite Church on how to apply for status as a conscientious objector in case the military draft is reinstituted. Draft-age students from several area colleges attended the workshop. Fred Kniss recounted his Mennonite grandfather's experience as a groundbreaking conscientious objector during World War I. Paul Geery, a CO during the Vietnam War, said that today's registration forms have no box to check to indicate that a person is a CO, and one has only 10 days to document a case. "Before, you had an indefinite amount of time," he said.

MCC starts war relief fund

The Mennonite Central Committee board authorized a "Bridging the Gulf" fund for relief, reconstruction and reconciliation efforts in the Middle East.

"This war has reopened old wounds and deepened the chasm between Muslim and Christian, Middle East and West, Jew and Arab, Arab and Arab," said Ray Brubacher, MCC director of Overseas Services. "Bridges need to be built so that we may again embrace each other as brothers and sisters."

The 43 MCC workers in Cyprus, Egypt, Jordan, Lebanon, Sudan and the West Bank are a central part of MCC "bridge building," said Nancy Heisey, MCC associate executive secretary. MCC has had program in the Middle East since 1949.

Peacemaking, peace education are top issues at MCC U.S. meeting

A person with environmental illness (EI) has allergic reactions to many of the chemicals used for household cleaning, pest control and personal cosmetics, writes Mark Wiens, pastor at Joy Mennonite Church, Oklahoma City. Having learned that someone in his congregation has EI, Wiens asks church members to not wear after-shave lotions, cologne or perfume to church meetings. Using non-chemical cleaning supplies at the church building will also help, he says.

More than 19,200 people representing 101 countries attended Urbana 90, the 16th triennial mission convention organized by InterVarsity Christian Fellowship. The theme of the Dec. 27-31, 1990, convention was "Jesus Christ: Lord of the Universe, Hope of the World." About 320 Mennonites attended. Personnel from the Commission on Overseas Mission and Mennonite Voluntary Service represented the General Conference Mennonite Church and met with students throughout the week to discuss mission options. At a special gathering for Mennonite participants, Jonathan Larson, a COM missionary in Botswana, spoke on the Anabaptist contribution to Christianity. The group also spent time talking and singing a cappella.

Mennonite Biblical Seminary, Elkhart, Ind., has established an endowment in memory of Harry E. Martens. The Harry E. Martens Estate Planning Fund will fund a position at the seminary in estate planning and inviting people to include the seminary in their wills. The endowment goal is \$250,000. Harry E. Martens was active in a variety of Christian service and charitable ministries, including 20 years in estate planning for MBS. He died July 24, 1990. People interested in contributing to the fund may contact Marlin E. Miller, 3003 Benham Ave., Elkhart, IN 46517, (219) 295-3726.



Archbold, Ohio (MCC U.S.)—Don Shafer [at left in photo], Upland, Calif.; Werner Kroeker, San Jose, Calif.; and Don Steelberg, Wichita, Kan., build a small house during reporting by Mennonite Central Committee U.S. constituency activities staff during MCC U.S. annual meetings here Jan. 24. The house symbolizes work done by many constituents on house-against-hunger fund-raising projects. MCC U.S. board members discussed making peace, teaching about peace and responding to war in the Persian Gulf. The board agreed to serve as the employer of record for denominations requesting this service for Selective Service purposes, if a draft is reinstated due to the Persian Gulf War. This means that in the event of a draft, MCC would do the Selective Service paperwork necessary for those doing alternate service through a Mennonite or Brethren in Christ agency. The board also discussed the pros and cons of decreasing the size and mandate of the Peace Section board, currently at 13 members, to a smaller advisory group. In light of budget constraints each MCC U.S. department brought a list of expenditures they will cut or hold until March, when MCC financial services will be better able to predict income for the new fiscal year.

MCC Canada continued

November with a Christian Peacemaker Team delegation that delivered \$12,000 to the Iraqi Red Crescent (Red Cross counterpart).

"I've tried since August to do the little things that I can to bring this to world attention, and now in a sense that has been a failure."

While MCCC board members plowed through the massive report book, the immediacy of the Persian Gulf War overshadowed all other concerns.

A three-page statement on the war, drafted by Bill Janzen of the MCC Ottawa office, included analytical comment, MCC commitments and a call to churches. The most heated point of discussion was how much analysis of the problem to include.

Henry Rempel maintained that unless the problem was clearly

defined and addressed "we'll have another war down the road because we won't face up to the problems."

However, the board decided that the problem was too complex, opinions too varied, to come up with a solution that would satisfy all board members and churches.

The statement calls the church to pray, build bridges, reaffirm non-violent Anabaptist teachings and support MCC relief work in the Gulf. It also encourages churches and individuals to write government representatives and repent of their dependence on oil and any unchristian attitudes.

In other business the board agreed to enlarge the executive committee from eight to 10 members for better provincial representation, and it passed a budget of \$20,947,600. With a \$292,000 deficit from 1990, this means that \$700,000 more will be needed

from the constituency this year. *Wilma Derksen, western regional editor, Mennonite Reporter*

Pacifist teachers welcome a 'safe place' to talk

Newton, Kan. (GCMC)—A group of 38 educators from southeast Kansas met at General Conference Mennonite Church headquarters here Jan. 31 for a Peace Forum for Public School Teachers. The Commission on Education sponsored the event.

During the two-hour meeting, teachers discussed the challenges they face as pacifists during wartime. Doug Penner, a psychologist with Prairie View, Inc., Newton, talked about coping skills, and Duane Friesen, professor of Bible and religion at Bethel College, North Newton, closed the meeting with worship.

Norma Peters Duerksen said that the meeting was designed by COE to provide a "safe place" for pacifists to express their views. (Duerksen is COE secretary for children's education.)

Several teachers told stories of feeling alienated by co-workers who support the war, especially those with close friends or family serving in the Persian Gulf. Others were struggling to answer their students' queries.

"One boy came to me and said, 'You know the United States is going to win the war—it's written in the Bible,'" said a fourth-grade teacher.

At the school where another teaches, students are required to watch 12 minutes of TV news every day. "One of my students is vocal about the news reports, but we do not stop and discuss the issues. Can teachers comment on moral beliefs?" she asked.

"We need to remember that the people advocating the war are not value-neutral either," said Friesen. "Trying to promote discussion is healthy; in fact, it is good education."

"Learning to respect other people's opinions needs to be taught early on," said a first-grade teacher.

Another told of a young child who came to her classroom to talk. "He was upset that his father was in the Gulf and needed someone to listen."

"In my sixth-grade class," said one, "we have had an ongoing project of

writing to soldiers in Saudi Arabia. I wanted to show the human side of this conflict. Now the students have grown quite attached to the soldiers and every day they ask if I have heard names [of casualties]."

Discussions with co-workers can also be painful. One teacher said she suffered "so much verbal abuse I do not go to the lounge anymore. I had a headache every day for a week."

Another was criticized for allowing her students to wear peace symbols.

"We can't take a position and walk away," said Penner, offering advice for coping with co-workers. "We need to find a way to disagree and still stay in a relationship with these people. The best things happen when we reach the level of constructive dialogue."

"We are not surrounded by moral imbeciles. We need to respect the integrity of others," he said. He also suggested that teachers try to be keenly aware of timing, not to get into conflicts when "emotions are high or rhetoric is strong."

Penner labeled part of the personal struggle "grieving. There is a pain of being in this country when we

MCC completes Armenian clinic



Ruth Detweiler (MCC)

Akron, Pa. (MCC)—After 16 months of hard work and countless logistical hassles, Mennonite Central Committee has completed construction projects in earthquake-ravaged areas of Soviet Armenia. Lowell Detweiler (left), who has coordinated MCC Armenia work for the past year, hands keys for the new Tsahaper clinic to the chief doctor of the Spitak region in Armenia. Following the December 1988 earthquake there, MCC joined with the Adventist Development Relief Agency to construct a rehabilitation center in Yerevan, Armenia's capital, and six village health clinics.

Mennonite Central Committee should establish an agricultural exchange program with farmers in the Soviet Union as soon as possible, according to two southern Manitoba farmers who visited that country last November. MCC sent Harold Penner of Arnaud and Ernie Wiens of Glenlea to the Soviet Union to explore the creation of an agricultural exchange between Canadian, American and Soviet farmers. Penner and Wiens said there is a shortage of food, a dire need for management skills as people move to private farms and a tremendous opportunity for adequate food production in the country. The two farmers said that "many people we talked to appeared to have very little hope for the future....the feeling is that things will get much worse before they get better. There may be violence as food shortages grow more acute."

• • •

"I have great respect for the Mennonite people, but in the last 22 years I've counseled enough of them to know they worship the religion of the strong," said Steve Masterson, a professor of counseling at Winnipeg Theological Seminary, in the Nov. 25, 1990, issue of the *Winnipeg Free Press*. "They have come out of such persecution and incredible loss several generations back that their one goal in life is to never have to suffer like that again," Masterson said. "When you deal with personal weakness, that pulls them into an area they don't want to go. To admit that incest and sexual abuse is part of their community and family life would be such an admittance of weakness and there is no way to deal with that kind of trauma both in family and church structure," Masterson said. "There is an intimacy vacuum in all men, and sexual abuse is a symptom of that lack of intimacy. By intimacy I'm referring to friendship, sharing, someone to pray with—whether it's at a men's breakfast or retreats or some structure within the church."

“Competition: Pursuit of Excellence or Trampling the Opponent” is the focus for this year’s Peace-It-Together conference at Canadian Mennonite Bible College, Winnipeg. Dates for the event, which offers Mennonite youth from across Canada a place to discuss various peace issues relevant to today’s world, are March 8-10.

• • •

Mennonite Central Committee volunteers in Labrador are turning bomb containers into packing cases for Self-Help Crafts from the region. Labrador MCC programs director Gerhard Pries salvages the cardboard bomb containers, which contain styrofoam molds in the shape of a bomb, from the local dump and uses them to mail knotless pine Inuit carvings of dog teams to Self-Help Crafts in Ontario. Prior to using the containers, the carvings were often damaged in transit. The air forces of Canada, the United States, Germany, Great Britain and the Netherlands, which use the base to practice low-level bombing missions, discard the bomb containers.

• • •

Nearly 100 people gathered in Managua, Nicaragua, Dec. 30, 1990, to dedicate a new library and documentation center built in honor of Dan Wenger, a Mennonite Central Committee worker who died in a car accident one year earlier. Money for the buildings came from donations to the Dan Wenger Memorial Fund and other contributions. In addition to the center, the new annex houses a computer and other resources for researching health needs to produce materials for communities where Acción Médica Cristiana works. During his 11 months of service in Nicaragua, Wenger worked with Acción Médica Cristiana, a group of Nicaraguan Christian health and other professionals committed to serving Nicaragua’s poor, and Hosanna, a university student group that provides health care and health education to nearly 40 indigenous and Creole communities on the Atlantic Coast.

disagree with the policy.” He suggested that teachers recognize their spiritual needs, accept what they cannot change and focus on the impact they can make. “There is no one way to be a peacemaker,” he said.

Friesen presented a meditation with the focus on Käthe Kollwitz’s print “Seeds for Planting Shall Not be Ground Up,” which shows a mother sheltering her children. He likened God’s Spirit to the woman. “God is grieving,” he said.

COE also offered a resource packet with historical information on the Middle East, a bibliography of peace books, a puppet-show script and addresses of several peace centers. Faith and Life Bookstore provided a display of peace books for children and adults.

Duerksen will continue to work with teachers throughout the United States by providing a newsletter. Another forum is scheduled for the Wichita, Kan., area.

“It is exciting work,” said Duerksen. “I have been a teacher and I know you [have to] face things on the job that make you deal with your faith.” *Beth Hege, news service editor, General Conference Mennonite Church*

Bookstores report demand for books, maps and flags

Newton, Kan. (GCMC)—Two books with stirring apocalyptic titles were recently added to the “new books” section of Faith and Life Bookstore here. Manager Elsie Sheriff said that *Armageddon, Oil and the Middle East Crisis* by John T. Walvoord and *The Rise of Babylon: Sign of the End Times* by Charles H. Dyer have drawn some attention since the outbreak of war in the Middle East.

“A few people have been asking for them,” she said. “I have tried to make this a bookstore for the whole community. It is important to have what people want to read.”

Larry Dixon, manager of Faith and Life Bookstore in Berne, Ind., said there was a “large interest” in apocalyptic books. “People are asking for all kinds,” he said. “One person simply requested ‘anything by Hal Lindsey’ [author of *The Late Great Planet Earth*].” Dixon said that many

Mennonite musicians reunite



Fifteen Mennonite musicians from across the United States and Canada held a second meeting at Alive Studios in Harrisonburg, Va., in January. They met for the first time last September to discover what each is doing musically and to make music. In January they experimented with tunes from The Mennonite Hymnal and planned to make a recording. They narrowed a list of 30 possible songs to 12, plus a closing “hymn tag.” About half the material will be original compositions, with an emphasis on vocal expression. “The production will have a folk-rock flavor along with some country and bluegrass work,” said James Krabill, one of the planners. Recording will take place at Alive Studios in early March with a release date targeted for the summer. The musicians also debated possible names for the group and accepted an invitation to be featured in a future segment of the video series “All God’s People.” *Jim Bishop*

of these books are out of stock at the companies because of high demand.

Other customer trends at Faith and Life bookstores include requests for maps and U.S. flags. Neither bookstore carries flags; both Sheriff and Dixon point their customers to local bookstores that stock flags. While people in Berne are asking for world maps, those in Newton want maps of the Middle East. Sheriff said that she had a hard time finding a map of the Middle East that did not include notation of missile sites.

The greatest demand for books at the Newton store has been for titles on peace and conscientious objection. "A lot of parents and schoolteachers come in looking for books to help their children and teenagers," said Sheriff. A display at the store shows a rich selection of books: children's books like *When Will the Fighting Stop?* *A Child's View of Jerusalem* (Ann Morris) and *My Hiroshima* (Junko Morimoto); adult titles such as *Christ and Violence* (Ronald Sider), *When War Is Unjust* (John Howard Yoder) and *Unified in Hope: Arabs and Jews Talk About Peace* (Carol Birkland).

Both Faith and Life bookstores reported healthy sales of *The Big Book for Peace*, published by Dutton Children's Books. Dixon said that he has special-ordered some peace titles.

"There is not a lot of current material written by peace activists," said Sheriff. "We have not been faced with war in a long time."

AMBS celebrates 33 years with fund appeal

Elkhart, Ind. (AMBS)—Mennonite Biblical Seminary and Goshen Biblical Seminary here invite special gifts of \$33 or multiples thereof from Jan. 1-June 30 in a celebration called "AMBS—33 Years."

"AMBS—33 Years" encourages individuals or church groups to participate in the inauguration of a leadership team with AMBS president Marlin E. Miller. The project celebrates 33 years of cooperation between the General Conference Mennonite Church and the Mennonite Church in preparing church leaders.

According to Miller, the goal of the celebration and fund-raising project is

to strengthen future preparation of pastors, missionaries, teachers, evangelists and other church leaders.

As of Jan. 7, 100 percent of the seminaries' board members, faculty and staff had contributed or pledged \$33 or more to the fund. The schools have set a goal of \$330,000 for the project.

The idea for the celebration came from Vern Preheim, Newton, Kan., general secretary of the General Conference Mennonite Church. The AMBS boards approved the proposal and the boards' finance committee shaped it further.

Contributions from congregations and individuals in the past year accounted for 61.8 percent of the funding needed for the preparation of church leaders, said Miller. Student tuition accounted for 16.2 percent, auxiliary earnings were 10.6 percent (mostly from campus apartment rentals), 10.5 percent from endowment earnings and 0.9 percent from other sources.

With the retirement of MBS president Henry Poettcker in June 1990, Miller became the first joint president of MBS and GBS. Other members of the new administrative team are Gayle Gerber Koontz, dean; Richard A. Kauffman, administrative vice president; Virgil Claassen, business manager; and Dorothy Nickel Friesen, assistant dean. *John Bender*

Atwater Church closes in 50th year

The year 1990 marked the 50th and final year of Atwater (Calif.) Mennonite Church. Herb Heppner, the only remaining charter member, says the congregation began in 1921 as First Mennonite Church, a split from Church of God in Christ Mennonite. It joined Pacific District Conference in 1937. In 1940 its address was Winton, and in 1965 it joined the Atwater Mennonite Church. Pastors over the years included Lester Hostetler, D.B. Hess, J. P. Glanzer, Myron Hilty, George Dick, Merle Unruh, Jake Quiring, Robert Dalke, Bill Garrison, Joe Davis, Ben Rahn, Don Esau. The property has been sold and all proceeds, \$115,000, have been donated to Pacific District Conference.

The Happy Hour Circle, the Women in Mission group at Hoffnungsau Mennonite Church, Inman, Kan., raised over \$4,000 at its annual sausage supper last November. The money is being donated to Mennonite Indian Leaders' Council, which relates to the General Conference's Commission on Home Ministries.

• • •

The Federation of Saskatchewan Indian Nations is going ahead with its plan to sue the Canadian government over its goods and services tax. A statement of claim sent to Solicitor General Pierre Cadieux says that making status Indians off-reserve pay the 7 percent tax is a breach of treaty agreements. "We are immune from all forms of taxes," says Allen Felix, chief of the Prince Albert Tribal Council. "This is a major breakthrough for the government if they can do this." (from the *Winnipeg Free Press*)

• • •

Sixty percent of the food eaten in the world today is of Native American origin—including corn, tomatoes, beans, peanuts and chili peppers, according to the Native American Rights Fund, a non-profit Indian rights law firm. The introduction of the potato—cultivated by Indians throughout the Americas—changed Europe's agricultural economy and the nature of society. Indians provided quinine, the first effective treatment for malaria, and offered a pharmacy that contributed much to modern medicine in the form of aspirin-related tree bark extracts, laxatives, painkillers, antibacterial medicines and petroleum jelly. The American federal system derives not from Europe—whose nations knew nothing of democracy, says NARF—but from Indian tribal organizations. Benjamin Franklin urged the new nation to model its government on the League of the Iroquois. Founded in 1970, NARF dedicates 100 percent of its time to legal cases of importance to Native peoples. Its address is 1506 Broadway, Boulder, CO 80302.

Larry Miller, executive secretary of Mennonite World Conference, reports that the Assembly 12 Fund deficit has been reduced from the estimated \$325,000 Canadian (\$285,000 U.S.) to about \$175,000 Canadian (\$150,000 U.S.) thanks to contributions from participants and the elimination of remaining expenditures where that was still possible. The shortfall for Assembly 12, held last July in Winnipeg, resulted from lower registration and registration income than anticipated.

"Our purpose is the honor God by becoming a caring, discerning family, through worship and service, so that an increasing number of people are disciplined into ministries of reconciliation," reads the membership covenant of Peace Mennonite Fellowship in Rancho Cucamonga, Calif., which 17 people signed last September. The average worship attendance is 25. The Pacific District Conference of the General Conference Mennonite Church and the Southwest Conference of the Mennonite Church jointly sponsor the congregation.

Eli and Paula Stoltzfus of Elkhart, Ind., are the first participants in Service Opportunities for Older People, a program sponsored by Mennonite Board of Missions and Mennonite Association of Retired Persons. SOOP is designed to provide short-term service assignments for people 50 and older. Opportunities are also available for intergenerational groups. The assignments range from several weeks to several months at eight locations in Arizona, Colorado, Florida, Kentucky, Mississippi, Ontario, Pennsylvania and Texas. For more information contact Suzanne Lind, MBM, Box 370, Elkhart, IN 46515-0370, (219) 294-7523.

DEATHS

Wilhelm Pauls, 88, well-known teacher, preacher and church leader in Alberta, died Nov. 14, 1990. For more than 25 years he was principal of Menno-nite Bible Institute, which was on the grounds of Bergthal Mennonite Church, Didsbury, Alta. Educated in Russia, he came to Canada in 1926.

Ashin Tirkey, 76, died July 24, 1990, in Jagdeeshpur, M.P., India. She was a registered nurse at Mennonite Christian Hospital in Champa and Sewa Bhawan Hospital in Jagdeeshpur. She is survived by five sons.

WORKERS

Palmer Becker led deeper life services Jan. 25-27 at Mount Royal Church, Saskatoon, on the topic "You and Your Options."

Nancy Brubaker Bauman, co-pastor at First Church, Reedley, Calif., was ordained Oct. 14, 1990.

Walt Braun, pastor at Eigenheim Church, Rosthern, Sask., has resigned effective this summer.

Abe Buhler is interim pastor at Eben-Ezer Church, Clearbrook B.C.

Rachel Canetta, Reba Place Church, Evanston, Ill., completed her Overseas Mission Volunteer (COM) term Dec. 31, 1990. She taught ceramics to blind

children at Hui Ming School in Taichung, Taiwan.

Ron Claassen, Mennonite Community Church, Fresno, Calif., has accepted a staff position with Fresno Pacific College in the Center for Conflict Studies and Peacemaking.

Phena Dashan, a former AMBS (Elkhart, Ind.) student, has received financial aid from the Central District Conference Women in Mission international student fund. She is completing a Master of Arts degree in theological studies at Chicago Theological Seminary.

Ron and Ruth Derksen, **Helen and Tom Froese**, **Arlene and Ben Konrad** and **Edgar and MaryAnn Konrad** were commissioned as deacons Dec. 9, 1990, at North Leamington (Ont.) United Mennonite Church.

Tom Dyer was licensed and installed as associate pastor at Maplewood Church, Fort Wayne, Ind., on Jan. 27.

Phil Friesen was ordained Dec. 9, 1990, at Bethel Church, Mountain Lake, Minn., as the licensed minister of the Evangelical Formosan Church of the Twin Cities.

Verner Friesen, pastor at Aberdeen (Sask.) Church, will retire this summer.

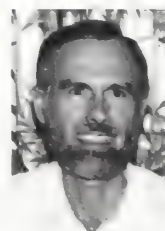
Jean L. Hendricks, pastor at Lawrence (Kan.) Fellowship, began Jan. 1 as a half-time staff member for the Church of the Brethren as a



Bauman



Canetta



P. Friesen



Hershberger



Moua



C. Showalter



N. Showalter



Waltner



D. and S. Wiebe-Johnson





J. Yoder

ministry training field associate, working in the central and western regions.

Steve Hershberger, Silverwood Church, Goshen, Ind., began Jan. 1 as financial controller, a newly created position, for

Africa Inter-Mennonite Mission, Elkhart, Ind.

John Hostetter, Material Resources coordinator, **Paul A. Leatherman**, director of Self-Help Crafts, and **Doreen Harms**, director of the International Visitor Exchange Program, will retire this year from their work with Mennonite Central Committee after 38, 26 and 43 years of service, respectively.

Olivette McGhee, Atmore, Ala., has been elected to the Mennonite Central Committee board as a member-at-large.

Joy McKeegan, a student at Bluffton (Ohio) College, received a plaque and \$500 from the Lima chapter of the Ohio Society of Certified Public Accountants. The topic was "Ethics in/and Accounting."

Shoua Moua, pastor at Hmong Community Church, Fresno, Calif., was licensed for ministry Oct. 14, 1990.

George Nickel, associate pastor at Sherbrooke Church, Vancouver, has resigned effective in May.

Glen Nickerson is beginning this month as pastor at MacGregor (Man.) Church.

Angela Otto has begun as youth pastor at Drake (Sask.) Church.

Marion Keeney Preheim, Faith Church, Newton, Kan., has completed her work as writer of the series "Another Church Tried Something" (ACTS), which accompanied *Leadership* for the last 10 years. (*Leadership* is the bimonthly packet sent to General Conference Mennonite Church pastors.)

David and Mildred (Bartel) Schroeder, Charleswood Church, Winnipeg, began a six-month COM voluntary service term in January. He is teaching at the China Evangelical Seminary in Taipei, Taiwan.

Arlie and Evan Schulz completed their terms as community workers for Conference of Mennonites in Canada's Native Ministries in December 1990.

James Schrag, pastor at Oak Grove Church, Smithville, Ohio, has been granted a June-August sabbatical.

Christina and Nathan Showalter have been appointed COM mission partners. He is a pastor at the interdenominational Taipei (Taiwan) International Church.

Doug Smith is interim pastor at Mountain Community Church, Palmer Lake, Colo.

Jake Tilitzky, pastor at Eben-Ezer Church, Clearbrook, B.C., retired in December 1990.

Ed and Sara Stoesz, Berghthaler Church, Altona, Man., are in the middle of a six-month Mennonite Central Committee term in Akron, Pa. He is an electrician, and she is working with returns in self-help consignment sales.

Harris Waltner began Feb. 10 as pastor at Manhattan (Kan.) Fellowship.

Mark Weber, Stirling Avenue Church, Kitchener, Ont., and **Landon Young**, students at Conrad Grebel College, Waterloo, Ont., participated in the 11th World Debating Championships Dec. 29, 1990-Jan. 6. They ranked sixth out of 136 teams, higher than any other Canadian university. They subsequently lost in the first sudden-death round of the tournament.

Abe Wiebe, Winkler, Man., and **Vernon Wiebe**, Hillsboro, Kan., have been re-elected to the Mennonite Central Committee executive committee.

Dorothy and Stephen Wiebe-Johnson, who are COM mission partners, and their two sons returned to Accra, Ghana, Jan. 1. They came to the United States in late October 1990 because of the death of his father.

Joyce Wyse, pastor at San Francisco Church, will be the guest speaker at the Arizona Mennonite Women's retreat March 15-17 at Living Waters, Cornville, Ariz.

Henry Yoder began Oct. 7, 1990, as pastor at Shalom Fellowship, Tuscon, Ariz.

June Alliman Yoder, professor at AMBS, Elkhart, Ind., will speak Thursday evening during the July 2-7 Church of the Brethren annual conference in Portland, Ore.

Daniel Yutzy gave leadership at the ninth annual Arizona Mennonite Men's retreat Feb. 1-3 at the United Christian Youth Camp, Prescott, Ariz. The theme was "Growing Through Discipline."

—compiled by Sharon Sommer



Gerald Mumaw

Jack Suderman (at right in photo) visits with Segundo Mocha, a Bible workshop participant in Concoto, Ecuador. Suderman led a workshop last November on the theme "Holistic Gospel and the Kingdom of God" for pastors and church leaders of the Federation of Indigenous Evangelicals of Ecuador. Ninety-nine percent of that denomination's members are Quichua Indians. Mennonite Board of Missions of the Mennonite Church is exploring possible long-term ministries with an independent, indigenous denomination in Ecuador. Suderman and his wife, Irene, are workers in Colombia with the Commission on Overseas Mission of the General Conference Mennonite Church.

• • •

Recovery of Hope is a program for couples experiencing disillusionment in their marriage, perhaps even considering divorce. Begun in 1982 in Wichita, Kan., the program has expanded to the international level. Recovery of Hope seminars are offered through the following Mennonite-related organizations: Eden Health Care Services, Winnipeg, (204) 275-6649; Family Life Resource Center, Harrisonburg, Va., (703) 434-8450; Kingsview, Reedley, Calif., (209) 638-2505; Oaklawn Center, Elkhart, Ind., (219) 533-1234; Philhaven, Mount Gretna, Pa., (717) 237-8871; Prairie View, Newton, Kan., (316) 283-2400.



Advertise in The Mennonite.

Circulation secretaries:

Doris Yoder, Box 347, Newton, KS 67114, and Rose Ratzlaff Klassen, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.
Business manager: Dietrich Rempel. **Special editions editors:** Western District, Debbie Ratzlaff, Box 306, North Newton, KS 67117; *Window to Mission*, Lois Deckert, Box 347, Newton, KS 67114; Associated Mennonite Biblical Seminaries, John Bender, 3003 Benham Ave., Elkhart, IN 46517.

Advisers: (Alberta) Henry and Erna Goerzen, Route 1, Didsbury, AB T0M 0W0; (British Columbia) Amy Dueckman, 33247 Ravine, Abbotsford, BC V2S 1V7; (Central District) Lynn Liechty, 666 Columbus St., Berne, IN 46711; (Eastern District) in process; (Manitoba) Mary Lou Driedger, Box 3027, Steinbach, MB R0A 2A0; (Mennonite Conference of Eastern Canada) Margot Fieguth, 99 Veronica Drive, Mississauga, ON L5G 2B1; (Northern District) Winifred Wall, Box 67, Freeman, SD 57029; (Pacific District) Clare Ann Ruth-Heffebower, 3198 E. Menlo Ave., Fresno, CA 93710; (Saskatchewan) Viola Ediger, 125 Rawlinson Bay, Regina, SK S4S 6M8; (Western District) Leland Harder, Box 363, North Newton, KS 67117.

The Mennonite is available on cassette tape for \$30 (U.S.) per year. The past 14 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North Newton, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106.

Circulation: 10,496

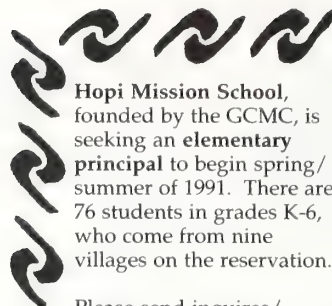
Does your church need a new pastor, assistant pastor, Christian education or music director? Do you want to sell a copy of your congregation's history?

We can help you get the word out to thousands of readers.

Write or call Gordon Houser, Box 347, Newton, KS 67114, (316) 283-5100.

Museum director, full time, beginning April 1 at 1719 Herr House near Lancaster, Pa.: administration/management of pre-colonial site; interpretive programs, exhibits; communication skills for church and public; curatorial oversight of collections; docent training/supervision; donor cultivation.

Contact Carolyn C. Wenger, 2215 Millstream Road, Lancaster, PA 17602, (717) 393-9745.



Hopi Mission School, founded by the GCMC, is seeking an **elementary principal** to begin spring/summer of 1991. There are 76 students in grades K-6, who come from nine villages on the reservation.

Please send inquires/resumés to Howard Sinclair, Hopi Mission School, Box 39, Kykotsmobi, AZ 86039, (602) 734-2453.

Faculty position in mathematics: one-year temporary position beginning fall 1991. Women and minorities are encouraged to apply.

Send resumé to Dr. Lee Snyder, Eastern Mennonite College, Harrisonburg, VA 22801.

The Point Grey Fellowship, meeting in the Menno Simons Centre Chapel, Vancouver, invites applications for the position of half-time or possibly full-time **minister**. The fellowship emphasizes a congregational model, has an inter-Mennonite composition and focuses on a ministry to post-secondary students as well as to the local community. Position open after June 1.

Please apply in writing to Search Committee, Point Grey Fellowship, 4000 W. 11th Ave., Vancouver, BC V6T 2L3.

First Mennonite Church, Mountain Lake, Minn., is seeking a full-time **minister**. Our church is a congregation of 260 members in a rural community in southwestern Minnesota. Applicant should have Anabaptist beliefs.

Send application and resumé to First Mennonite Church Ministerial Committee, Box 473, Mountain Lake, MN 56159, (507) 956-2642.

The Other Side, a Christian magazine of peace and justice issues, has a **full-time position** in Fredericksburg, Va., or Philadelphia. Good administrative and writing/editorial skills needed. Excellent benefits. Deadline for applications: April 15.

Contact Editor Search, 300 W. Apsley St., Philadelphia, PA 19144, (215) 849-2178.

Are you lonely? Maybe Crossroads can help you too. Some of the couples who have met their mates through us include a nurse and a minister, a teacher and a carpenter, and a widow and a farmer. Other clients are meeting friends who share their interests. Some are still waiting to meet the right one. Perhaps they are looking for you. How will you find out if you don't join?

For information write to Crossroads, Box 32, North Tonawanda, NY 14120.

A COMMUNITY ON WHEELS. . .



From British Columbia to Florida. . . from California to Ontario. . . our tours bring together Mennonites (and others) from all over North America and beyond. . . creating a "Community on Wheels". . . joyful singing and rich fellowship.

Come join us in 1991!

Europe 91A

Europe 91B

Eastern Canada 91

Europe 91C

Europe 91D

June 10-30

July 1-19

July 12-25

July 20-Aug. 3

Aug. 29-Sept. 18

Jan Gleysteen, Fern Yoder

Wilmer Martin, John Ruth

Hubert Schwartzentruber, Henry Landes

Arnold Cressman, J. Denny Weaver

Jan Gleysteen, Henry Landes

**TOUR-
MAGINATION**

1210 Loucks Ave.
Scottsdale, PA 15683
412-887-5440
412-887-9436

131 Erb St. West
Waterloo, ON N2L 1T7
519-747-0517
519-745-7433

569 Yoder Road, P.O. Box 376
Harleysville, PA 19438
215-256-3011
215-723-8413



Conference of Mennonites in Canada invites applications for the position of church promotion and fundraising for a two- or three-year period.

Application deadline: March 20
Starting time: Summer

For further information, call or write Helmut Harder, general secretary, Conference of Mennonites in Canada, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, telephone (204) 888-6781.

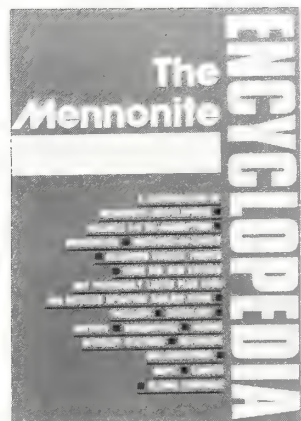
The Reference Tool No Mennonite Church Library Should Be Without

The Mennonite Encyclopedia

Just released is volume five of *The Mennonite Encyclopedia*. Nearly 1,000 articles in this volume cover new, pertinent topics of interest to the Mennonite and Brethren in Christ family around the world. An additional 400 articles update entries in the previous four volumes.

Interspersed among the articles are human interest stories that highlight a particular episode in a person's life or give biographical information. "French Fries and World Mission" and "Missing in Action: The Daniel Gerber Story" are two of these feature stories.

Volume five joins the first four volumes of *The Mennonite Encyclopedia* published in the 1950s. Together the five-volume set covers 465 years of Anabaptist Mennonite history.



Order now, special price until February 28, 1991, pay only \$75.00 plus \$4.00 shipping (in Canada, \$92.50 plus \$4.00 shipping). After March 1, \$80.00 plus \$4.00 shipping (in Canada, \$100.00 plus \$4.00 shipping).

Five volume set, until February 28, 1991, pay only \$225.00 plus \$10.00 shipping (in Canada, \$280.00 plus \$10.00 shipping). After March 1, \$250.00 plus \$10.00 shipping (in Canada, \$312.50 plus \$10.00 shipping).

Herald Press books are available through your local bookstore or write to Herald Press.



Herald Press
Dept. MEN
616 Walnut Avenue
Scottsdale, PA 15683-1999

Herald Press
Dept. MEN
490 Dutton Drive
Waterloo, ON N2L 6H7

Innovative.
Versatile.
Complete.

Stories by the Sea



First in the Living Stones collection, *Stories by the Sea* is an innovative, freestanding curriculum created to meet the changing needs of church congregations. Focusing on six Bible stories about Jesus, the material is presented as a 28-hour, overnight event that leads children to experience Jesus in the out-of-doors. *Stories by the Sea* is ideal for intergenerational events. Alternative plans also make it applicable for week-long Bible school, Sunday school quarters, and church midweek programs. And best of all, everything from schedules and Scripture texts to supply lists and songs are conveniently contained in one book!

Stories by the Sea is an exciting new option in the field of Christian education. 84 pages. \$10.95

What need can it fill for you?

Faith and Life Press materials are available from Faith and Life Bookstores, Provident Bookstores, or the Faith and Life OrderLine at:

1-800-743-2484



Living Stones is a collection of independent resources for congregations and teachers seeking creative opportunities for Christian education.

FAITH and LIFE PRESS



1881 < 1991

BOOKS

More than asking for money

Stepping Stones of the Steward by Ronald E. Vallet (Eerdmans, 1989, 185 pages)

Reviewed by Carl Kreider, 1121 S. Eighth St., Goshen, IN 46526

This excellent book not only helps us understand what Christian stewardship is but suggests ways that the concept of stewardship may be taught more effectively. The author is the executive director of the Commission on Stewardship of the National Council of Churches. He has also had years of experience in the pastoral ministry.

The heart of the book consists of brief expositions of 16 of Jesus' parables. The author has taken this approach because he is convinced that "there is not one of Jesus' parables that does not have deep stewardship implications." All the parables he has selected are familiar to Christians, but I found that his interpretations usually provide fresh insights. The parables are alive with actions of individuals or groups and are directly related to life itself. Stewardship is what a person does with his or her life. In fact, the author declares that "to envision one's primary identity as a steward can represent a summing up of the Christian life." I would like to see this book used as a textbook for three months (or more) of study in a Sunday school class of young adults.

The parables chosen include the prodigal son (the author prefers to call it the prodigal father), the lost sheep, children at play, the talents, soils, the importunate neighbor, the good Samaritan, the uncompleted tower, the rich fool, the treasure and the pearls, the laborers in the vineyard, the absentee landlord, the unjust steward, and the new patch and the new wine.

The explanations are brief but are enlivened with excellent illustrations that apply them to the current situa-

tion. A pastor who dreads to preach a sermon on stewardship for fear it will elicit a response from some members that "he is just asking for money again" will appreciate this book. It offers convincing evidence that stewardship is far more than just asking for money and ultimately may be far more disturbing to the apathy of some.

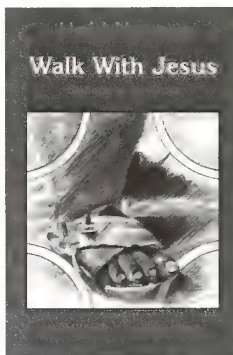
The wounded heart

Beyond the Mirror: Reflections on Death and Life by Henri J.M. Nouwen (Crossroad, 1990, 74 pages) and **Walk with Jesus: Stations of the Cross** by Henri J.M. Nouwen, illustrations by Sr. Helen David (Orbis, 1990, 98 pages)

Reviewed by Arthur P. Boers, 477 Lincoln Road, Windsor, ON N8Y 2G6

In 1989 Henri Nouwen was walking near an icy road when he was struck

from behind by the rearview mirror of a passing van. Several ribs were broken and his spleen needed removing. That crisis bore eventual fruit in these two books.



Beyond the Mirror is Nouwen's

reflection on his accident and near-death experience. *Walk with Jesus*, written while he was in the hospital, is a series of reflections on the Stations of the Cross, a devotional practice often associated with Good Friday.

In *Walk* each station is accompanied by colorful drawings: an imprisoned South African, a Guatemalan carrying a heavy load on his head, an abandoned Vietnamese boy, a Filipina mother of a "disappeared child." The drawings remind us of Third World suffering. Nouwen says, "We discover how Jesus continues his painful yet hopeful journey among our brothers and sisters who are being condemned, kidnapped, starved, abandoned, tortured and killed day after day all over the world...." Mysteriously they are signs of "trust, hope and love in the mist of darkness."

In each chapter Nouwen reflects first on the painting. He ponders a particular Station, then makes an application. More and more I am impressed with

Christians who boldly face pain and suffering. Nouwen is a good teacher: "I know that the longer I live, the more suffering I will see and that the more suffering I see, the more sorrow I will be asked to live. But it is this deep human sorrow that unites my wounded heart with the heart of humanity." *Walk* is typically Nouwen: reflective and moving.

In *Beyond the Mirror* he observes that interruptions (for example, his accident) are his most important learning experiences. They are "opportunities to go beyond the normal patterns of daily life and find deeper connections than the previous safeguards of my physical, emotional and spiritual well-being. Each interruption invited me to look in a new way at my identity before God."

As always, Nouwen is honest, even showing that the accident was partly his fault. He also speaks of the profound lessons he learns from living in community with the mentally handicapped. After his injury Nouwen had an overwhelming sense of God's unconditional love and speaks of having "touched eternity." This now empowers his work: "I can taste the peace that is not of this world and engage myself in human struggles to establish justice and peace on earth."

He finds this experience to be another call to more discipline in prayer. That is a call most of us need to hear, and it is one of Nouwen's major life themes.

This brief book is the equivalent of a long article, not really a book. If I had to choose between the two I would pick *Walk with Jesus*, since it is longer and more widely focused.

The mission of the church

A Declaration on Peace: In God's People the World's Renewal Has Begun by Douglas Gwyn, George Hunsinger, Eugene F. Roop, John Howard Yoder (Herald Press, 1991, 109 pages)

Reviewed by Daniel Liechty, 4404 Mansion, Philadelphia, PA 19127

As early as 1949 the World Council of Churches invited the historic peace churches (Brethren, Mennonites, Quakers) and the Fellowship of Reconciliation to construct a statement presenting their views to the council on the issue of war and the Christian faith. But the peace churches could

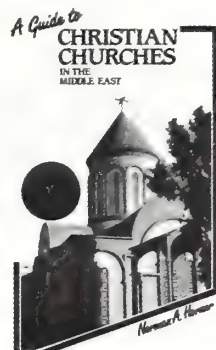
not agree on a single statement, and the document was essentially four different views.

The booklet under review is the latest and perhaps best attempt to produce a unified statement on Christian peacemaking. The immediate framers of the document represent each of the four groups mentioned above, and the document has been through the editorial readings of committees from the various groups involved.

The document identifies four biblical themes that apply to Christian peacemakers: the Priestly, the Prophetic, a people of Discernment, and Royal Servanthood. Each theme is traced briefly through the Hebrew Bible, it is demonstrated how and in what ways the theme was exemplified by Jesus Christ, and how and in what ways it applies to the body of Christ, the church. The powerful conclusion is that when Christians participate in carnal warfare, this denies "...the very nature and mission of the church."

The booklet is packed with gems of wisdom concerning Christian peacemaking. Perhaps its greatest strength is that, unlike some other formulations of Mennonite non-resistance, it always assumes that we are called to become peacemakers *in the world*. Furthermore it is addressed to all Christians, pacifists and non-pacifists. The U.S. entry into a terrible war in the Persian Gulf makes clear that our vocation as peacemakers is greatly needed. It is possible that our young people will again be facing questions of Christian commitment and military service. This booklet, clear and concise, will be an asset to us as we seek guidance on this topic.

Books, 1984, \$4.95), **From Beirut to Jerusalem** by Thomas Friedman (Farrar, Straus and Giroux, 1989, \$22.95), **Arab and Jew: Wounded**



Spirits in a Promised Land by David Shipler (Penguin, 1986, \$8.95), **Stalemate, Not Checkmate** by Dan Wessner (First Mennonite Church, 430 W. Ninth Ave., Denver, CO 80204).

The Universe Bends Toward Justice: A Reader on Christian Non-Violence in the U.S., edited by Angie O'Gorman (New Society Publishers, 1990, \$39.95 hardcover, \$16.70 paper), explores the roots of Christian non-violence and its personal practice, non-violent resistance, disarmament campaign strategies, civil rights, feminism, labor organizing, responses to personal assault and sanctuary.

A pamphlet on how to help answer children's questions about war and violence has been released by the Cooperative Disaster Child Care Program, which trains and sends out volunteers to comfort and care for young children in traumatic situations. **When Children Ask About War** is written by the program's director, Lydia Walker. Single or bulk copies may be ordered from Box 188, New Windsor, MD 21776, (301) 635-8734.

The Great Shalom by Peter J. Dyck (Herald Press, 1990, \$5.95, \$7.50 in Canada) is a story for children about how the animals and birds in the forest strategize to stop the man from cutting down the trees.

A list of resources on inviting and relating to visitors in one's congregation is available from Mennonite Board of Missions. The list contains six new print and video resources to help congregations promote church growth. **Called to be Friends** is a 42-page booklet on the list. To obtain the list contact MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801, 1-800-999-3534.

Recent books from Kindred Press are **Sepia Prints: Memoirs of a Missionary in India** by Viola C. Wiebe (1990, \$29.95, \$35.95 in Canada), **Lost in the Woods: A Choose-Your-Own-Ending Story** (1990, \$4.95, \$5.95 in

Canada) and **Benji Bear's Race** (1990, \$2.50, \$2.95 in Canada), both by Ingrid Shelton, **The Deacon** by Myron Augsburg and Marcia Augsburg Kincanon (1990, \$7.95, \$9.95 in Canada) and **Ambassador to His Brethren: Biography of C.F. Klassen** by Herb and Maureen Klassen (1990, \$15.95, \$19.95 in Canada).

Who's Calling the Shots? How to Respond Effectively to Children's Fascination with War Play and War Toys by Nancy Carlsson-Paige and Diane E. Levin (New Society Publishers, 1990, \$39.95 hardcover, \$14.70 paper) examines the positive developmental needs served by dramatic play and contrasts them with the unimaginative, narrowly scripted violent play encouraged by contemporary merchandise-oriented children's TV and the accompanying war-related paraphernalia offered by the toy industry.

The following are teaching materials on conflict resolution for children:

Conflict Management: A Curriculum for Peacemaking (1983, \$10 plus \$1.50 postage), **Conflict Management: Middle School Curriculum** (1990, \$20 plus \$2 postage) and **How to Avoid World War III at Home** (1986, \$9 plus \$1.50 postage), all three by Elizabeth Loescher and available from The Conflict Center, 2564 S. Yates St., Denver, CO 80219, **Coping with Conflict: A Resource Book for the Middle School Years** by Frances Mary Nicholas (Learning Development Aids, Duke Street, Wisbech, Cambs PE13 2AE, England, \$6 plus postage), **Parenting for Peace and Justice: Ten Years Later** by Kathleen and Jim McGinnis (Institute for Peace and Justice, 4144 Lindell Blvd., #122, St. Louis, MO 63108, \$9.95 plus \$2.50 postage) and **Peaceful Problem Solving Skills: A Resource Book for Elementary and Preschool Teachers**, compiled by preschool and elementary school teams (Judicial Process Commission, 121 N. Fitzhugh St., Rochester, NY 14614, \$5 plus \$1 postage).

Growing Churches is a quarterly newsletter that promotes church planting and church growth among Mennonites. It is published at Box 370, Elkhart, IN 46515-0370.

Wings of Hope by Henry Plett (Herald Press, 1990, \$7.95, \$9.95 in Canada) is a father's story of his family's struggle when his daughter has to have a liver transplant.

—compiled by Gordon Houser

Resources

BOOKS

The following books may serve as resources on the Middle East: **A Guide to Christian Churches in the Middle East** by Norman A. Horner (Missions Focus, 1989, \$7.95), **Blood Brothers** by Elias Chacour (Chosen

01 0022 031
LIBRARY
3100 NORTH WILSON AVE
MILWAUKEE, WI 53212
46617

Editorial

Embrace goodness *and* beauty

Is beauty the bastard child of the Mennonite church? It seems so to me, and I'm not alone.

At an arts symposium in January (see my report in our Feb. 12 issue) Rodney Sawatzky of Waterloo, Ont., said that the Mennonite church does not welcome the arts or artists as participants. They can do their work out in the secular world, or if they make their art literal enough (like a banner that says, "Praise the Lord"), that may be OK. But to be artists—no sir.

Come now, you say. Artists are welcome.

No. I've talked to too many. I've felt it myself. To be an artist is simply not acceptable.

Why?

Sawatzky offered his reasons, going back to the first Swiss Anabaptists, who claimed that Scripture forbade singing. He pointed to Mennonites' discomfort with symbols, with metaphor. But he hit the nail on the head when he said that Mennonites allow little room for contemplation, play, grace. The bottom line, I think, is that whatever we do has to be *useful*.

What good is art? people ask. What purpose does it serve? These are the voices that plague artists, that form their own doubt at times. But people's actions belie their utilitarian beliefs. They may turn away from an abstract painting in disgust yet feel moved to tears by singing hymn #606.

If you want to persist in calling for usefulness, take your argument to the Creator. What use is a gorgeous sunset? What use are colors? Why create such a diversity of creatures? Why such extravagance? Do we need over 200,000 species of beetle?

Take your argument to Scripture. Without metaphor or story or poetry the Bible would be a thin paperback. Try as we will to turn it into a textbook with literal answers to life's problems, it remains full of crusty characters, poems of anguish, songs of love and questions about suffering and meaning.

Perhaps this gets to the core of the church's offense at art. Artists question accepted reality and look for a deeper truth. As Sawatzky said, "Art opens up the truth hidden within the ordinary."

"Why do we hunger for beauty?" asks Jim Croggaert, a

Mennonite songwriter from Evanston, Ill., in his song of that title. Why is it that every culture has had art? It is a human need, a central part of who we are.

Why then do we reject it? Why do we build ugly meetinghouses and hang junk on our walls? Why do we fear those who paint or write or sing works that force us to face ourselves in new ways?

Holy Trinity: Goodness, on the other hand, is the beloved child of the Mennonite church. Service, someone has quipped, is for Mennonites the fourth member of the Holy Trinity.

This is how we talk, at least. But Mennonite Voluntary Service staff will tell you that in spite of our talk people are not breaking down their doors to serve.

We laud service but disparage art. Can we not marry the two? Why don't we embrace goodness *and* beauty?

One person who exemplifies this combination yet lives with the tension it creates is Chuck Neufeld, director of MVS. He has given his life to service, but he is also a musician, a singer/songwriter. He tells me he feels the tension of these two vocations both internally and externally, but he keeps at it. "I could never have remained in service if I had not had my art," he says.

Talk to an artist (I use the term broadly). They only put up with the rejection, the loneliness or the lack of pay because they have to. They work out of who they are. They can do no other. Must they leave the church in order to do what they must? Many have, with great reluctance.

"One thing I asked of the Lord," writes the Psalmist (Psalm 27:4), "to behold the beauty of the Lord...."

Our Lord calls us to love with our whole being—our emotions as well as our intellect and our actions—when he quotes the greatest commandment: "...you shall love the Lord your God with all your heart and with all your soul and with all your strength." In this way we behold the beauty of the Lord. And the second commandment, Jesus says, is like the first: "You shall love your neighbor as yourself." In this way we practice goodness.

Let us embrace our children—the questioning artists and the faithful servers—so that neither is deemed more worthy than the other and so that both are welcome in the family of God. *Gordon Houser*

Inside

The sermon came
after I preached

An open letter
to Billy Graham

A black man was
the only one who cared

THE

Mennonite

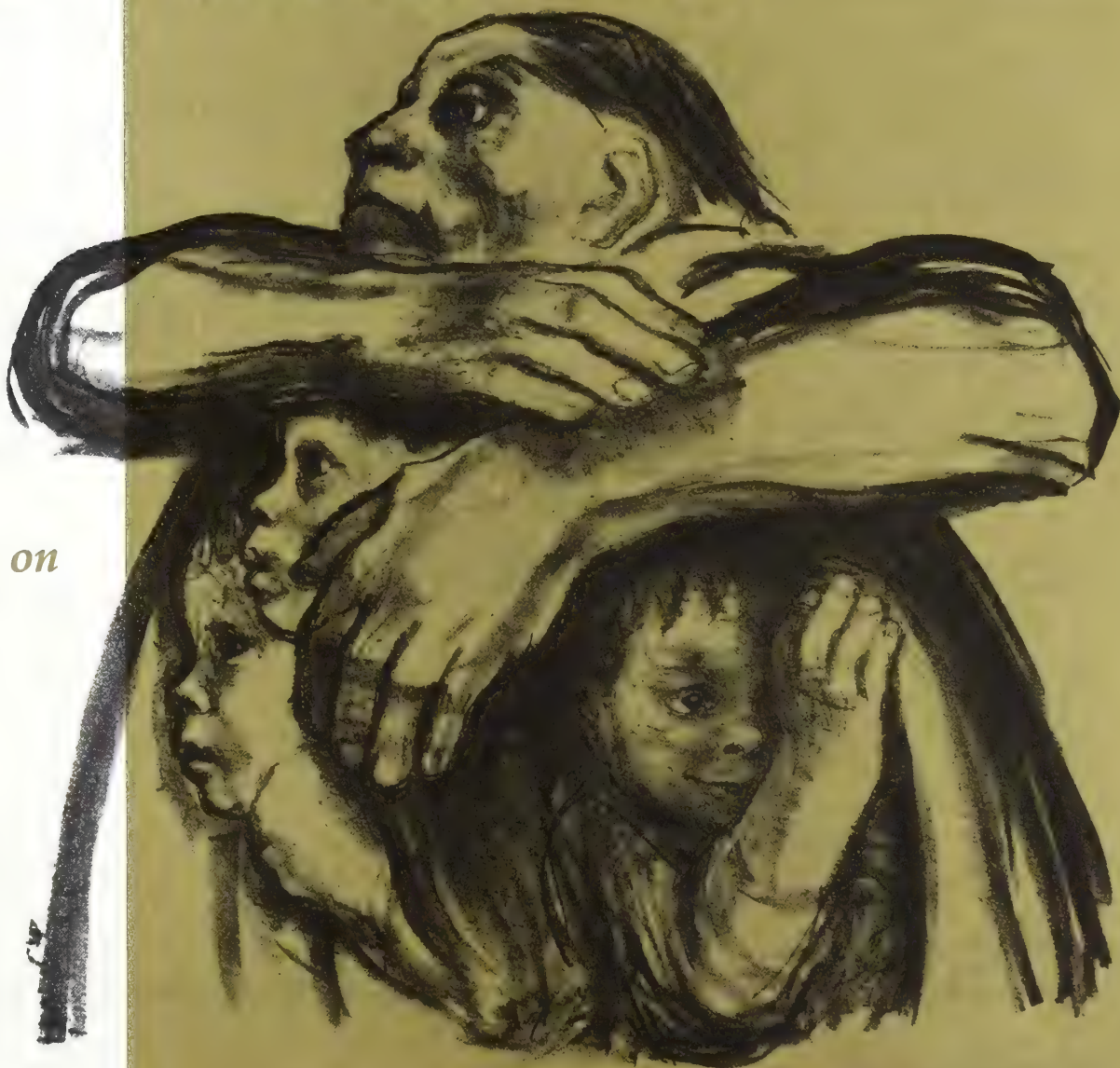
For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

106: 5

MARCH 12, 1991

S

EEDS FOR THE
PLANTING SHOULD NOT
BE GROUND UP.



*Perspectives on
the Persian
Gulf War*



Meet Mary Lou Driedger (below), Steinbach, Man., the newly appointed adviser to this magazine from that province. As with the advisers from the other nine regions of our conference, Mary Lou was named by the area executive, in this case the Conference of Mennonites in Manitoba.

You may find Duane Friesen's reflections on our



cover art by Käthe Kollwitz useful to you in a Sunday school class or discussion.

With the declared war and with responses to our forum on homosexuality, letters have increased. We encourage you to respond to matters important to you, though long letters may need to be shortened.

Our apologies to the Peoria-North Mennonite congregation, where Ryan Ahlgrim is pastor. The correct address is 2112 W. Forrest Hill, Peoria, Ill., not as printed in the Feb. 12 issue (page 77).

Our next issue will celebrate the resurrection of Jesus Christ. *Muriel T. Stackley*

Editor
Muriel T. Stackley

Assistant editor
Gordon Houser

Editorial assistant
Sharon Sommer

Art director
John Hiebert

Editorial offices
722 Main St., Box 347,
Newton, KS 67114-0347,
(316) 283-5100



The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

• • • • •

The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: one year, \$20 U.S., \$23 Canada; two years, \$35 U.S., \$41 Canada; three years, \$48 U.S., \$56 Canada. Group rates available. Outside North America add \$24 U.S. per year to U.S. rate for surface mail, \$55.20 U.S. for airmail. Single copies: \$2 U.S. Five or more: \$1 U.S. each. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114. ©1991**

Contents



103



111



112

99 The sermon came after I preached

100 What does it mean to be 'Christian' in wartime?

102 An open letter to Billy Graham

103 We need to be peacemakers

104 Letters

107 A black man was the only one who cared

108 News

- Mennonites caucus at WCC assembly
- Year-end surge helps GC budget
- Record

120 Will we Mennonites ever again be known as 'the radicals'?

Cover: The lithograph is by German artist Käthe Kollwitz (1867-1945).

THE SERMON CAME AFTER I PREACHED

*Epiphany, the day of appearing,
lived up to its name when the
young wife made her prayer
request.*

Don Rheinheimer

When the young couple quietly shared their pain and fear, God brought our congregation a surprising gift. The vulnerable request for prayer superseded my well-planned message.

I had labored intensely, albeit too briefly, on my weekly sermon. I should have worked harder on the

• • • •

We had gone to a protest prayer service. We had written letters and made phone calls in opposition to the war. How would I pray for Dave and Michelle?

• • • •

introduction. Epiphany is about beginnings, and I did not have one.

The points were pretty good: the baby Jesus stands in the midst of three tensions, I said. The first paradox that Jesus bridges is between king and shepherd. Micah notes that out of Bethlehem "will come a ruler who will be the shepherd of my people Israel" (Luke 2:6). That tension is in the rhythm of our lives as we move between lordship and servanthood, giving advice and giving care.

Jesus also embodies the paradox of Jew and gentile. The contrast of the wealthy, wise pagans coming to worship in the presence of the vulnerable Jewish Messiah speaks to

the universality of the mission of God. A local, specific, ordinary child given for the whole spectrum of humanity. And do we comprehend, I asked, how our ordinary history may be a tremendous gift to reach many people?

Finally, I told how the birth of the Prince of Peace also marks the slaughter of all the infant boys in Bethlehem. Ironically our reaction to the light-giving Jesus is also to oppress more deeply and darkly the sin within and around us.

As I preached I connected with a few people in the congregation. I noted in particular a young couple in the back row. Usually Dave and Michelle listen attentively, nodding in agreement and with great interest. Today they only watched, making no effort to maintain eye contact.

Mercifully the sermon ended. The worship leader called for prayer concerns, and Michelle spoke up softly. "Last week someone asked me if there was any chance of Dave being called to Saudi Arabia. I said I didn't think so. But on Wednesday we got the word that he's being sent out on Monday morning, and I don't want him to go." We had no words. We wept.

Dave and Michelle had been married only a few months and had moved from New England to San Antonio. The military was not Dave's first choice, but economics forced him to re-enlist. He is a photographer by trade, and the army assigned him to those duties at Fort Sam Houston. When I first met them, they confessed a fondness for small, familial congregations, and they liked the atmosphere in our church. They had attended faithfully ever since.

The worship leader invited Dave and Michelle to the front for special prayer, and as we gathered around them my mind raced. This is not the way our Mennonite congregation expected to face Desert Shield.

We had gone to a protest prayer service. We had written letters and made phone calls. This was too close, too real. How would I pray? Supporting the missionary and rejecting the mission is no easy task.

As I prayed, I searched the Holy Spirit for words. Our tears and our intentions became our prayers. The Paradox of the Ages was born to us—tender and vulnerable. Dave and Michelle, these messengers from the East, embodied in our midst the hard reality of life for hundreds of people in these days. No longer was Desert Shield just a government's foreign policy. No longer was the love of Jesus just a theological concept. This became the sermon for the day. In the turmoil of our times, God gave us the gift of Epiphany. •

Editor's note: *At press time (Feb. 26) Dave is in Saudi Arabia, assigned to document the ground invasion of Kuwait. Michelle continues to serve in San Antonio as a case worker for Big Brother/Big Sister.*



Don Rheinheimer is pastor at San Antonio Mennonite Fellowship, 1443 S. St. Mary's, San Antonio, TX 78210.

WHAT DOES IT MEAN TO BE 'CHRISTIAN' IN WARTIME?

In times of war the greatest temptation is to set aside Jesus Christ for other authorities.

Duane K. Friesen



In light of the Persian Gulf War we have to ask, What does it mean to be "Christian" in 1991? What does it mean to live in powerful nations of the world? Who are we?

The heart of Christian theology is that in Jesus Christ we find the most vivid disclosure of God's nature. In Jesus we find the most complete manifestation of what we are called to be. In Jesus we find God and our humanity most vividly illuminated. In times of war the greatest temptation is to set aside Jesus Christ for other authorities.

A 1942 lithograph by German artist Käthe Kollwitz, "Seeds for the Planting Should Not Be Ground Up," helps us understand Christ's authority. Kollwitz has given us a metaphor for God and a vivid portrayal of what we are called to be.

Kollwitz shows a mother with her arms and hands protecting her children. Her eyes haunt us as she looks out to the terrifying world. Her children clutch her skirt and peer out.

Here we have a metaphor for God. God hovers over life to protect and nourish it. The mother's hands are not made into fists but are open, the palms placed down over the heads of her children. This reminds us of Jesus' words, "How often have I desired to gather your children together as a hen gathers her brood" (Luke 13:34).

At the same time this portrays what it means to be children of God. As a Christ figure she invites us to nurture the seeds of life through kindness, mercy, forgiveness. Her open hand, a symbol for Christ, is in stark contrast to hands that clutch machine gun and bayonet, computer controls steering

tanks through deserts. The open hand reaches out for our Jewish and Muslim brothers and sisters. The open hand has no guarantee that the other will take that hand in friendship. Hands clutching weapons are symbols of power and control and seek to guarantee a particular outcome, one favorable to the one at the controls.

Two faiths: As Christian people we face a big decision: Choose you this day whom you will serve. The choice is between two kinds of faith. Both seek to "secure" the future. One, symbolized by the actions of Saddam Hussein, Yitzhak Shamir and George Bush, is the conviction that one sustains life by control. This faith is prepared to coerce, manipulate, threaten, kill, torture, strike and bomb.

The other faith trusts in love and kindness. It is captured in the Hebrew word "hesed." Compassion is directed especially to the stranger. This is the faith of Abraham, Sarah and Hagar, parents of that monotheistic family of Jews, Christians and Muslims. It is expressed in hospitality, practiced at its best in the Middle East. For Christians, hesed is embodied in Jesus.

Both types of faith call for sacrifice and a willingness to die. But the first places trust in the human ability to predict and control the consequences of our actions and the actions of others so that we can direct the course of history in our favor. Military action is

Military action is based on utopian (not realistic) thinking that seldom is able to predict the consequences, anticipate the unintended results or difficulties in accomplishing the goals set out.

based on utopian (not realistic) thinking that seldom is able to predict consequences. It claims to know the future and how to get there. It has far more confidence in human rationality than experience should warrant.

Simplistic pictures: In the presence of the Christ, so profoundly expressed in Käthe Kollwitz's lithograph, we all are called to repentance. Though the world appropriately condemns Saddam Hussein for his actions, it has not taken long to see America's hypocrisy. Some see the United States as the defender of right over against the "barbarian" behavior of Saddam Hussein. In our use of the word "barbarian" we stand in the tradition of the West since the Crusades defined the Muslim world as "infidel." Such a division of the world into good guys and demons is ingrained in the American psyche. It permeates our

movies, our TV westerns and detective stories. The mass media reporting on the war fosters simplistic images, as if we were watching a video game.

It is the nature of sin to manifest itself precisely when we believe we are most righteous. We deceive and lie, manipulate and coerce and sometimes even kill other human beings in the name of goodness. Furthermore we human beings have an amazing capacity to deceive ourselves, to hide our faults under a cloak of righteousness. While we believe ourselves to have the highest of motives, to be acting to preserve the good, we can easily convince ourselves that our enemy is, on a different level, motivated by the lust for power. Self-deception is particularly pernicious because it is its nature precisely to hide the fact that we are deceived. So we do evil in the name of goodness, but we do not even know it.

The United States does not stand on high moral ground. Many people around the world can see through the facade. Since the invasion of Kuwait, Christian, Jewish and Muslim commentators have repeatedly pointed out American moral inconsistency. George Bush has some difficult questions to answer. How can the world accept that America believes in territorial integrity when it looked the other way while Israel invaded Lebanon in 1982, when it invaded Granada and Panama, when you consider Israel's 23-year occupation of Palestine? In the eight-year Iran/Iraq war the United States showed little concern about territorial integrity. Since when has the moral principle of international law been a solid plank in American foreign policy? Since when has the United Nations become important to the United States? The Reagan administration undermined and even ridiculed it in the 1980s.

The United States appeals to international law when it is in its interests to do so. So no matter how many times President Bush asserts that he is acting from principle (not to protect oil), his words are not credible. Furthermore, from what moral ground does the United States castigate Iraq for developing its capacity to build nuclear weapons? The United States refuses to sign a nuclear test ban treaty and refuses to reduce its own arsenal of nuclear weapons. What has the United States done to restrain the Israeli production

of nuclear weapons? It rightly condemns the use of chemical weapons by Iraq against its Kurdish citizens, but basically ignored those actions of Saddam Hussein because it was then not in its interests in the context of the Iran/Iraq war.

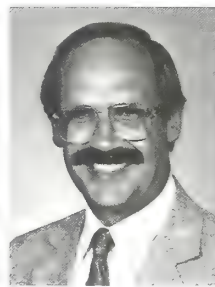
Christians, too, must recognize the need to repent. We, too, are in bondage to materialism, the god that controls us and drives us to try to control others, to protect our lifeline of oil from the Gulf (see Isaiah 44:9-11).

If seeds for the planting should not be ground up, if we wish as Christian people to be Christ's body on earth, we will have to put our house in order. Consider today: Whom will we serve? Only then will we be able to protect the fragile seeds of life.

I believe that is how God works in history ultimately, that love is our only hope. I pray that this war does not set back hundreds of years the relationship of the West to Islam. I hope and pray that we can nurture respect for

the people who have for centuries prayed to Allah. Our future and theirs depend upon a new relationship. I believe that we will eventually be able to see the face of God in all the children of Abraham.

As a crusading war spirit overtakes North America, Christians must witness calmly to the truth underneath the facade. We must witness to the love of Jesus Christ, the light shining in the darkness of our world. More than ever we must pass on to the children of the world the seeds of life so they are not ground up by war. •



Duane Friesen, a member of Bethel College Mennonite Church, is a professor of Bible and religion at Bethel College, North Newton, Kan.

I've done this all before...

Diana Stucky Graber

...marched and protested,
prayer-vigiled and politiked,
telegrammed and gone mad
over a war worlds away
that killed people
with funny shoes.

It's all so the-same,
plus
now I have this male child of the almost-just-right
size for conscription,
and they changed all the rules.

That's why
twenty-odd years ago
was mere practice
for right now,
and why, mothers-of-sons,
I can't sleep,
I can't breathe,
and my eyes are never quite dry.

*Diana Graber is a member of Faith Mennonite Church,
627 Northridge Drive, Newton, KS 67114.*

AN OPEN LETTER TO BILLY GRAHAM

Henry J. Gerbrandt

Today our world is possibly facing one of its greatest crises in history. World War I encompassed more nations and soldiers than the Persian Gulf War, but it did not develop into a religious confrontation. Today we see the possibility that Christians and Muslims may begin another bitter war of hatred of enormous magnitude.... The hostility fomented by this war may continue for centuries.

Ten years ago, on a flight from Kinshasa to Nairobi, one of our [Mennonite] church leaders sat with an Iraqi diplomat. After the church worker introduced himself as a Christian, the Iraqi began to share his bottled-up hostility toward Christians. Quickly he reminded our brother of the atrocities of the crusaders and many other factual or imagined wrongs of Christians through the centuries. After he had spent his hostility he was ready to listen. Our brother shared his personal faith, which included love of enemies. He told of the Mennonite position, which includes our mission and charity programs in various parts of the world. Finally the diplomat said, "I have always considered all Christians cutthroats and bloodthirsty." Then came this bombshell: "Why don't you people open up a work in Iraq? We need you."

We do not want to dwell on the rightness or wrongness of this war. Suffice it to say, if Kuwait had been a land of shepherds and growers of turnips, no army of half a million men and women would have gone there to recapture it. James, the New Testament writer, says that war has always been the result of greed; it will continue to be that. This war, like wars in the past, results in the breakdown of truth, in human suffering and death, and in the destruction of health-support systems. With the sophistication of the instruments of war, suffering is multiplied.

What concerns us as the Conference of Mennonites in Canada is that our media identifies you as the religious

leader who blessed the war. Although I never give much credence to grocery store magazines, it hurts when they come with the blazing headline "How Billy Graham Inspired George Bush to Go to War." Our regular newspapers

• • • •

What concerns us [Canadian Mennonite leaders] is that our media identifies you as the religious leader who blessed the war.

• • • •

and television also covered your [January] event in the White House. Of all that was written I have chosen only to believe that you knelt with President and Mrs. George Bush and prayed with them. I appreciate what Chaplain Buslie said of your sermon at the Memorial Chapel at Arlington (Va.) National Cemetery: "There was no glorification of war in the sermon."

Some time ago a magazine published by a peace group quoted you as follows: "I have come to see that we must not only talk about peace but we must work in whatever ways are open to us for the cause of world peace.... The issue is not only a political issue.

It demands the attention of every Christian."

Dr. Graham, you are looked upon as the standard bearer of North American Evangelical Christianity. We pray that even Muslims will somehow perceive you as one who upholds peace rather than the clergy who prayed that the president of the United States might be at peace when starting this war.

Years ago, when the British and French bombs fell on Cairo, Egypt, President Nassar said, "Those are Christian bombs." The Christian bombs are still falling. We pray that our Lord will give you the strength to speak boldly for peace with justice (Matthew 5:9, 6:10, Psalm 85:10). Your voice carries far. Whatever it says may be heard centuries from now.

We send this letter to you on behalf of 65 Mennonite church leaders gathered in Winnipeg Feb. 7-9 for the annual Council of Boards.



Henry J. Gerbrandt, member of Bethel Mennonite Church in Winnipeg, is general secretary emeritus of the Conference of Mennonites in Canada.

Christian bombs: *The hostility fomented by this war may continue for centuries.*



Dale D. Gehman

WE NEED TO BE PEACEMAKERS

Nancy J. Bertsche

What is the purpose of this war? This continues to be the question that many ask. If this question had been answered, why was the United Nations desperately trying to arrange negotiations for peace to avoid using military force?

I appreciate the freedoms we have in the United States, but is our government a democracy when the president can make the decision for an entire nation to enter into a military conflict? I understand the legislative process giving Congress the power to declare war, but I struggle to understand the sole right of the president to engage troops without congressional consent.

When the United States in alliance with other nations launches an attack against Iraq, is that not aggression? Is

• • • • •

I believe that by teaching children to be peacemakers we can change this world's future.

• • • • •

the Palestinian issue in the Israeli-occupied West Bank relevant to the Persian Gulf War? Are we putting "faces" on the Palestinians, Arabs and Muslims? Are we forgetting the 500,000 Christian Arabs and Palestinians living in Iraq?

Are my beliefs as a pacifist unrealistic when considering solutions for political situations? Is "fighting" the answer to all problems? Is my support of The Lion and the Lamb Peace Arts Center at Bluffton (Ohio) College worthwhile?

My Palestinian-American brother-in-law and his family are from the Middle East. Yet, everyday I read in the newspapers and watch on television about Arabs being terrorists. My Arab friends do not fit this generalization. I hope my country does not repeat history, treating Arab-Americans as it did Japanese-



Carl Yusevitz (MCC)

A world at peace: This sculpture in Juba, southern Sudan, shows an Arab Muslim northerner shaking hands with an African Christian southerner. By teaching children to be peacemakers, we can change the world.

Americans, German-Americans and African-Americans.

We need to follow Martin Luther King Jr.'s dream of treating people equally. We are not following the values of a free nation when some citizens are not able to live in freedom.

I do not support Saddam Hussein's military aggression into Kuwait. I agree with him, however, in his attempt to draw attention to the double standards. Look at the U.S. response to Israeli occupation of the West Bank, Gaza Strip, Golan Heights and southern Lebanon. This seems to be the underlying issue of the war. A peaceful solution cannot be obtained unless the United Nations is the mediator for negotiations between Israel and the Arab world.

I have seen the Israeli-occupied West Bank. I am aware of the frustrations of the Palestinian people who are living in oppression in their own homeland. Many freedoms have been taken away, especially from those who live in military-controlled refugee camps. I

know of Palestinian people who have been driven out of their homes, deported from their homeland and even killed by the Israeli military. We need to listen and understand this situation in order to understand the Middle East.

I believe that by teaching children to be peacemakers we can eventually change this world's future from one where military force is used. Peace is the solution to our world problems.

Peace is our hope. We need to be peacemakers, just as Jesus, the greatest peacemaker, wanted his followers to be. We can become a world at peace.



Nancy Bertsche is a member of Grace Mennonite Church, Pandora, OH 45877.

Talking about homosexuality

The article by Norma S. Goertzen (Feb. 12 issue) states that "we have much to learn as well as to give if we can see gay and lesbian Mennonites as one of God's gifts to the Mennonite church and accept them as full members of the Mennonite family."

It is true that we are not willing to accept them as members of our churches retaining their homosexuality. We believe that homosexuality is sin and that homosexuals need to be converted before they can be accepted as members of our churches.

In quoting certain scriptures regarding homosexuality, those who believe that homosexuality is an orientation and that such people should be received indiscriminately into membership in our churches, a vital part of the Scripture passages is omitted. This is especially true of 1 Corinthians 6:9-11. Verses 9-10 are quoted, but verse 11 is overlooked: "But such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God." This would indicate that the early church received into membership only those who professed to have been converted. *Victor Sawatzky, Box 367, North Newton, KS 67117*

Only one of the six articles (Feb. 12 issue) on homosexuality (Frank Horst's) declared that "homosexuality is in conflict with the Bible" (page 54).

According to Ahlgrim (page 51), 92 percent of Mennonites polled in 1989 believe that homosexual acts are always wrong. On page 53, Ahlgrim brings into focus the real reason this issue is so controversial: "If we have the view that the author of the Bible had God-given full knowledge on all subjects...." Ahlgrim believes that homosexual orientation has been programmed into each person from birth.

And so the battle line is once more drawn between an infallible, inerrant

Scripture versus the wisdom of men. I agree that the human writers of Scripture said nothing about "constitutional homosexuality" (page 53). However, our God, the divine author of Scripture, was wise enough to declare that such orientation does not exist. I rest my case with him. In the words of the editor, "Only One is qualified to judge us, and that one died for us." That is precious.

However, I believe that Person has already pronounced judgment in his Word. Again, I rest my case with him. *Harold D. Burkholder, Box 65, Elbing, KS 67041*

Thank you for daring to present to us studied views relative to homosexuals and their desired relationship to the church body and to individuals. God bless you. *Harold P. Dyck, Box 160, Hesston, KS 67062*

I wanted to be grateful for the variety of articles on homosexuality (Feb. 12 issue) but then realized that *none* had been written by a lesbian or gay Mennonite. Instead we got what straight people (we) think about lesbian and gay people (them). Since I find most non-gay people incredibly uninformed about lesbian and gay culture, this lack belies the claim to dialogue. Perhaps someday it will be newsworthy to report what lesbian and gay people think about the straight Mennonite community as an attempt at balance. As a parent I am glad to be able to provide my children with some relief and variety from the rigid gender roles they are offered by society. *Frank R. Trnka, 2520 28th Ave. S., Minneapolis, MN 5540*

The whole issue of homosexuality is resolved at the moment one's own sexual expression transcends lust and is joined with a fully responsible and committed love toward one's partner. Until that time it is the graceful thing to cast no stones. It is time we substitute the knowingness that comes from the expressions of love for the ignorance of dogma. *Jim Rich, Route 1, Box 36, Hillsboro, KS 67063*

[The conversation on homosexuality reminds me of] two young teachers, one homosexual, one heterosexual.

Vincent was a teacher of hearing-impaired youth in California. Students and parents liked this young

man who cared about the hearing-impaired students and their progress.

Vincent became sick. The diagnosis was AIDS. His teaching contract had not expired and he planned to teach again in the fall. His school board knew that AIDS is not caught by working alongside someone who has it. But they took Vince out of the classroom and put him at a typewriter to apply for grants.

Vince appealed the decision. The district court upheld the school board. Students and parents wrote letters on his behalf. Friends organized a benefit event to help with his court costs. The court of appeals sent him back to the classroom.

Ten years earlier, while my family and I were in West Africa, I learned about the actions of a heterosexual teacher in the Peace Corps. The village ousted him because he was having sexual intercourse with some of his female high school students.

The homosexual who cared about his students and the heterosexual who did not, remind me that every person on earth, past, present and future, is a unique individual, different from all other humans no matter what his or her race, religion or sexual orientation. I cannot make easy generalizations about any group of people; I can only treat others with intelligent, caring love in the name of Christ. *Esther Bohn Groves, Route 2, Box 200, Turpin, OK 73950*

Hooray for reopening the discussion of homosexuality. Thanks to the honest writers and to the magazine for compiling such a representative group of articles. This type of action dispels some of the incongruities that I have felt as I have grown up with a dual outlook: having a gay father and attending a Mennonite church.

Too often I have seen the church paralleling society, at best, as it desperately tries to ignore homosexuality. And when it has dealt with the topic it has done so without an acknowledgment of the many people for whom the issue is personal, those so hurt by the church's failure to understand and love. Many of these homosexual people are in our churches and are actively searching to determine God's will for the church.

But recently I have also seen churches begin to search outside their traditional beliefs and fears as they allow homosexual people and/or

family members to share their experience and suffering. The church needs to open itself for this to happen. I appreciate the Feb. 12 issue for pushing us closer to that openness. *Teresa Dutcher, Bethel College (North Newton, Kan.) student from Hartville, Ohio*

I respond to Larry E. Wellings' letter (Dec. 25, 1990). Mr. Wellings quotes articles from 1974 and 1980 to support his belief that sexual orientation is changeable. Much research has been done on the topic since 1980, and evidence indicates multiple roots for homosexuals, with the predominant conclusion that homosexual orientation is not chosen. John Money, a pioneer in the research of sexuality at Johns Hopkins University, has written, "Heterosexuality, homosexuality and bisexuality all have both prenatal and later causes which interact during critical periods of development to create a long-lasting or even immutable sexuorotic status."

Mr. Wellings quotes from an article reported by Pattison and Pattison in *The American Journal of Psychiatry* (December 1990). He reports that eight of 11 subjects had "changed from exclusively homosexual orientation to exclusively heterosexual orientation." However, that is not the whole story. According to the article, there were 300 clients that yielded 30 cases who claimed to have changed from homosexuality to heterosexuality. Of these 30 cases the reviewers were able to obtain the cooperation of 11 men—and of these 11 men, eight were considered "emotionally detached from homosexual identity." The authors admit that the 11 subjects reported the primary cause of their homosexuality (to be) unsatisfactory relations with their parents. All stated that they had unsatisfactory homosexual relationships and all remarked that they became aware that they were psychologically immature and had poor interpersonal relationships. This description would not be accurate of many individuals with homosexual orientation. Studies do not support the allegation that individuals with a same-sex attraction are "cured" of their orientation or fantasies. For further reading, see John Money's "Gay, Straight and In Between," *Harvard Medical School Mental Health Letters* (Vol. 2, #4, October 1985, and Vol. 4, #8, February 1988) and *Psychiatric Annals* (January 1988). The

latter devotes the entire journal to sexuality and homosexuality. We need to consider ongoing available medical data and not take statistics out of context. *Elsie E. Steelberg, Prairie View, Inc., 2939 N. Rock Road, Suite 100, Wichita, KS 67226*

Likes variety of articles

The variety of articles (Jan. 8) and approaches to the Iraqi crisis, without taking that situation on directly, was helpful. *Clarence Rempel, Box 156, Topeka, IN 46571*

Need for forum on issues

By way of review of the Church Member Profile questions and responses, 79 percent of our General Conference Mennonite Church respondents said that their home receives *The Mennonite*. Although this is substantially less than the Mennonite Brethren subscription rate to *The Christian Leader* or *Mennonite Brethren Herald* (95.3 percent), it is slightly more than the Mennonite Church subscriptions to *Gospel Herald* (70 percent) or the Brethren in Christ subscriptions to *Evangelical Visitor* (71 percent). The 151 GCMC sample respondents who do not receive *The Mennonite* checked the following reasons: not enough time to read it (24 percent), too expensive (9 percent), too controversial (4 percent), too liberal (7 percent), too conservative (0 percent), no interest in its contents (15 percent), does not meet my needs (21 percent).

I have come to the conclusion that one of the more significant and less underscored functions of *The Mennonite* is to provide a forum for dialogue on controversial issues (and most issues that count today are controversial). This function is served not only by well-written articles but by the letters to the editor. *Leland Harder, Box 363, North Newton, KS 67117*

Unity when?

"We are one in the Spirit, we are one in the Lord, (but) we (still need to) pray that all unity will one day be restored." The reality is that Mennonites in North America still prefer supporting programs for white European people than for black, brown, yellow and red. This is obvious when Mennonite Central Committee announces that it plans to provide \$1.2

million to build churches for people leaving Russia, about 15,000 of Mennonite ancestry (*The Mennonite*, Sept. 11, 1990, page 402) and at the same time cutting the comparatively small budget for Zaire. Many people in Zaire worship in mud-and-stick buildings with thatched roofs and sit on logs or split bamboo. How much has been given for church building for its 60,000-70,000 members? A comfortable church housing 300 or more (we sit closer together here) can be built for about \$10,000. Mennonite Economic Development Associates no longer supports work in Zaire. Africa Inter-Mennonite Mission provides a global sum of \$50,000 a year to the Zaire Mennonite Church. This does not include missionary support and special projects.

I am not criticizing MCC, MEDA or AIMM; they merely reflect their constituencies. The point is that we still have a long way to go to become one people until "all unity will some day be restored." When will we be willing to give the same kind of aid, to bear the burdens of our African, Asian, Middle Eastern (wherever, whoever) family? *Glen Boese, B.P. 4081, Kinshasa II, Zaire*

Not always

I do not agree with James Coggins point of view [that it is always best to disclose scandal in the church] (Dec. 25, 1990). [Sometimes when the press] persists, it forces disclosure of details that can destroy [the person involved]. *Doug Millar, 55 Duncairn, Kitchener, ON N2M 4S5*

Hope from the Lamb

Our church hosted a community service [about the Gulf crisis], a time of worship, sharing what was on our hearts, communion, anointing for healing and a candlelight service of lifting up people to the light of the Lord. It was a diverse bunch of people with a mix of feelings.

I'll never forget the time 12 years ago when I was reading in a church periodical (*The Mennonite*?) that because of the nuclear threat the chances of a 4-year-old child reaching the age of 21 were next to none. That hit me particularly because my middle son was 4 at the time. I was also hit with a wave of despair. But it was short-lived because another mightier

wave of truth swept over me: "The Lamb is on the throne." That reality strengthened me then and continues to these days and gives me hope. *Doug Reichenbach, pastor, Wayland Mennonite Church, Box 67, Wayland, IA 52654*

War prayer

Editor's note: *Pauline Bauman, Bluffton, Ohio, suggested that we reprint this poem. It was also printed in the June 20, 1944, issue of The Mennonite.*

[When Mark Twain (Samuel Clemens, 1835-1910) wrote this "War Prayer," he said, "It can be published after I am dead, for only dead men can tell the truth in this world, and I have told the truth in that prayer."]

O, Lord, our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriotic dead; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief, help us to turn them out roofless with their little children to wander unfriended through wastes of their desolated land in rags and hunger and thirst, sport of the sun's flames of summer and the icy winds of winter, broken in spirit, worn with travail, imploring Thee for the refuge of the grave and denied it—for our sakes, who adore thee, Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, make heavy their steps, water their way with their tears, stain the white snow with the blood of their wounded feet! We ask of One who is the spirit of love and who is the ever-faithful refuge and friend of all that are sore beset, and seek his aid with humble and contrite hearts. Grant our prayer, O Lord, and Thine shall be the praise and honor and glory, now and ever. Amen.

Why? Why?

Why is there almost no quoting of Scripture in *The Mennonite*? Why has homosexuality become such a prominent issue? The answer to the second question is that it is the devil's doing. He laughs in glee when he can turn Christians away from using the words "Jesus" or "Christ" or "Savior." [For references to homosexuality] see Leviticus 20:13 and Romans 1:22,26-27.

When we "old-timers" were young we did not even know what homosexuality was. Were there just a few then? How many people knew who they were? Do homosexuals have to identify themselves as such? Wouldn't a Christian, knowing that it is sin, keep from this sin through prayer to God?

Hopefully some who are "on the fence" will be helped by this to get it right. See Galatians 2:20. *C.B. Friesen, 415 E. First St., Newton, KS 67114*

Editor's note: *In answer to the first question, I edit with the assumption that readers of The Mennonite have a Bible, have it close by and know where to find the reference mentioned in the article.*

Pacifist perspective on war news needed

For the last months a main concern has been the Persian Gulf crisis. In our churches we were working and praying for a peaceful solution before the war began Jan. 16. At the Toronto United Mennonite Church on Jan. 20 we had a service of mourning, meditation and prayers for our world. We discussed our Mennonite Christian response to the war. Our newspapers are full of news of the war, with articles and editorials both for and against the war. I eagerly awaited the arrival of our Mennonite publications to read about a pacifist perspective on the war news but was disappointed when not a single article appeared in the Jan. 22 issue.

I can appreciate that it takes time to put the paper together, and you may have had an earlier deadline. However, the Jan. 15 ultimatum date was well-known. In the official publication of a historic peace church we should at least be able to expect a major article on non-resistance and the Anabaptist teaching that all warfare is wrong. Reviews of the most recent books on our peace position would have been timely. It is completely unacceptable that the news that our countries are at war is not acknowledged and does not even deserve a mention or comment in the first issue of the paper after the hostilities commenced. *Edith Kool, 2328 Belfast Crescent, Mississauga, ON L5K 1N9*

When God does not heal

Twenty-eight years ago I was

diagnosed with multiple sclerosis. For 16 years I have lived in a nursing home. Many people want to help a person with a catastrophic, crippling illness. Such a person faces many obstacles, but the "straw that breaks the camel's back" is being told that one has no faith or one would be healed.

Early in my experience with multiple sclerosis I told my father, who was a minister, of warning symptoms, and I felt that I had pierced his heart with a knife. Caring deeply, he laid hands on me for healing. But I was not healed. Again, an anointing service (as recommended by the Apostle James) failed to bring me healing.

Once my two young daughters knelt upstairs and prayed that I would be healed. Then they peered around the staircase to see if it had happened yet. I tried to explain to them that sometimes a loving God answers a request with a "no."

On another occasion dear friends paid my husband Virgil's and my expenses to attend a healing service in another part of Indiana. We were all annoyed when the healer worked on people who had one leg longer than another (which could not be proved) and ignored all wheelchairs in the audience.

When I was still living at home, a gentleman called and said he would like to visit us on Sunday. I invited him for dinner. As my husband worked in the kitchen, our guest laid hands on me for healing. When our college-aged son arrived for dinner, the would-be healer told Don, "Your mother is healed."

Don, amazed, said, "She is?" But I had invisible problems that had not been healed.

On one occasion my journalistic friend Robert Baker was writing a book entitled *God Healed Me*. When he interviewed Virgil and me, we explained that God had not healed me, but we were given the same answer as the Apostle Paul, who asked three times that his "thorn in the flesh" be removed. The answer? "My grace is sufficient for you." We received many letters as a result of this statement in Bob's book.

God does not always heal, but he always gives grace. God's presence continues to be real to me in the midst of my illness. *Helen Good Brenneman, Box 819, Goshen, IN 46526-0240*

A black man was the only one who cared

Ebed-Melech saved the prophet Jeremiah from prison.

Chalmer E. Faw

It was a time of no hope. Everybody's nerves were on edge. God's spokesman, the aging prophet Jeremiah, was in deep trouble. For 40 years he had been speaking the truth about the sins of his nation and the approaching doom of the city. But no one believed him. The Babylonians had already sacked Jerusalem several times under different kings and were ready to do it again. This time they were slowly starving the survivors into surrender. Jeremiah had been saying all along that since it is the Lord's will that the city be destroyed for its sins the nation should just surrender. To the leaders he sounded like either a traitor or a coward. He was neither. He simply proclaimed what God revealed to him. Because of his faithfulness he suffered all kinds of abuse and persecution.

Now four powerful advisers of the king were quoting Jeremiah's words against the temple and the city. They devised a way to get rid of him (Jeremiah 38:1-6): a slow, lingering, agonizing death. An outright murder would be too good for such a traitor, said his enemies. So they threw him into a deep, unused cistern that had been collecting filth. There he was left to die.

But the Lord had other plans. One man at the court was neither weak like the king nor cruel like his henchmen. He was a foreigner, a black man from ancient Ethiopia (now part of Sudan).

He is called Ebed-Melech (Hebrew for "king's slave") and that might have

simply been his position. Brought to Jerusalem perhaps when quite young, he rose to importance around the court and was highly trusted by the ruler.

His first and overpowering motive was compassion, learned from years of suffering as a minority person. To find the gentle Jeremiah thrown into this cesspool to starve to death was too much. In fact, the prophet's message, backed by years of faithful witness, had made a believer of this African. So to his compassion add faith in God. He now knew that the Lord has a kingdom that is not of this world.

He needed to act fast. The frail old man was sinking in the mire, the stench overwhelming. The Ethiopian went straight to the king and laid the case before him. Zedekiah's counselors had acted wickedly by throwing the prophet into the pit without their having to assume personal responsibility. And the king gave them permission. So what did the ruler do but authorize his chief slave to take 30 men to rescue Jeremiah—far more than was necessary.

Ebed-Melech rummaged through palace storerooms for rags and old garments. He needed these to ease the emaciated prophet out of the cistern without damaging his frail body.

They went to the mouth of the cistern and let down ropes and padding for Jeremiah to put under his arms and legs. In this way they lifted him comfortably out of the death-trap.

Though freed from the cistern, Jeremiah was still detained in the courtyard as a prisoner. But at least he was

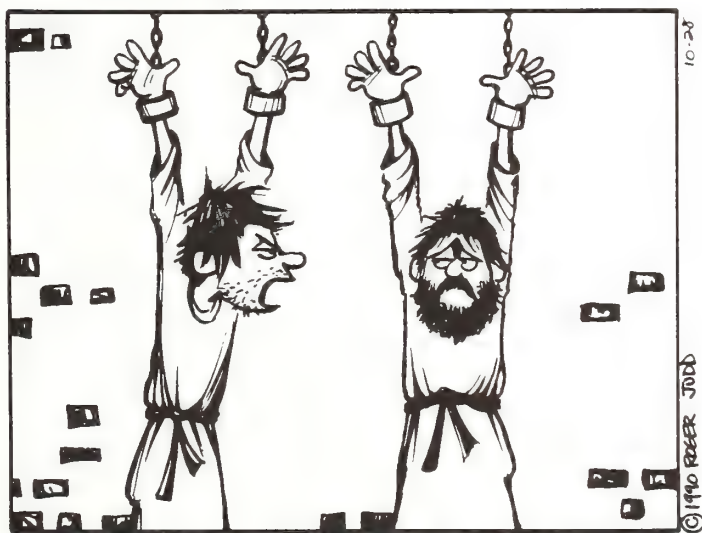
alive and tended to by his African friend.

While still in the palace guardhouse Jeremiah received word from the Lord to go and tell Ebed-Melech that though Jerusalem would be destroyed, he would be saved because he trusted in God and was not afraid to do what was right (Jeremiah 39:15-18).

We can praise God that there was an Ebed-Melech who cared enough to rescue Jeremiah from death in a foul cistern, giving us a model of Christ-like compassion. He also made possible the completion of the longest book in our entire Bible.



Chalmer E. Faw, 1101 E. Kansas Ave., McPherson, KS 67460, taught at Bethany Theological Seminary and was a missionary to Nigeria.



"JEREMIAH," I SAID, "MAYBE YOU OUGHT TO KEEP SOME OF THOSE CRITICISMS TO YOURSELF."
"NONSENSE," YOU SAID, "I'M A PROPHET"
YOU SAID, "THE KING WILL WELCOME MY INPUT."



Bread for the World, a Christian group that lobbies the U.S. Congress on legislation that affects the poor and hungry, calls on people to write letters supporting The Horn of Africa Recovery Act. This legislation seeks to address short- and long-term hunger and development needs in Ethiopia, Sudan and Somalia, where 16 million people are at risk of starvation, according to BFW. The legislation asks the United States to (1) provide immediate food aid to people in all areas of the Horn, (2) support and increase aid to local grass-roots organizations and projects and (3) seek peaceful solutions to the conflicts there. For information on how to help, contact BFW, Attn: Katherine Smith, 802 Rhode Island Ave. NE, Washington, DC 20018, (202) 269-0200.

About 100 people gathered at Spruce Lake Retreat, Canadensis, Pa., in January for Presbyterian-Mennonite Shalom VI. Speakers at the biannual event included Dieter Hessel, a seminary professor who has been active in the Presbyterian peace movement since the Vietnam War. He used the term "eco-justice" and said, "The church is called to make peace with the earth." Rexford Ahene, a native of Ghana and an economics professor at Lafayette College, Easton, Pa., said that some of the poorest nations are those who are also the highest exporters of agricultural products. Dale Aukerman, a Brethren author from Maryland, has grown his own food on a four-acre homestead since 1984. Jocene Meyer, a Mennonite from Ohio, listed the five Rs of a sustainable household: (1) repentance, taking one from guilt to change, (2) reconciliation, making changes that will bring one into harmony with creation, (3) reuse materials, "sharing your children's outgrown clothes with others," (4) recycle, promoting both symbolic and practical activity, (5) reduce, cutting back on the use of the world's resources. (From a report by David Hiebert)

Mennonites caucus at WCC assembly

Canberra, Australia (Meetinghouse)—Eight Mennonites from five countries and a Mennonite-leaning Baptist met here Feb. 9 to compare notes on their experience of the World Council of Churches' seventh assembly, which convened here Feb. 7-20.

The theme of the assembly was "Come, Holy Spirit—Renew the Whole Creation," and Mennonites sensed a wind blowing that they had not expected. The Persian Gulf War galvanized this assembly, and the Mennonites were particularly interested to hear a variety of anti-war and pro-peace statements.

Among these was a remark by Metropolitan Paulos Mar Gregorios from the Malankara Church in India and a WCC president. (Paulos is a 1952 graduate of Goshen [Ind.] College, where he was known as Paul Verghese.) He was assigned to respond to an address by Australian Prime Minister Robert Hawke, who included a defense of the Allied assault on Iraq. Gregorios agreed that Iraq should leave Kuwait, but "there is genuine doubt about the means taken to make Iraq do that."

For Alle Hoekema of Holland, Gregorios' response to Hawke was "the most powerful moment. If people like him can say things like this, it will have a tremendous impact." (Gregorios had also taken gentle exception to Hawke's remarks about the demise of apartheid in South Africa and of what Australia is doing for its aborigines.)

Marga Buhrig, a Reformed theologian from Switzerland, said, "There is no war that can be justified. All theological justifications of war need to be rejected, and we refuse to accept them." For a Christendom that has nearly always used the concept of the "just war," this was something new.

A copy of *A Declaration on Peace* (Herald Press) sponsored by the

historic peace churches and the Fellowship of Reconciliation was presented to WCC general secretary Emilio de Castro. This small volume provides a biblical and theological case for peace.

Daniel Geiser, a Mennonite delegate from Germany, was concerned about the problem of power within the organizations. "This is clearly seen on the European level," he said. "We have to see that people from the Third World are heard."

Yet Alle Hoekema felt it "necessary that other Mennonite denominations think of the openness of the WCC and attend meetings without fear. There are other evangelical denominations here."

John Lapp, executive secretary of Mennonite Central Committee, said that the WCC assembly gave him the chance for personal contacts with church leaders from around the world with whom MCC works. Among these was Ezekiel Kutjok, general secretary of the Sudan Council of Churches. On the basis of this contact, Lapp predicted that more people will die in Sudan as a result of the Persian Gulf War than anywhere else. As many as 5 million may perish of famine because owners of ships that would bring food to them are unwilling to pass through the Red Sea.

Attending the Feb. 9 meeting were Foppe Brouwer, Australia; Birget Foth and Daniel Geiser, Germany; Alle Hoekema and Dirk Visser, Holland; Albert Widjya, Indonesia; John Lapp, the United States; Russell Jensen, New Zealand; and myself. Daniel Hertzler, former editor, Gospel Herald

Year-end surge helps GC budget

Newton, Kan. (GCMC)—Giving receipts to the General Conference Mennonite Church totaled \$5,147,502 as of Jan. 31, the end of the fiscal year. This amount meets 96.8 percent of the budget for 1990.

By September 1990, giving had lagged to the point that General Conference treasurer Ted W. Stuckey estimated that only 87 percent of the budget would be met. Figures from 1989 totaled \$4,959,137, or 93.2 percent of the budget.

"The year-end surge in giving exceeded our expectations," Stuckey

said. "We are extremely grateful that churches and individuals recognized and responded to our financial need in such a generous way."

Stuckey said significant cuts are being made in the 1991 budget, but additional budget decreases may not be necessary in 1992.

Hymnal Council 'passes torch' to small group

Elgin, Ill. (GCMC)—The Hymnal Council met here for a week of 13-hour work days in January to make final selections for the new hymnal due out in 1992. The council, which consists of representatives of the General Conference Mennonite Church, the Mennonite Church and the Church of the Brethren denominations, completed eight years of work and "passed the torch" to a small

form of a hymn or worship resource and explained its personal significance. The wide range reflected the nature of the group.

This diversity has in the past been a cause of discord. "We could go around this room and each tell our own horror story about past meetings," said Ken Nafziger, Harrisonburg, Va. Even so, over the past eight years a bond has formed.

"My kids do not know what life would be like without the Hymnal Project," said Marilyn Houser Hamm, Altona, Man.

Council members discussed the importance of their task in light of the strong tradition of singing in the Mennonite and Brethren heritages. When Marlene Kropf, Elkhart, Ind., noted that several urban fellowships initially began because people wanted to get together and sing hymns, Hamm responded, "We are making glue."

The council maintained a balance between traditional texts and tunes

while incorporating some inclusive language, new songs and songs from non-Western cultures.

"Faith of Our Fathers" became "Faith of Our Martyrs," and the tune "Immortal Love, Forever Full" from the Brethren hymnbook was coupled with new words from an ecumenical hymnbook.

"I tend to be sentimental," said John Rempel, New York. "I try to think of these as new songs for new people."

Shirley Martin, Atwood, Ont., said, "I have to laugh when I

think about how many people have asked me whether or not '606' [the hymn 'Praise God from Whom' in *The Mennonite Hymnal*] will be number 606 in the new hymnal." Nafziger responded, "But there is more to that question. People want to know what is going to be in the new hymnal, whether or not the familiar will be there."

Mennonites (who produced a joint hymnal in 1969) have displayed some sensitivity in retaining the familiar hymns of the Brethren. One such

Tutela Legal, the human-rights office of the San Salvador archdiocese, has accused the Salvadoran army of the Jan. 21 massacre of 15 peasants in El Zapote, a tiny hamlet in the province of San Salvador. Tutela Legal called the incident "a summary and arbitrary execution...committed with total impunity and showing the characteristics of the death squads." The report said that evidence indicates that the massacre was the responsibility of the First Infantry Brigade. Based in part on witness testimony, the report said armed men dressed in military uniforms dragged eight women and seven men from their beds and stabbed and shot them. The victims constituted nearly the entire adult population of El Zapote. Eighteen children were orphaned by the killings. Church officials have said that they fear an increase in human-rights violations in El Salvador as international attention there diminishes because of the focus on the war with Iraq. (National Catholic Reporter)

• • •

Japan's financial contribution to the Persian Gulf War has come only as a response to extreme pressure, particularly from the United States, according to Ken Johnson Shenk of the Ohio Mennonite Conference Japanese Ministry. The Japanese government tried to send non-combatant troops to the Gulf in November 1990, but opposition by the public and by legislators in Japan was so strong that the bill did not even reach the floor. Having experienced the ravages of war on their own soil, the Japanese people are strongly opposed to war even today, writes Shenk. They cherish their pacifist constitution and feel saddened by American attempts to have them renege on it. Particularly troubling to them, writes Shenk, is the way American Christians appear to be so supportive of war.



Beth Hege

Making musical glue: Hymnal Council members include (from left) Joan Fyock, Lititz, Pa.; Marilyn Houser Hamm, Altona, Man.; and Ken Nafziger, Harrisonburg, Va.

group that will see the project to completion.

Council members spoke candidly, and congeniality prevailed, a contrast to some earlier meetings. The table where they examined nearly 400 texts and tunes was scattered with aspirin bottles, Band-Aids, diet soda cans, notebooks, hymnals and antacid.

At the final worship service people wept openly and prayed for the small group which will carry on the work of the council. During the service, each member presented an "offering" in the

"In the Spirit of God's love, we call for a deadline for peace," declares a resolution authored by Evangelicals for Social Action and Central Baptist Church in Wayne, Pa., and endorsed by the Baptist Peace Fellowship of North America, among other groups. The "deadline for peace" is set for midnight, March 24, the beginning of Holy Week on the Christian calendar. At that time, says the declaration, these Christian groups call on presidents Bush and Hussein to declare an immediate cease-fire. As a further "action for peace," on March 30, the first day of the Jewish Passover, the UN Secretary General will initiate a binding arbitration between the leaders of the nations of Kuwait and Iraq. If the deadline for peace is ignored, says the declaration, "we call for a waging of peace with demonstrations, rallies and prayer vigils in every city and town at noon on...March 30." For more information contact Deadline for Peace, Box 309, Wayne, PA 19087, (215) 688-0664.

• • •

Mennonite Voluntary Service is looking for short-term workers to fill a number of positions this summer. MVS provides room and board for all assignments, which take place during June, July and August. Needed are a child-care worker in Beatrice, Neb., a community worker in Brandon, Man., community service workers in Hamilton, Ont., teachers and assistants in Oklahoma City, a vacation Bible school teacher in St. Paul, Minn., a volunteer coordinator and assistant in housing rehabilitation in Wichita, Kan., a victim-offender reconciliation case worker in Fresno, Calif., a peace and justice worker in Chicago, recreation/arts and crafts aides in Fresno, a Youth in Mission staff assistant in Oklahoma City, staff and a swimming pool coordinator at an outdoor center in Woodstock, Ill. Contact MVS, Box 347, Newton, KS 67114, (316) 283-5100.

example is the acceptance by the council of the Brethren favorite "Strong, Righteous Man of Galilee," which is set to the tune "Melita." The tune is a U.S. Navy hymn, and council members remembered hearing it played at John F. Kennedy's funeral. When Nafziger abstained from voting on the hymn, he explained, "Maybe I could justify this tune because it has different words. But if those soldiers start coming back from the Persian Gulf in body bags, we are going to hear this tune a lot."

"As I look back," said Nancy Faus, Hymnal Project chair, "we have all changed and grown and learned not to be so defensive about what is important to us as individuals. The hymnal will be better because of that. It will represent all our people."

In all, the council has waded through some 5,000 texts and tunes. Now that the council's work of selecting hymns and worship resources is complete, the next two years will be devoted to editing and preparing companion pieces, such as a handbook and an instrumental accompaniment book. *Beth Hege*

April conference to address racism

Chicago (Synapses)—Hubert Brown, executive secretary of the Commission on Home Ministries, Newton, Kan., will be a keynote speaker at an April 4-6 conference on "Undoing Racism."



Brown

It is for those who have a concern and a commitment to work against racism and toward multicultural respect in local congregations, academic settings,

church agencies, neighborhoods or families.

Sponsored by Chicago-based Synapses and CHM, the conference will be at the International Conference Center here. The opening event on April 4 (the anniversary of the assassination of Martin Luther King Jr.) will honor the memory of King through gospel song, excerpts from his speeches enacted by the Emmett Till Players and a reminder of the challenges still ahead.

Workshops, resource materials and cultural events will provide tools for participants to work on undoing racism in their local settings. An underlying assumption for the design of the conference is that white privilege lies at the heart of racism and as such it is a white responsibility to address this problem.

Participants will have the opportunity to develop strategies and a timetable for implementation as well as build a network of support and accountability to each other. The plans and commitments of participants for future work will be undergirded in a closing dedication.

The planners invite students, teachers, parents, members of local congregations, social service and community development workers and pastors.

The broadly based ecumenical planning committee includes Mennonites Ivorie Lowe and Les Tolbert of Markham (Ill.) Community Church. Lowe is a member of the General Board, and Tolbert is a consultant for African-American Leadership Development for CHM.

For more information, contact Dorothy Friesen, Synapses, 1821 W. Cullerton, Chicago, IL 60608, (312) 421-5513.

Pennsylvania Mennos make a place to meet

Harleysville, Pa.—The Mennonite Historians of Eastern Pennsylvania opened The MeetingHouse in October 1990. It includes a Mennonite life center, museum and historical library and archives.

The MeetingHouse tells the story of local Mennonites and their neighbors through the interpretive video "Song of Hope, Names of Memory" by John L. Ruth. This video is presented in a room designed to resemble an early meetinghouse. It also tells the story of the Anabaptist fellowship that began in Switzerland and was later named for the Dutch leader Menno Simons.

The MeetingHouse presents Mennonite life and faith, giving 20th-century expression to a deep-rooted heritage. An exhibit entitled "Work and Hope" begins with the story of local Mennonites' first arrival in

Penn's Woods and continues through three centuries of their work and hope.

Colorful illuminated drawings called "fraktur" are found in the Fraktur Room along with artifacts from a one-room schoolhouse. Early schoolmasters often made a fraktur as a reward for industrious students. Schoolchildren who visit the Meeting-House are told this story.

The historical library and archives is the repository for over 10,000 books, documents, deeds and other historical materials vital to the preservation of church, family and local history.

Four local artists were commissioned to design frakturs for The MeetingHouse. Drollene Gehman of Bally, Esther Ruth Shisler of Lansdale, and Roma Ruth and Roland Yoder of Harleysville created four limited-edition, signed prints, available in The MeetingHouse Shoppe.

Contact person at The Meeting-House is Carolyn Nolan, Box 82, 565 Yoder Road, Harleysville, PA 19438, (215) 256-3020.

Colombian Mennonite seminary now in second year

Bogotá, Colombia (GCMC)—"Not only have we been blessed by exciting Bible study," said a student from Bogotá, "but we are also discovering what it means to be Anabaptist Mennonites in our Colombian context."

Such testimonies have been common at the Mennonite Biblical Seminary here, now in its second year. The Colombian Mennonite Church organized the seminary to provide theological and biblical education from an Anabaptist perspective.

With a non-traditional program designed to meet the needs of theological education within the context of poverty and violence, the seminary invites people to come from all walks

"God's Got the Whole World in His Hands" is the theme of the Mennonite Central Committee B.C. Children's Festival '91, to be held April 20 at Bakerview Mennonite Brethren Church in Clearbrook, B.C. Lynne Stones, a popular children's entertainer, will give a concert. The theme will be expressed through visual art, music, drama and writing.

"Sow Seeds of Peace, Not War" is the name of a campaign being urged by the Lombard (Ill.) Mennonite Peace Center. Believing that war is not an option for those who follow Jesus, the center urges Christians to mail to the White House packets of vegetable seeds with this biblical message: "If your enemies are hungry, feed them; if they are thirsty, give them something to drink" (Romans 12:20). For more information contact LMPC, 528 E. Madison, Lombard, IL 60148, (708) 627-5310.

'Ain't gonna study war no more'



Chicago (Synapses)—Mennonite Voluntary Service workers here commemorated Martin Luther King Day by joining in a "Sing out against apartheid" rally outside the Chicago's South African Consulate. Picture here (from left) are Joanne Juhnke, Kent Unruh and Gene Stoltzfus. The event called attention to King's appeal more than 25 years ago for an end to apartheid. Although changes are taking place in South Africa, most South Africans, including Nelson Mandela, cannot vote in their own country. MVS workers from three units in Chicago were among the 150 people who braved the cold weather to sing freedom songs such as "Ain't Gonna Study War Nor More" and "We Shall Overcome." This third annual "sing out" was arranged by MVS worker Joan Gerig, who is an anti-apartheid organizer at Synapses, a grass-roots justice and spirituality organization in Chicago.

Army troops detained 18 local and foreign journalists in Gotera, El Salvador, Feb. 2 and confiscated their film, video- and audiotapes and notebooks as the reporters returned from covering the return, by guerrilla forces, of surface-to-air missiles to Nicaraguan authorities. Col. Oscar Leon Linares, troop commander, said the journalists' detention was ordered by his superiors in the Defense Ministry and the Joint Chiefs of Staff. An army document on relations with the press issued in April 1989, after government forces killed two reporters and wounded another at roadblocks, forbids soldiers from firing on marked press vehicles under any circumstances, even if they run a roadblock. The document also forbids the detention of journalists for visiting guerrilla-controlled zones and forbids confiscation of their materials. (National Catholic Reporter)

Great Trek planned for December

Three Sioux Falls (S.D.) churches—Good Shepherd Mennonite Church, Sermon on the Mount Mennonite Church and the Mennonite Brethren Church—worked together to set up a Mennonite Central Committee Self-Help Crafts store. Located in the Western Mall, the Many Nations Craft Shop opened last November.



Muriel T. Stackley

Anna Rehan, Rosthern, Sask., shows a T-shirt that illustrates the "Walking on Water" theme for Great Trek IV, a gathering of Canadian youth in Banff, Alta., in December. Publicity went out in February. Great Trek is held every three years. This year's keynote speaker is Paula Diller Lehman, Newton, Kan.

Christian Peacemaker Teams appointed Lois Kenagy of Corvallis, Ore., to participate in a special emergency delegation to Israel, the Occupied Territories and Jordan. The delegation, which left Feb. 23 and was to return March 4, included representatives of North American churches and other non-governmental organizations. Organized as a response to an appeal from heads of churches in Jerusalem, human rights organizations and members of the peace movement, the delegation was to go to villages, refugee camps and other population centers where people have suffered from food and medical shortages. Kenagy, 64, has been active on numerous Mennonite church committees, including the founding committee of CPT.

Since 1985 Seattle Mennonite Church has sponsored the Northwest Peace Fund for people who wish to withhold the portion of their taxes used for military purposes. "We can't stop war, but maybe we can stop paying for war," says Steve Ratzlaff, pastor at the church. The taxes that would be paid to the government are put into the fund, and the interest earned on the money is given to peace and justice organizations. If the Internal Revenue Service garnishees the unpaid taxes, investors may draw the money out. The rationale behind the fund, says Ratzlaff, is that "if enough people do it, it will become an economic hardship for the government to collect the money." It also allows people to direct their money to "constructive rather than destructive programs," he says.

Colombian continued

of life. Placing emphasis on pastoral ministries, classes meet at the Mennonite Centre during the evening, allowing students with jobs to attend.

Slightly more women than men participate in the program. Last year 272 students attended classes.

Both the national church and the students have had to make financial sacrifices. The Colombian church covered the entire seminary budget for the first year, while the students paid the tuition fees, this in a country where the national church budget is tight, and students have limited financial possibilities.

The seminary program has financial implications beyond local resources. Bursaries for current and future pastors, along with the need for more adequate space and library resources, will become increasingly crucial.

The need and interest in Anabaptist theological education goes beyond initial projections. This year's courses have included students from at least 15 different denominations.

Interest in the seminary has spilled across Colombia's borders. The seminary has already received inquiries from Mennonite leaders and students in other Latin American countries who are interested in Anabaptist educational opportunities. They see the seminary in Colombia as

an alternative to sending potential leaders to North America for theological education.

While Mennonite leadership in Latin America has generally been educated in non-Anabaptist programs (making identity development difficult), the seminary is reversing this trend. The impact of this effort will be felt beyond the Mennonite church in Colombia. One non-Mennonite church leader said, "We are becoming Mennonites in faith and practice, if not in name." Robert Suderman, a missionary with the Commission on Overseas Mission

MCEC offices house new theological center

Kitchener, Ont.—Offices of the Mennonite Conference of Eastern Canada here are temporarily housing the new Toronto Mennonite Theological Centre created last September to serve post-graduate theological students. After five years of discussion and planning, TMTC will support students pursuing theological studies at advanced levels, especially doctoral candidates and post-doctoral studies by Mennonite theologians. TMTC will concentrate on creating a community among scholars and facilitating ecumenical dialogue, working in the context of the Toronto School of Theology (seven seminaries, a faculty of 125, and courses and faculty at the University of Toronto).

The board of directors of TMTC is made up of Gerald Gerbrandt (co-chair), Winnipeg, representing Canadian Mennonite Bible College; Rodney Sawatsky (co-chair), Waterloo, Ont., representing Conrad Grebel College; Daryl Culp, representing Toronto School of Theology students; Dan Nighswander, representing the Pastoral Leadership Training Commission of MCEC; George Brunk III, Harrisonburg, Va., representing Eastern Mennonite Seminary and College; and Marlin Miller, Elkhart, Ind., representing Associated Mennonite Biblical Seminaries.

Other members of TMTC are Jake Fransen, Smithville, Ont., representing the General Conference Mennonite Church and its committee on the ministry; Albert Meyer, Goshen, Ind., representing the Mennonite Board of

Education; Mary Mae Schwartzentruber, Brussels, Ont., representing the Conference of Mennonites in Canada's committee on ministerial leadership; Richard Yordy, Elmira, Ont., representing the dual-conference Theological Education Group; Ralph Lebold, Waterloo, Ont., interim committee member. *Dan Nighswander*

Curriculum development council weaves new material

Newton, Kan. (GCMC)—The Development Council for the Anabaptist Curriculum Project for Children met in Chicago in January for the first time. The council includes representatives from the General Conference Mennonite Church, the Mennonite Church, the Brethren in Christ and the Church of the Brethren.

The four groups, which claim a common Anabaptist heritage, have worked together on a children's curriculum project in the past. The curriculum will be available in fall 1994.

At the two-day meeting Rosella Wiens Regier, executive director, led worship based on the theme "Woven Together in Love." Each member added a piece of cloth or other material to create a large weaving. "We [the council] are the weavers, the creators of a new fabric for congregational communities," said Regier.

Ron Guengerich, Hesston, Kan., Bible consultant for the project, presented a paper entitled "Canon and Curriculum" and discussed perspectives from which to present stories.

A new fabric: Donna Forbes Steiner (foreground) and Barbara Thomas add to the weaving at the Development Council for the Anabaptist Curriculum Projects.



Rosella Wiens Regier

The council also considered the needs of children today and its vision for the curriculum. The group will meet again May 30-June 2.

General Conference Mennonite Church representatives on the council are Justina Heese, Steinbach, Man.; Norma Peters Duerksen, Hillsboro, Kan.; Chris George, Hammon, Okla.; Elizabeth Pankratz, Newton.

AMBS invites 'not just pastors'

Elkhart, Ind. (AMBS)—Eight summer courses to assist anyone interested in biblical, spiritual or church study will be offered at the Associated Mennonite Biblical Seminaries here. A college degree is not a prerequisite for enrollment.

Willard M. Swartley, director of the newly expanded summer school program and professor of New Testament, said that the courses aid teachers in church and public schools, lay congregational leaders and others. Millard C. Lind's course, for example, is of special interest to lawyers.

The first course is a three-week offering; the rest run for 10 days. The schedule is as follows:

- June 3-21—"Anabaptist History and Theology" taught by H. Wayne Pipkin;
- June 25-July 5—"Conflict and Conciliation" by John Paul Lederach; "New Testament Spirituality" by Willard Swartley and Marcus Smucker; "Educational Ministry for the '90s" by Marlene Kropf and Daniel Schipani;
- July 9-19—"Preaching and Teaching the Bible" by Jake Elias, June Alliman Yoder and Ross T. Bender; "Church Planting" by Gary Martin; "Law and Power in the Old Testament" by Millard C. Lind.

A longer course, "Greek Language," taught by Mary Schertz, is scheduled for July 8-26 and Aug. 5-23.

All courses are credited through AMBS and the Association of Theological Schools. All but Greek may be audited. The application deadline is three weeks before the beginning of a course. Early registration is recommended.

For more information, contact Summer School, AMBS, 3003 Benham Ave., Elkhart, IN 46517-1999; (219) 295-3726. *Matt Friesen*

Parkside Homes, a retirement community sponsored by Mennonite churches in the Hillsboro, Kan., area, received a commendation Jan. 25 from the Kansas Department of Health and Environment for providing "exemplary care" to its residents. The community includes 19 independent living apartments and a 60-bed nursing-care facility.

The Bluffton (Ohio) Scrap Artist Quilters' Group curated quilts and quilted articles crafted by Bluffton-area women for display during January in the Marbeck Center on the Bluffton College campus. Gregg Luginbuhl, associate professor of art at the college, said that this was the third in a series of annual exhibits featuring the traditional visual arts of the area. Past shows included woodworking (1989) and spinning and weaving (1990).

The Persian Gulf War is limiting food assistance to the Horn of Africa, especially Sudan, says Hershey Leaman, Mennonite Central Committee food aid coordinator. Growing anti-Western, especially anti-American, sentiment exists in Sudan. Leaman says that such sentiments may limit service possibilities in some places for expatriate families with children, "certainly for months, maybe years," because of the anger that will be directed against Westerners. The Sudan Council of Churches, MCC's church partner in the country, suggested when the Gulf war began that foreigners working with them "take a vacation" out of the country. MCC has contributed 4,000 tons of wheat to a 20,000-ton shipment to the Horn. Despite risks involved in shipping food during a time of war and heightened tensions, Leaman says, "the food situation is too desperate to do nothing."

CMBC—Canadian Mennonite Bible College
CMC—Conference of Mennonites in Canada
MCC—Mennonite Central Committee
WM—Women in Mission

For the first time the U.S. Peace Tax Fund Bill will be introduced in the 102nd Congress by a member of the Ways and Means Committee. Rep. Andy Jacobs Jr. (D-Ind.), who chairs that committee, was called by one newspaper "refreshingly unpredictable." He is against wasteful federal spending. He accepts only \$44,600, his salary when he came to Washington 22 years ago as a freshman congressman. He was wounded as a Marine in Korea, but his health is fine now, so he refuses his veterans' disability check. (NCPTF newsletter)

In 1986 the Philadelphia Yearly Meeting, Religious Society of Friends, refused Internal Revenue Service levies demanding that wages of two employees of Friends Peace Committee be garnished to satisfy amounts these individuals had withheld as conscientious witness. In August 1988 the IRS brought suit against PYM, an association of 101 congregations (Monthly Meetings) and employing a staff of about 40. On Dec. 20, 1990, U.S. District Judge Norma Shapiro found that PYM is not protected by the Constitution. She wrote, however, that "it is ironic that here in Pennsylvania, the woods to which Penn led the Religious Society of Friends to enjoy the blessings of religious liberty, neither the Constitution nor its Bill of Rights protects the policy of the Society not to coerce or violate the consciences of its employees and members or to act as an agent for our government in doing so." The General Conference Mennonite Church, which agreed in 1983 to not withhold taxes from its employees who requested this, has not heard from the IRS.

Since last July at least a dozen church fires have taken place in the state of Florida. Although two of the fires are listed as being of undetermined origin, in all the other cases arson is either suspected or has been proved. Damage estimates are in the millions of dollars. (*The Christian Century*)

CALENDAR

April 5-7—Mennonite Conference of Eastern Canada, Kitchener, Ont.

April 26-28—CMBC graduation weekend, Winnipeg

May 2-4—Eastern District Conference, Souderton, Pa.

June 13-16—Northern District Conference, Mountain Lake, Minn.

June 20-23—Pacific District Conference, Canby, Ore.

June 27-29—Central District Conference, Fort Wayne, Ind.

July 6-10—Conference of Mennonites in Canada, Saskatoon

Oct. 25-27—Western District Conference, Moundridge, Kan.

WORKERS

Paul Boschman, Abbotsford, B.C., has accepted a second one-year appointment as coordinator for Chinese ministries for the Congregational Resources Board and the Commission on Home Ministries.

Sue Daley, manager of the Saint John, New Brunswick, Self-Help Crafts store, is the 1990 recipient of the Saint John YM/YWCA peace award for building bonds of peace in the community and between North Americans and people overseas.

John E. and Shirley Dyck and **Corny and Hilda Wiebe** have been confirmed as deacons at Springstein (Man.) Church.

Henry Enns, Winnipeg, an MCC volunteer who is executive director of Disabled People's International, received a 1990 human rights award from the Legal and Educational Association in Manitoba. He is recognized for his efforts to get the

United Nations to recognize the human rights of disabled people around the world.

Adolf Ens, professor at CMBC, Winnipeg, has been granted a sabbatical for the 1991-1992 school year. He plans to collect Third World writings for a book.

Margaret Franz, Winnipeg, has been appointed to a second three-year term as editor for CMC.

Duane Friesen, a professor at Bethel College, North Newton, Kan., is on sabbatical during this spring semester.

Eldon J. Funk, Tiefengrund Rosenort Church, Laird, Sask., spent 10 days in January in Poland on behalf of MCC, helping discern future work there.

Sheila Klassen-Wiebe, Richmond, Va., has been appointed to a two-year term beginning this fall to teach New Testament at CMBC.

Harry Koop, director of development for Eden Health Care Services, Winkler, Man., has been appointed interim director of Recovery of Hope in Winnipeg.

Helena Krahn, Burwalde Mennonite Church, Cuauhtemoc, Mexico, and **Paul Liu**, Hengyang, Hunan Province, China, are recipients of this year's scholarships at CMBC, given by Canadian WM.

Victor Krahn, Waterloo, Ont., a graduate student in sociology at the University of Waterloo, has been awarded \$2,800 from the Frank H. Epp Memorial Fund to aid in his study of Mennonite immigrants from Mexico living in southern Ontario.

Nabil Oudeh, Elkhart, Ind., spoke Feb. 19 at Bluffton (Ohio) College on "The Gulf Crisis in Historical Perspective: One Muslim's View."

Joylyn and Michael Peak, Rosthern, Sask., and **Cara and Terry Widrick**, Selkirk, Man., received \$2,000 and \$3,000 gifts, respectively, from Canadian WM to further their educations.

—compiled by Sharon Sommer



Boschman



Ens



Koop

FOR VACATION BIBLE SCHOOL...

Mennonite Central Committee has these children's materials:

- Caretakers—Giving project teaches children to be good stewards of God's creation.
- Children in Lesotho—Project to introduce children to children in southern Africa.
- Food for friends—Giving project helps feed hungry people overseas.
- Gifts from God's earth—Teaches about people, cultures and MCC agriculture projects around the world.
- Job stickers—Money-raising project for MCC's job creation program in Bangladesh.

To order, contact:



Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500
Akron, PA 17501-0500
(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381



Discover your neighbors to the north

Join Mennonite Central Committee Canada and serve with Native people, families, handicapped people and victims and offenders. Locations range from Vancouver Island to the coast of Labrador. To discover your neighbors to the north, request a Canadian Service Opportunities Listing from ...



**Mennonite
Central
Committee**

**Mennonite Central
Committee**
21 South 12th Street
PO Box 500
Akron, PA 17501-0500
(717) 859-1151



**Out of ideas
for what to
discuss in
your Sunday
school class?**

The Mennonite can help.

Order back issues of *The Mennonite* to revitalize discussion in your Sunday school class. Choose from these selected back issues:

- ☐ Domestic violence in our midst (Dec. 25, 1990)
- ☐ General Conference overseas missions (Nov. 13, 1990)
- ☐ Who are the Anabaptists? (Oct. 23, 1990)
- ☐ Home ministries/evangelism (Oct. 9, 1990)
- ☐ Central America (Sept. 25, 1990)
- ☐ Mennonite World Conference Assembly 12 (Aug. 28, 1990)
- ☐ Who are Mennonites? (July 10, 1990)
- ☐ What does baptism mean to us? (May 22, 1990)
- ☐ Coping with disability (Feb. 13, 1990)
- ☐ Mennonite Church/General Conference integration (June 13, 1989, special 48-page issue)
- ☐ Special 64-page, full-color issue marking the 125th anniversary of the General Conference Mennonite Church (May 14, 1985)*

Please send me ___ copies of the issues marked.
Enclosed is \$2 per copy, or \$1 each if I order five or more. (*This 125th anniversary issue, a deluxe edition with a pullout timeline, costs \$4 each.) Send the copies to

Name _____

Address _____

City _____ State/Prov. _____ Code _____

Clip and mail this order to *The Mennonite*, Box 347, Newton, KS 67114-0347, U.S.A.

First Mennonite Church, Mountain Lake, Minn., is seeking a full-time **minister**. Our church is a congregation of 260 members in a rural community in southwestern Minnesota. Applicant should have Anabaptist beliefs.

Send application and resumé to First Mennonite Church Ministerial Committee, Box 473, Mountain Lake, MN 56159, (507) 956-2642.



Hopi Mission School, founded by GCMC, is seeking an elementary **principal** to begin spring/summer of 1991. There are 76 students in grades K-6, who come from nine villages on the reservation.

Please send inquiries/ resúmes to Howard Sinclair, Box 39, Kykotsmobi, AZ 86039, (602) 734-2453.

Urgent MVS openings!

Care giver for mentally handicapped
Winnipeg

Family advocate/women's shelter
Kansas City, Kan.

Criminal justice worker
Brandon, Man.

Social worker aide
Denver

Rehabilitation worker
St. Louis

MVS workers are needed in 25 communities in the United States and Canada. Many other positions are available in other locations.

MVS believes in following Jesus through a lifestyle of service, simplicity, social concerns and non-violence.

Call or write David Orr or Barb Unruh for additional information.

Mennonite Voluntary Service
Box 347
Newton, KS 67114
(316) 283-5100

ON THIS MOUNTAIN. . .

Mountains were prominent in Biblical history. . . and in the Anabaptist-Mennonite story. Come with us to Switzerland as we explore some of the highest points in our history among the most beautiful mountains in God's creation.



Europe 91A	June 10-30	Jan Gleysteen, Fern Yoder
Europe 91B	July 1-19	Wilmer Martin, John Ruth
Eastern Canada 91	July 12-25	Hubert Schwartzentruber, Henry Landes
Europe 91C	July 20-Aug. 3	Arnold Cressman, J. Denny Weaver
Europe 91D	Aug. 29-Sept. 18	Jan Gleysteen, Henry Landes

**TOUR-
MAGINATION**

1210 Loucks Ave.
Scottdale, PA 15683
412-887-5440
412-887-9436

131 Erb St. West
Waterloo, ONT N2L 1T7
519-747-0517
519-745-7433

569 Yoder Road, P.O. Box 376
Harleysville, PA 19438
215-256-3011
215-723-8413

COLUMBIA BIBLE COLLEGE

Explore the Options...

- A Caring Family Environment
- Lasting Friendships
- Bible Centred Training
- Qualified Caring Faculty
- Practical Service Opportunities
- Athletics... Music... Drama

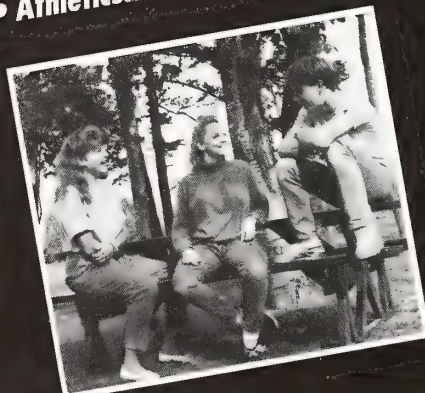
...Discover Columbia

Yes! I want to explore the options.
Please send me further information about
Columbia!

Name

Address

Grad Year Phone



COLUMBIA BIBLE COLLEGE
2940 Clearbrook Road
Clearbrook, B.C. V2T 2Z8
(604) 853-3358
Fax (604) 853-3063

Be more than a spectator. Donate an item to be sold at a relief sale near you, volunteer to work there or go to the sale with a friend.

March marks the beginning of the relief sale year. In 1991 some 34 relief sales will be held in 19 states and 5 provinces to raise money for MCC work overseas. 1990 relief sales raised \$4.3 million U.S. (\$5 million Canadian) for MCC ministries.



Illinois relief sale

more
than a
spectator



**Mennonite
Central
Committee**

**Mennonite Central
Committee and MCC U.S.**
21 South 12th Street
PO Box 500

Akron, PA 17501-0500
(717) 859-1151
(717) 859-3889

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9
(204) 261-6381

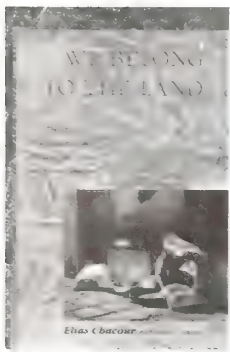
BOOKS

'Look, no bombs!'

We Belong to the Land: The Story of a Palestinian Israeli Who Lives for Peace and Reconciliation by Elias Chacour with Mary E. Jensen (Harper & Row, 1990, 210 pages)

Reviewed by Arthur P. Boers, 477 Lincoln Road, Windsor, ON N8Y 2G6

One looks long and hard for Middle Eastern peace advocates these days. Elias Chacour is one such complex and paradoxical person. A Palestinian



priest, he is militantly pro-Palestinian and resolutely pacifist. He was the first Palestinian (and indeed the first Christian) to earn a degree in Bible and Talmud from Hebrew

University in Jerusalem. A tireless supporter of non-violence, he has several times been nominated for the Nobel Peace Prize. He often cooperates with Mennonite Central Committee.

He is not the most popular man in Israel. He recounts harassments and persecutions. He documents atrocities committed against Palestinians, not the least of these being the forced expropriations of Palestinian lands. Yet he calls all parties to peace: "This land, this Palestine, this Israel, does not belong to either Jews or Palestinians. Rather we are compatriots who belong to the land and to each other. If we cannot live together, we surely will be buried here together. We must choose life."

When I met Chacour in 1986, he introduced himself ironically: "I am a Palestinian," he said as he opened his jacket. "Look, no bombs!" I did not know whether or not to laugh. Chacour's humor does not hide the

bitter pain he and his family have experienced. His family professes to have lived in Palestine since before Abraham arrived. The family owned 1,000-year-old trees that were planted by their ancestors. Chacour's rootedness in the land gives new insights into Jesus' familiar parables.

In the 1940s, Israelis forced Chacour's whole village into displacement. To this day, more than 40 years later, the villagers and their descendants wish to return, but this is not permitted. Chacour notes that the Law of Return benefits people of other nationalities, while Palestinian Israelis are automatically second-class citizens and may not return to their homes.

The book's title evokes a continual refrain. He writes, "Mobile, Western people have difficulty comprehending the significance of the land for Palestinians. We belong to the land. We identify with the land, which has been treasured, cultivated and nurtured by countless generations of ancestors....Palestinians are at one with their land, and part of them dies when they must be separated from it."

The book describes some of Chacour's experiences in working with Palestinians and the non-violent campaigns they waged against Israeli policies. I wish he had spent more time discussing the *intifada* and its implications. (It has been largely non-violent, although that, too, may soon change.) Before anyone travels to the Holy Land, they should read this or Chacour's previous book, *Blood Brothers*. (Unfortunately, *We Belong* repeats much of what was found in the previous book.)

Chacour cites his Palestinian Christianity as the basis for non-violence: "God teaches us to love our fellow human beings not out of charity or pity, nor even to please God, but because...every human being—every Christian, Muslim Jew, Palestinian, American or Russian—is in the image and likeness of God." The truest icon is one's neighbor, thus violence is an offense against faith.

Chacour is a priest in the Melkite church, a Byzantine denomination (resembling Greek Orthodox) that is in communion with Roman Catholicism. This provides rare and fascinating glimpses into a little-known Christian tradition. Much of Chacour's success comes from an ability to work with many traditions, including Orthodox, Protestant, Muslim and Jewish.

Tools to help us change

Jesus' Clear Call to Justice by Dorothy Yoder Nyce (Herald Press, 1990, 96 pages)

Reviewed by Leonard Nolt, 3016 Arthur St., Boise, ID 83703

Jesus' Clear Call to Justice summons the church to work for justice. It eloquently reminds believers that Jesus expects us to live just lives. Both in our churches and outside the circles of Christianity things need to change. People are in pain because they are not treated fairly, and the author, using primarily the Gospel of Luke, anchors her plea for justice in the teachings of our Savior.

This book, like others in the Peace and Justice Series, is short and can be read quickly. But the author's words of wisdom compel us to pause and think, and in so doing we gain a greater appreciation for the concept of biblical justice. Nyce is adept at writing short, powerful phrases that arrest our eyes and accelerate our minds: "...love of enemies is strategy, not sentiment"; "the desire to dominate, which is the essence of sin..."; "Wrath is part of holiness." These words have the ring of truth, and the author explains and justifies her conclusions succinctly.

Jesus's Clear Call to Justice has the inspiration and strength to enable us to stand up to the temptations of this violent world. It helps us see where we may be contributing to the injustices so prevalent in this world. And like all biblically sound writings it gives us tools to help us change and become the kind of witnesses for justice the world so desperately needs.

Mediation stories

Helping Resolve Conflict by I.M. Friedmann (Herald Press, 1990, 90 pages)

Reviewed by Barry C. Bartel, 865 East St. N.E., Salem, OR 97301

"Living with conflict is part of being human," writes J. Allen Brubaker in the Foreword to I.M. Friedmann's *Helping Resolve Conflict*. "The important point is how we handle conflict. Dealt with wisely, conflict can make us better people. Handled unwisely, it can destroy us and those we love."

Friedmann thus seeks to help trans-

late insights of peace and non-resistance into meaningful action by sharing stories from his experience. Stories are a powerful way to capture truths and share insights. Friedmann writes of his experiences in mostly short chapters, each relating a distinct event. Each chapter concludes with questions for reflection and discussion.

Friedmann writes from a wealth of experience as a Christian anthropologist who has worked in many cultures. He describes his efforts working to resolve conflicts involving clashes between mission groups, between mission groups and indigenous cultures, and between family members in the same culture.

In most of the settings Friedmann describes how he was invited to function in a role similar to that of a mediator. He then describes in first person, in short and simple story form, how he moved the parties to successful (in most cases) resolution of what seemed to be deep-rooted, complex disputes. As an anthropologist Friedmann recognizes that events look different to people from different cultural orientations. It would be helpful then to know how the parties to the conflicts themselves view the resolutions he describes.

Friedmann has much to share in the area of conflict management, particularly in the intercultural area. Literature and understanding are needed in this area. Friedmann's contribution is easy to read, but its simple treatment of complex conflicts limits its usefulness.

Resources

BOOKS

The C.O. Packet (\$3), compiled by Mennonite Central Committee U.S. Peace Section, includes a "Christian peacemaker registration form" and information on Selective Service, the draft, conscientious objection, alternative service and a resource list. Order from MCC, Box 500, Akron, PA 17501-0500, (717) 859-1151.

Having traveled extensively in

Central and Eastern Europe for the American Friends Service Committee, John Feffer has written **Beyond Detente: Soviet Foreign Policy and U.S. Options** (Hill & Wang, 1990, \$18.95, \$8.95 paper).

Mennonite Martyrs: People Who Suffered for Their Faith, 1920-1940 by Aron A. Toews, translated by John B. Toews (Kindred Press, 1990, \$23.95, \$29.95 in Canada), offers stories of people who suffered, were persecuted and died for the cause of Christ. The original German version was published in 1948.

Herald Press has issued a completely revised edition of **The Upside-Down Kingdom** by Donald B. Kraybill (1990, \$14.95, \$18.95 in Canada), a study of the kingdom of God in the Gospels.

John Donne: Selections from Divine Poems, Sermons, Devotions and Prayers, edited and with an introduction by John E. Booty (Paulist Press, 1990, \$22.95 cloth, \$14.95 paper), is No. 69 in the Classics of Western Spirituality Series.

FILMS

God's Feet (Commission on Overseas Mission, 15-minute slide set) is available to congregations for free loan. Scenes of Africa, Asia and Latin America provide the back-drop for personal stories of COM workers and nationals. Order from COM, Box 347, Newton, KS 67114, (316) 283-5100.

The following peace-related audiovisuals are available from Mennonite Central Committee, Box 500, Akron, PA 17501-0500: **Anybody's Son Will Do** (60-minute video) observes Marine basic training; **Choice or Chance** (20-minute slide set) looks at registering for the draft (also available in Spanish); **Taxes for Peace** (30-minute slide set) describes Peace Tax Fund Bill; **Making War in Peace** (23-minute slide set or video) tells the story of the people of northern Laos following the Vietnam War; **An Essay on War** (23-minute 16mm film) discusses the nature of war; **Journey to Pacifism** (22-minute video) is Siegfried Bartel's story of how he became a pacifist after

serving as an officer in Hitler's army in World War II; **Islam: An Introduction** (23-minute video) gives a brief introduction to Islam's history and tradition; **Courage Along the Divide** (90-minute, three-part video) looks at the Israeli-Palestinian problem; **Arab and Jew: Wounded Spirits in a Promised Land** (two-hour video) looks at the tension between Arabs and Jews in Israel and the West Bank; **Oil, Arms and the Gulf** (30-minute video) examines the implications of U.S. and European military involvement in the Persian Gulf; **A Line in the Sand** (55-minute video), narrated by Peter Jennings, gives background information to the Persian Gulf crisis.

Canadian congregations may borrow videos and study guides of **Jesus of Nazareth** and **A.D.** (about the book of Acts) from the Resource Centre, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

A 20-minute slide set devoted to the work of the Tenth Man Church Building Project has been released by Mennonite Men, Box 347, Newton, KS 67114. Assembled by members of Hope Mennonite Church, Wichita, Kan., it focuses on the challenges facing young urban churches and how the Tenth Man program can help.

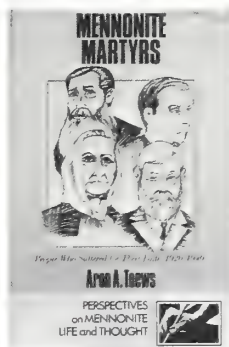
Partners in Discipleship (Commission on Education, 27-minute video, \$9.95) is a teacher training resource for the Foundation Series Youth Bible Studies. Order from Faith and Life Press, Box 347, Newton, KS 67114 or 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

A "powerful re-enactment of Christ's last days that will appeal to both youth and adults," says Edward McNulty, pastor and media reviewer, about **A Passion**, written and performed by Stephen Shank. The nine-minute video may be purchased for \$49.95 (\$59.95 in Canada) or rented for \$25 from MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801.

Stories on the Way (MCC, 33-minute video) presents stories, images and music from locations where MCC workers serve.

Stories from Bangladesh, Romania, Ireland and West Virginia are featured in the 12th edition of All God's People, entitled **The Peacemakers** (four, one-hour videos), available for \$24.95 (\$29.95 in Canada) from MBM Media Ministries (see address above).

—compiled by Gordon Houser



Editorial

Will we Mennonites ever again be known as 'the radicals'?

With this question George Richert, vice chairperson of the Conference on Mennonites in Canada, opened that body's annual board meetings Feb. 7-9 in Winnipeg. I thank him for putting the question so plainly.

Most days I fear that the answer to George's question is no. Our understanding of Jesus' upside-down kingdom is increasingly at risk, especially during declared war. Our once-upon-a-time understanding of the reign of God is threatened by our North American wealth and our accommodation to our culture. It is threatened by our gullibility to commercialism and electronic communication. It is threatened by our vulnerability to the seduction of nationalism.

But this morning (Feb. 20), fielding a phone call from the Associated Press regarding Mennonite response to the war in the Gulf, I felt radical for a moment. "Officially," I told a Mr. Briggs, "we Mennonites would rather die than kill." I heard him suck in his breath. "How many of you are there?" he asked. I told him, then wondered what would be the effect of 800,000 Mennonites worldwide raising a radical voice.

One voice: Operating democratically as we do, especially in the General Conference Mennonite Church, we have seldom actually delivered on our official statements. We hardly ever say anything unanimously, with one voice.

Imagine what would happen if every Mennonite pastor who wrote to Congress or Parliament advising against violence as a way to do politics could truthfully say, "...and my whole congregation agrees with me. In the next election we (50 or 100 or 500 or 1,000 people) will vote only for representatives who espouse non-violence." I warrant that we would feel more *heard* than we did in the weeks preceding the outbreak of war in the Persian Gulf.

Statements advising against the war are plentiful, but where are the teeth in the statements? Are we afraid that warnings about no votes are in themselves a kind of violence? Or is it that statements are easy and legwork is hard? Resolutions can be voted on sitting down; lobbying the power brokers demands more.

While some wonder whether or not we will ever again be radical, much of the rest of North American Christendom has at least gone on record with words that sound Anabaptist. Here is a sampling:

"I believe," said Herbert Chilstrom, bishop of the Evangelical Lutheran Church in America, to George Bush, "that...you will be responsible for leading the United States and the world into one of the darkest chapters of human history."

"Is it possible," asks Edmond Browning, presiding bishop of the American Episcopal Church, "that the American 'way of life' [which allied forces are presumably protecting in the Persian Gulf] has become for many millions a 'way of death,' unendurable poverty?"

"Let it be stated here emphatically," said the Christian Life Commission of the Southern Baptist Convention, "that jobs and oil are not a sufficient or legitimate motive [for war]."

"Talk of 'minimal' casualties underestimates the uncertainties of war and the grief of a parent—American or Iraqi—who loses a child to war," said Daniel Pilarczyk, president of the [U.S.] National Conference of Catholic Bishops.

Holy days: One opportunity for American Mennonites to be "the radicals" is an invitation from Christian Peacemaker Teams. Send or sponsor representatives to Washington between March 17 and April 17 to vigil, pray, speak and become better informed about Middle East peacemaking. Called Capitol Sabbath, it comes during the holy days for Christians (Holy Week), Jews (Passover) and Muslims (Ramadan). This spiritual pilgrimage will require discipline. CPT asks congregations to have prayer services in connection with Capitol Sabbath. ("Sabbath" means cessation from work as usual.)

I urge you in the United States to consider accepting this radical invitation. Contact CPT, 1821 W. Cullerton, Chicago, IL 60608, (312) 421-5513, FAX (312) 412-5762.

Muriel T. Stackley

Inside

How Kennakhumo
got his life back

Letter to Pilate

Racial aspects of war

THE

Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

106: 6

MARCH 26, 1991

C

arry the cross



*Signs of
the Good News
of Jesus*

in every time and place.

Prologue

The Lord is risen. The Lord is risen indeed. In this issue listen to these words coming in unusual guise—from southern Africa; Leamington, Ont.; Salina, Kan. We continue to carry the crosses of work to be done—going into the whole world, teaching people to observe all that the risen Lord has commanded us.

Part of that continues to be response to the Persian Gulf War. The several weeks that it takes to get each issue into print reinforces the truth that we should not drop the subject as soon as the newspaper headlines change. Perhaps we have only begun to talk about our Mennonite response to war—now more focused than before.

The correct address for the Mennonite Central Committee Domestic Violence Task Force is Box 1292, Winkler, MB R6W 4B3, rather than the way it was printed on page 557 in the Dec. 25, 1990, issue. We ask forgiveness for any difficulty that this misprint caused.

The next issue of *The Mennonite* will feature the agenda of families.
mts



Editor
Muriel T. Stackley

Assistant editor
Gordon Houser

Editorial assistant
Sharon Sommer

Art director
John Hiebert

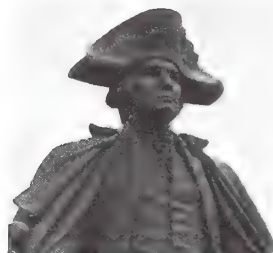
Editorial offices
722 Main St., Box 347,
Newton, KS 67114-0347,
(316) 283-5100



The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: one year, \$20 U.S., \$23 Canada; two years, \$35 U.S., \$41 Canada; three years, \$48 U.S., \$56 Canada. Group rates available. Outside North America add \$24 U.S. per year to U.S. rate for surface mail, \$55.20 U.S. for airmail. Single copies: \$2 U.S. Five or more: \$1 U.S. each. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114. ©1991**

Contents



125



131



136

123 How Kennakhumo got his life back

124 Holy Week triptych

125 Dear Pilate...

127 War and racism: hand in glove

128 Letters

131 The women stayed to the end

132 News

- CMC conducts peaceful business in time of war
- Women tell stories from learning tour
- Record

144 Drink the cup of non-violent resistance

Cover: Ministers representing several denominations lead walkers and carry a cross from First Baptist Church in Newton, Kan., to North Newton, about two miles away. In the foreground is Earl Sears, Faith Mennonite Church. Behind him is Darrell Fast, Bethel College Mennonite Church, North Newton. Paul McKay, at left, said, "This is the kind of thing Central American Christians do." Photo is by Paul Schrag.

How Kennakhumo

his life

got

back



This story from southern Africa is a sign of the gospel.

Jonathan P. Larson

In the late 1950s, southern Africa was still unfenced. Borders were largely the concern of people far away who drew the maps. Over the vast, open country of the Zambezi basin roamed herds of wildlife, a panoply of life that beggars the imagination.

On the plains of what is now the Caprivi Strip there was at that time a Motswana hunter by the name of Kennakhumo. During hunting season

"Semiotics" is the study of signs. It carries the simple idea that life is full of objects and events that are clues to some larger meaning and pattern. I have found this to be true of the lore of Africa, most recently of Botswana. And nowhere do the signs come quite as thick and fast as they do in the stories of these people.

The story on this page was told to me by Otsile Ditsheko, my colleague and an Africa Independent Church pastor. For me this story is a telling sign to a larger meaning that I have always known as the gospel.

he would go out with his two servants, Basarwa (or bushman) trackers, and his rifle, in pursuit of elephants. Over the years he earned an enviable reputation as a hunter and had received a handsome return from the sale of ivory.

About the year 1958, Kennakhumo went out as always from his home village of Kasane with his two trackers. They approached their quarry, and Kennakhumo positioned himself downwind from the herd. He fired at an old bull elephant, but something went wrong. The bullet went wide of the mark, and the old bull, only grazed, turned in fury and fastened its rage on the rifleman.

This began a footrace across the veld, the hunter sprinting, dodging the acacia trees, the crazed elephant crashing through undergrowth in determined pursuit. Trailing this scene of mayhem and fear were the two trackers. Wonderfully fit and wily in the ways of the bush country, they measured the elements of this predicament: the strength of the wounded animal, the panic of the hunter, who was now the hunted, the lay of the land. As Kennakhumo weakened, his cries grew more and more urgent. One of his trackers

dashed up alongside him, running a parallel course for a few moments, then tripped his master, who tumbled into the embrace of a thorn shrub.

The tracker then displayed himself, fully extended, in front of the rampaging elephant, which now directed itself at the new target. Working together, the two trackers were thus able to lead the elephant far into the veld, safely away from their hapless master.

The hunter, Kennakhumo, has since died. But the account of how his servants gave him the gift of his life is still a matter of amazement and wonder to the people of northern Botswana.

Is this not another sign of the Good News of Jesus, of whom it is said that he emptied himself, took the form of a servant and was obedient even in the face of death (Philippians 2:7,8)? •



Jonathan P. Larson is a Mennonite missionary to Botswana working for the Commission on Overseas Mission under the auspices of Africa Inter-Mennonite Mission.

Holy Week

T R I P T Y C H

Michael Yeakey

I. Entrance

We have seen many parades through the streets before,
of proud victors with foreign flags,
swaggering functionaries with attendant lackeys,
and some of both with native collaborators, I fear;
even the caravans of moneyed traders passing
with their treasures of flesh and spice and affluence.

With this as my past experience, I was not surprised by
the young, ragged frond-wavers who danced and sang
in the vanguard of another supposed savior. But even my jaded eyes
were confounded by the bemused, enduring face of the one
who let himself be led and hailed by the giddy shouts of the throng
and crowned as the last conqueror of Jerusalem.

II. Execution

The cleansing night was cool after a day of sun
that bore no mercy. The city slumbered, as cities do,
by the time the conqueror went out after dinner
to take the night air and offer prayers of simple thanks,
mortal fear and inexplicable hope. Here he was arrested,
easy enough to find in a park where no sane person goes after dark.

Succeeding the required, pointless accusations, trials and denials,
the crowd was again beside itself, this time with howls
of bloodlust that cried out now for the life of the
conqueror, not the now-beloved condemned. Two extras hung
beside him. The stage was set for dying dialogue
that listeners might carry away like pearls.

III. Postscript

Of these things cheap movies are made; the unimaginable twist of plot,
the last-second reprieve, the star witness who clears the accused,
the precipitous leap from a certain-death cliff,
the hero surviving with scratches and flesh wounds.
If the feeble plot somehow lasts, there will be a great
box office to be had.

No such chance here, no impossible turns of fate.
He was dead. The women came to stave off the body's decay
and to fix in their minds that the life they knew was lost.
The cemetery gardener was absent, for no good reason, so there was
no one to scream the news except the ones who came expecting stench
and who found instead folded linens and the faint pungency of holiness.

Michael Yeakey's address is 1015 N. 12th St., Salina, KS 67401.

Dear Pilate...
Last night a storm within me
woke me up. I had a nightmare
about Jesus and his cross. It
reminded me of the dream your
wife had about 2,000 years ago.
In the dream strange lighting
drew eerie lines on people's
faces. The simple faces showed

strain. Tears trailed down the cheeks of women and men. Their lips quivered. The few soldiers there looked uncomfortable, and their whispers seemed nervous, especially those of one young soldier. He looked up at the man, who wore a ring of thorns on his head. Drops of fresh blood mixed with the dried. His shoulders and bare rib cage showed black and blue slashes—only a glimpse of what his back must have looked like. His hair, disheveled, mercifully hid most of his face. The twist of his neck revealed exhaustion. The tearing strain accented the muscles of the shoulders, biceps and forearms. And there, in the middle of the hands, were nails.

Spikes stapled the human flesh to wooden beams. I stared. Reality seemed bent and torn, innocence murdered.

I see this scene repeated again and again.

Last week it was an abortion for a young woman from our neighborhood; "D & C" now means death and cross for the innocent. The week before it was a racial slur at the local high school; the obscenities on the wall were the nails. A month back it was the abuse of a small child by a parent; the scar of these thorns will remain inside this child's forehead. Before that is was a famine in a small country. And in my own country a man eats from the trash bin behind the store. A child goes shirtless on a cold day.

Pilate, I would not have written this letter if I thought you were dead and

gone. You live on in many of our leaders. You did your duty. You fulfilled your requirements. You even let the people make decisions.

When you went to the basin and washed your hands in front of correctly chosen witnesses, you set down a pattern that still plagues the world. You modeled avoidance leadership: teachers who will not teach, preachers who will not preach,

A quiet way of love: A drama troupe in Chicago remembers war victims in Central America.



doctors who hesitate to heal, farmers who will not tend, parents who will not "train up," politicians who will not set a standard, people who will not show humanity. You showed us how to wash our hands.

I am astonished, Pilate, by your legacy. No one can claim innocence in the murder of innocence. You led a school of thought that a leader can be neutral on any matter at any time. This school of thought thrives. But it has a hole in the middle. That young soldier knew this. Your wife knew this. I know this: You cannot be neutral when innocence is being killed. Your wife's dream could have told you this, but you lost your chance.

My nightmare comes because your style of leadership is still dominant. Mercifully my nightmare ended three days later.

You probably saw those wooden beams as dead lumber. You saw those nails as spikes of elimination. The truth is, the wooden beams became, in a sense, a live tree with roots and branches and seeds. The nails did not eliminate but empowered. That murder was in many ways the final murder of that sort. Just as you could not wash your hands of it, you probably could not understand what it did.

Let me tell it this way. My nightmare ended with the resurrection of the man you helped kill. Because of that I have a dream. I know that teachers can teach and touch, preachers can preach and do, doctors can dare to hear and heal, farmers can nurture and tend, parents can "train up" in love, politicians can set and live standards, people can pour out caring action.

Innocence is still being murdered. Your style of leadership, Pilate, often has control. But a quiet way is conquering the nightmare. Innocence is killed all too often, and I weep. But love lives on.

Now I must move past writing and analyzing and head out to do something. If I don't, this letter is useless. ●

Randy Lepp's address is 105 Satinwood Crescent, Leamington, ON N8H 4P1.

Resurrection

James R. Coggins

They went to the tomb with embalming oil.
"Who will roll the stone away?" they asked.
There was a guard posted to keep it closed,
But when they arrived there to face the task,
They found that their God had preceded them.
It was already open.

I went to a heart with some healing oil.
"O Lord, how can I melt this stone?" I asked.
"He has built up so many defenses."
But when I arrived to begin my task,
I found that God had preceded me.
The man's heart was already open.

James Coggins' address is 75 Martin Ave. W., Winnipeg,
MB R2L 0B3.



Helen Siegl, Pueblo Publishing Co.

ALLELUIA

He came

Jim Egli

He came
into our world of dirty dishes,
Nintendo toys
and broken joys.
He came
to the smell, feel and sounds of the stable,
to a young couple, hardly able.
He came
to grow,
to know,
to shout the freedom of God's reign.
He came
to give his life,
a sacrifice,
killed by cruelty and pride
—mine and yours, too.
He came
to life again.
Death could not hold him in.
He came.
Thank God,
he came.

Jim Egli is pastor at Flanagan Mennonite Church,
Box 217, Flanagan, IL 61740.

Easter is a go light

The Bible does not command us to celebrate Christmas. The Bible does not tell us when Jesus was born. The focus of the Gospels is on the public ministry, the passion and the resurrection of Jesus. Celebrating is easy compared with taking up our cross and following Jesus, who prayed, "Father, forgive them...." Jesus gives us his Christmas presence all year long, and I enjoy singing Christmas carols in summer. The Christmas season, however, is a caution light. Dec. 25 is a stoplight. Easter is a go light: Go to the whole world with the message of God's love, which absorbs suffering instead of inflicting it. James Klassen, 4505 W. Toledo, Broken Arrow, OK 74012

War and racism: hand in glove

Why are there so many African-Americans in the U.S. armed services?

Greg W. Goering

From August to December 1990, the United States exercised the most massive deployment of military troops since the Vietnam War. Who went? Why did they go?

U.S. military presence in the Gulf was (and perhaps will continue to be) disproportionately black. African-Americans make up 24.6 percent of U.S. military personnel overall and 29.8 percent of the Army. Yet less than 15 percent of enlistment-age youth and less than 13 percent of the U.S. population as a whole are black.

Furthermore African-Americans, facing more educational hurdles in mainstream society than their white counterparts, frequently earn low scores on military entrance exams. Therefore, they are placed in greater numbers in combat positions (the infantry) where they suffer higher casualties in ground fighting.

Are African-Americans joining the military so they can "be all they can be"? Why are blacks represented in the U. S. military in greater numbers than their proportion of the U.S. population?

Dianne M. Pinderhughes, author of a paper, "The Case of African-Americans in the Persian Gulf," says that it is because black people are "literally being pushed out of the private economy by several interactive factors: educational disadvantage, unemployment, discrimination and economic difficulties...." Many are using "economic conscription" to describe military recruitment that

attracts enlistees because of their lack of economic choices.

In recent months, while the administration deployed disproportionately large numbers of black troops to the Gulf, it was at the same time vetoing the Civil Rights Act. The bill was designed to protect the employment opportunities of women and minorities already in the work force. Affirmative action legislation that would enable those not yet in the work force to find jobs was not even considered. Benjamin Hooks, president of the National Association for the Advancement of Colored People, says, "This nation ought to be ashamed that the best and brightest of our youth do not volunteer because they love it (their country) so much but because this nation cannot provide them jobs."

General Colin L. Powell, chairman of the Joint Chiefs of Staff and black, says that the military provides recruits an opportunity for upward mobility; he is proud of the composition of the force.

Despite the general's confidence, one wonders if "being all you can be" provides improved chances for success in the work world. Some fear it does not. A recent Harvard University study found that white men who served during the Vietnam War earn 15 percent less than white men their age who did not serve. Black men earn about the same.

Economist Joshua Angrist, who did the study, believes that the best explanation for veterans' lower earnings is that while they were in the military they fell behind civilians their age in acquiring job skills. Most of the Military Occupation Specialties for which service personnel may train are not considered skilled work in the civilian economy. Contrary to what we may think after watching "smart" bombs find their targets on our evening newscasts, the Army is primarily a low-tech business.

The intersection of race and war is the intersection of justice and peace. If we intend to counsel young black men not to enter the military, we will need to work with them in the struggle for better economic opportunities in their own communities. •

Greg W. Goering, member of Trinity Mennonite Church, Hillsboro, Kan., monitors domestic issues for Mennonite Central Committee U.S. Peace Section from its Washington office.

Mohawk marine

Menno Wiebe

shy boy in a pink baseball hat,
hair long and straggly,
Kanawake hippie of our day,
here's last summer's Oka shot.

shy boy joins the ranks in
Washington
and finds a place under the
social sun.
hair cut brief,
rock solid look,
marches in a perfect pace
straight past the placards
raised for peace.

Encompassed by internal death
the anguish now is trained on
others,
the gun now brings him honor.

civil Jesus in the sanctuary,
spangled stars raised high,
civil Christians in need of
enemies
gullibly board the glory train.

*Jesus,
prince of peace,
forgive our silence of convenience
which reddens further
the Armageddon sands.*

Menno Wiebe works in Native Concerns for Mennonite Central Committee Canada at 134 Plaza Drive, Winnipeg, MB R3T 5K9.

More on homosexuality

I am sending this publication (Feb. 12 issue) back to you, and I do not want this kind of trash in my mailbox again. I know my Lord. I read my Bible, God's holy Word. I am a Christian. *Mr. and Mrs. Mike Plett, Route 1, Box 318, Inola, OK 74036*

I was hoping we could let this issue rest for a while. Please. *William P. Janzen, Route 2, Box 75, Mountain Lake, MN 56159*

Sexual orientation is *not* the issue. If truth be told, many of us can be "turned on" by man, woman, child or beast. And besides, we are naturally promiscuous. The issue is kingdom lifestyle. Acceptance is *not* the issue. Yes, Jesus accepts the prostitute and tax collector, but change in behavior is the expected result. Genital sex is *not* the primary need. Intimacy is. Since genital sex is a powerful drive and often associated with emotional warmth, in our crazy world it frequently gets confused with intimacy. When commitment to Jesus and the kingdom is strong, when acceptance and intimacy characterize life in the church, then sexual self-discipline is possible. And when failure occurs, as it will, forgiveness and renewal are offered. *David Ewert, 16200 S. Kedzie Ave., Markham, IL 60426*

I have two homosexual friends. The first, a friend of 25 years, spent his entire inheritance to find a cure for his sexual orientation. The failure of the cure made him into a strong gay-rights advocate. He has changed from a cynical anti-Christian to a "seeker for God" as he has learned that God does indeed love gay people. He would like to find a gay partner.

My second friend lived for 11 years in a homosexual "marriage" but left that relationship when he no longer found it satisfying. Sometime after that happened he experienced a "change of orientation," which he attributes to God's grace. This

happened as he worked through the emotional scars of his relationship with his own pastor father, whom he had perceived (whether rightly or wrongly) as neglectful and indifferent. This friend subscribes to Elizabeth Moberly's theories on homosexuality, which define homosexuality as "the eroticization of pre-adult psychological needs." He believes that once these needs are met a change of orientation is possible, regardless of one's Kinsey score. Today he is happily married to a woman.

I suggest that your next issue on homosexuality be devoted to stories about homosexuals. I believe that true stories of God's grace toward homosexuals will help give the proper perspective for our study of the Bible on this issue. *Philip E. Friesen, 1982 Iglehart Ave., St. Paul, MN 55104*

We are quick to express our opposition to killing in a war, but our churches, to a great extent, either ignore or even condone the hurt they inflict on homosexuals. Regardless of what we may think about homosexuality, such shoddy treatment is not worthy of Christians who pride themselves in helping the needy.

As a deacon I had occasion to "examine" prospective church members. My interest was in their faith in God and Christ, their ideas about spiritual growth and what they felt they wanted to get and give from affiliation with a church. None of this suggested questions of heterosexuality or homosexuality, marriage or non-marriage, educated or not educated, curled or straight hair, color of skin. The criteria for assessing an individual's Christianity (suitability for church membership) does not include such questions. A homosexual individual can have a saving faith in Jesus Christ the same as a heterosexual individual.

I felt that at the [1986] Saskatoon conference well over half the congregations had not studied the [recommended study, *Human Sexuality in the Christian Life*]. Many, it seemed, came to the conference with their minds made up, even though they had not become informed.

Efforts to become informed should include hearing different viewpoints. What impressed me most in my effort to become informed was hearing and getting acquainted with homosexuals personally. Talented and dedicated Christians had their service and

potential negated, sometimes cruelly, because they admitted they were homosexual. Any effort to become informed should include acquaintance with homosexual people. *Hugo Hildebrand, 6465 Kline St., Arvada, CO 80004*

I highly respect the work you are doing. You may have some cancellations resulting from these helpful, thoughtful articles. Thank you for your courage. *Minna D. Regier, 734 Monroe, Evanston, IL 60202*

Dear Lord, please help me read the news. Please help me pray the news. In churches fraught with doubt, with conflict all about, when gays seek Mennonites but members throw them out, I know not how to pray. Will you please show the way?

My neighbors, foe or friend, have needs I must attend. Why should I have so much? Please help me make amends. Please help me pray in deed.

To read the Word brings light on how to think aright. But as we read God's Word we may not see alike. Your Spirit bears with us and even prays for us. Thank you, Lord. *Helene Dick, 819 W. Washington, Bloomington, IL 61701*

The articles were incisive and thought-provoking. We cannot ignore and must discuss the sensitive issue [of homosexuality]. I, too, with Verney Unruh, believe that Jesus would accept [gay men and lesbians] as human beings made in God's image. Jesus often associated with the outcasts of society, much to the consternation of the Pharisees.

If homosexuality is a conscious choice, how can change and redemption be accomplished without the loving support of a committed body of Christ? If homosexuality is innate (something over which an individual has no choice), then is our refusal to accept them a judgment that God made a mistake when he created them?

I, too, [with Wilmer Martin] would "rather find that—if I've erred—I've erred in being too merciful and compassionate rather than finding I was too judgmental and not compassionate enough."

We need to seek God's guidance and ask him to help us discern his will and help us be Christlike in obedience. *Joann L. Unruh, Route 1, Box 260, Inola, OK 74036*

The words about homosexuality in Leviticus could not be more clear. I have little patience with people, like Ryan Ahlgrim, who play games with the plain meaning of the words in the Bible to justify some moral position they have arrived at by logic, having no religious foundation whatever. If we are not going to use the Bible as a guide for our actions, why don't we throw it out?

Answering my question, we could perhaps save the Bible by taking the teachings of Jesus as superior to those of Moses or Paul, when they are contradictory. But it is no answer to say that Jesus did not say anything about homosexuality, because he said clearly (Matthew 5:17-18) that he believed in Leviticus.

Islam and Buddhism are clear in their condemnation of homosexuality. It would be unfortunate if Christianity went against 3,000 years of tradition, common sense and its own sacred writings to be the first world religion to accept it. *Gary D. Jensen, 113 Willenberg Road, Lake Jackson, TX 77566*

The rationalization for homosexuality in some articles sounds a lot like a child saying, "Everyone's doing it" and, "What's wrong with it?" Some parents eventually quit objecting and let the child have his way. We need to hold the line on this and keep saying no. We believe that homosexual behavior is wrong. We are all born with a potential for every type of sin. Having homosexual inclinations does not mean you are born to be a homosexual any more than having inclinations to steal proves you were born a thief. We have argued long enough. We say, stop the dialogue. *Al and Mary Bontrager, 7030 W. 665 S., Topeka, IN 46571*

Psychologists are more convinced than ever that one's personality is mostly determined from the moment of conception by environment and learning. It is a mistake to claim that gay people cannot relearn their sexual orientation.

A pedophile is an adult with sexual desire for children. If a pedophile felt he had a chance of being accepted, he would claim that his compulsion is hereditary. However, since we do not accept pedophilia as legitimate, we seek to have the pedophile "unlearn" his behavior through such techniques as aversion therapy.

We [must] make a clear distinction between sexual intercourse and love. Sexual intercourse is the union of male and female genitalia. Love is one's desire for the happiness of another person. Hence, it is possible for two people of the same sex to have a loving relationship. But this loving relationship does not include sexual intercourse, since any [such] attempt at sexual intercourse is an unqualified perversion, just as pedophilia is a perversion.

Fifty-five years ago, when my mother noticed that I had a strong tendency to be left-handed, she gently encouraged me to use my right hand wherever possible. I am glad she did. It is a handicap to be left-handed. Our world has been designed for right-handed people.

May I suggest that to be homosexual is also a social handicap? Why not learn to be heterosexual and have a better chance to lead a normal and happy life? *J.M. Driedger, 1008 311 6th Ave. N., Saskatoon, SK S7K 7A9*

The articles were intelligent and articulate and provided the best analysis of Scriptures relating to the subject that I have read. All messages from God are filtered through our human minds; they are unavoidably colored by our interpretation and understanding, no matter how divinely inspired.

Only by examining Scriptures in light of the Bible's total message and God's continuing guidance can we be sure that we are following God's will. The Bible is God's message to us, divinely inspired, and our guide to understanding God's purpose for us; but the messengers, human beings, affected the way in which they received and delivered the message.

I think it is shameful for Mennonites to deny or place conditions on membership and participation in our churches based on a person's sexual orientation. Who is any of us to judge a person's relationship with God? *Susan Rensberger, 4950 S. 60th St., Greenfield, WI 53220*

I found the majority of the articles disappointing, appalling, embarrassing. God, in demonstrating his love, compassion and forgiveness through the work and life of Christ, never once condoned actions of sin while loving and forgiving the sinner. Why then should we as Mennonites (people who

are so capable and willing to show Christ's love and compassion among ourselves and to others) be so errant by watering down and misinterpreting God's Word? Surely God is greatly saddened when Christians lower his standards. *Brenda Hilty, Route 1, Box 193, Versailles, MO 65084*

As a pastor I am getting serious reactions to the issue on homosexuality. Seven families have talked to me about having their address taken off the list [of subscribers]. Although I agreed with their concern, I disagreed with their cancelling and asked that they instead send letters, even if they did not want them published. Some are still asking to be taken off.

Why can't we be more positive about the conference statements adopted in 1986? Anything else is suicide for our conference. Don't we also need to care about the tender conscience of hundreds we are running out of our back door?

Ryan Ahlgrim uses a hermeneutic that I fear makes the Bible say anything or nothing. The "not necessarily" and "historical context" explanations have their place but overshadow the plain meaning of the text. It appears that the heavy weight of authority is not the Scriptures but modern understanding. *John W. Voth, Eden Mennonite Church, Route 1, Box 260, Inola, OK 74036*

The facts of biology and reproduction do lend much credence to the view that heterosexuality—not homosexuality—is natural, normal and the morally acceptable lifestyle.

Those who mistakenly argue that homosexuality is natural and normal fail to make significant and much-needed distinctions: between human beings and mere animals, between prescriptive and descriptive normalcy, between (what Emerson termed) "the law for man" and "the law for thing." *Haven Bradford Gow, 311 E. Hackberry, Arlington Heights, IL 60004-1514*

Congratulations on having courage to print the Feb. 12 issue. It was an antidote to homophobia, a common "disease" among churching peoples. How can we love if we do not listen (read)? *Roger Wyse, Pearl 205, Wayland, IA 52654*

With a strong sense of disappointment and loss we are canceling our sub-

scription to *The Mennonite*. It no longer represents our family, our congregation or the majority of the General Conference members. Four out of the five articles reflect openness to the practice of homosexuality. This is not consistent with the 1986 conference resolution [on sexuality], nor does it indicate a dependence on Scripture for guiding our faith and conduct.

Mr. Ahlgrim ignores the fact that the proscriptions against homosexuality were unchanged after hundreds of years, as are those against the other practices mentioned in the same passages—murder, adultery, incest, intercourse with animals. Are we to expect a shifting of standards on those practices also, should their proponents become as vocal as the defenders of homosexuality?

We hope to be able to renew [our subscription] with good conscience at some later date. *Mel and Mary Gerber, Route 1, Box 156, Versailles, MO 65084*

As a pastor I have counseled and supported for six years homosexual Christians in their decisions to live chaste lives free of same-sex encounters. It would have been helpful to have printed the General Conference Mennonite Church resolution on sexuality.

In Resources, the recommended books nearly all depart from orthodoxy. Let's have more balance in the dialogue.

Exodus International, the umbrella organization of dozens of ex-gay ministries with established track records, publishes a quarterly newsletter and holds an annual conference. Its address is Exodus International, Box 2121, San Rafael, CA 94912, (415) 454-1017. *Mark Winslow, 1213 Chew St., Allentown, PA 18102*

As an intergenerational Sunday school class of more than 70 members we experienced confusion over the pro-homosexual view. We side with the 92 percent in the membership profile who agree that homosexual acts are always sin (Leviticus 20:13). We believe the Bible to be the inspired Word of God. By faith we must interpret it literally and not slant it to accommodate the sin of homosexuality.

We consider homosexuality a perverted sinful nature. As Christians we want to show compassion, to forgive and help our brothers and

sisters leave their sinful lifestyle.

We were surprised that AIDS was not mentioned. This incurable disease unfortunately reaches beyond the gay community and is a threat to all.

The key to any sinful behavior is denying oneself and taking up Christ's cross and following him. God is faithful in providing a way of escape for all temptations—even the homosexual lifestyle. *Sent by Leo and Sylvia Epp for the Faith and Life Sunday school class, Bethesda Mennonite Church, Henderson, NE 68371*

War on illiteracy

Another year following our Lord Jesus and another opportunity to witness our peace.

I work in New York City with poor immigrant children, teaching them Spanish so that they can then learn English. *Raul Badia, 100 W. 92nd St., 23-H, New York, NY 10025 (formerly from Hato Rey, Puerto Rico)*

Good 'new look'

Congratulations on the new design and format for *The Mennonite*. The "new look" makes an already good paper even better. I particularly like the new design feature and the different typeface. *Margaret Franz, editor for the Conference of Mennonites in Canada, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4*

'Read' and drive

I drive 130 miles Sunday afternoons to babysit my grandson, then home again Friday evenings. I thought [*The Mennonite* on cassette] would be a good way to catch up on my reading. I hope to pass it on to someone who has difficulty reading. *Rose M. Diller, Box 633, Orrville, OH 44667-0633*

Make a stand for mercy

With deepest sadness and even outrage we read that some Mennonites supported the war in the Persian Gulf.

We question if people who support military actions as solutions to international problems should call themselves Mennonites.

Mennonites have historically been opposed to war anywhere, for any reason. As a basic, inevitable outcome of faithful service to Jesus Christ we believe in the absolute evil of war. This commitment to non-violence, to

shalom, is a fundamental position on which our theology is based.

Mennonites who support war are deceived. War solves nothing. It sows further destruction by its very existence, even when "peace" has been declared. History confirms this. War perpetuates values of violence, intimidation, aggression and a false sense of military "security."

Mennonites who support war have fallen prey to the existing world order that puts faith in military power to solve dilemmas. We know of Mennonite churches that display the U.S. flag in their sanctuaries. Mennonite commitment to pacifism has become diluted by material success and by remaining isolated from harsh realities.

How do we explain this to our children, our friends, whom we fervently teach and for whom we attempt to model the search for peaceful, respectful outcomes to the inevitable disagreements between people?

Mennonites ought to be on the forefront of developing alternatives to militarism. We have long functioned as a conscience, a voice of reason, a narrow pathway that clearly diverges from the wide, smooth, super highway of military madness, which appears to some as sensible but is actually destructive. Will we now betray our calling, our heritage, our commitments and join in the senseless rush to war?

We categorically oppose war any time, any place. We wish to confess our all-too-frequent apathy, our silence in the face of evil, our comfortable complacency. We pledge ourselves to work in ways available to us for the well-being of all the peoples of this earth.

As long as hunger, injustice, desecration of this earth and other forms of violence exist, there will be war. We make a stand for love, mercy and justice and call Mennonites who believe in peaceful solutions to do the same. *Sandy and Steve Conrad, 902 Longbranch, Dodge City, KS 67801*

Editor's note: All letters are welcome. They must be signed, but names of writers may be withheld upon request. We reserve the right to edit for clarity and brevity.

The women stayed to the end

They remembered Jesus' words and believed.

Donna Lehman

Crucifixion accounts mention specific women and their support of Christ at his death and burial. Who were these women? What did they do?

First was Jesus' mother, Mary. While on the cross, Jesus commended her for caring for him and asked John to take care of her.

Beside Mary stood Mary Magdalene. Her name comes from the town, Migdol, meaning "watchtower." Her name denotes the steadfastness of her faith. Jesus ministered to Mary Magdalene when he cast seven demons from her. Moved with gratitude, she followed him.

A third woman at the cross was Mary, the mother of James, Joses and Salome. And Mark places Salome there as well. *Unger's Bible Dictionary* claims that Mary was also a sister to Jesus' mother. According to Unger it is probable that Mary's husband, Clopas, had died, and the sisters lived together. Thus family ties may have brought these women together at the cross.

Mark says, "They cared for his needs." Mark's words show that these women were close to Jesus. They watched him die. Imagine their pain as they huddled together.

Mary Magdalene and Mary's sister apparently stayed to watch what happened to Jesus' body. They watched Joseph of Arimathea wrap it in linen. They followed him to the tomb, where it could be kept until burial after the Sabbath. They saw the stone rolled to seal the tomb.

Jewish burial custom was to anoint the dead body. Thus Mary Magdalene



Women at the cross: *God rolls away the stones we cannot budge.*

The faith and actions of these women offers an example. The plans of the women were to watch where Jesus was buried, purchase the spices and prepare them, go to the tomb and trust that God would provide an answer for rolling the stone away. Their logic was not God's way. No doubt they were counting on men to help them move the stone.

God solved the problem of the stone that Easter morning. God continues to roll away the stones we cannot budge. ●

and Jesus' aunt Mary purchased spices on Friday and prepared to anoint Jesus.

Sunday morning the women took their spices to anoint Jesus' body. When they reached the tomb, the stone had been moved. They were told, "Why do you look for the living among the dead?"

The women remembered Jesus' words and believed. They hurried to tell the apostles. However, the apostles did not believe until later that Jesus was really alive. Jesus then chided them for their lack of belief.



Donna Lehman's address is 3213 Ponema Court, Fort Wayne, IN 46815. She is a member of Maplewood Mennonite Church in Fort Wayne.

Women, particularly minority women, who are interested may apply for money from the June Schwartzentruber Fund for any church-related project. The deadline is April 15. Write to the Mennonite Conference of Eastern Canada, 60 New Dundee Road, Kitchener, ON N2G 3W5.

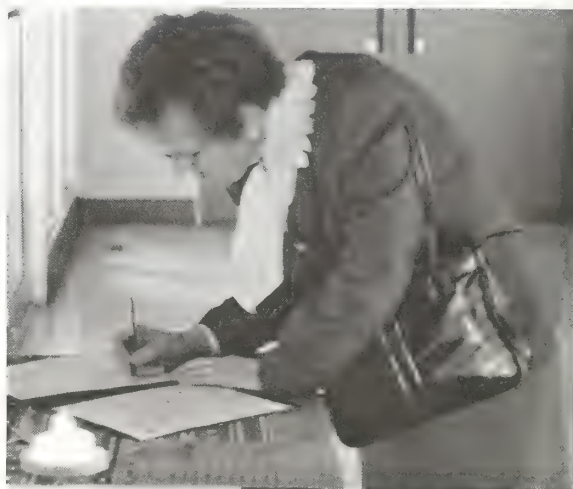
The Associated Mennonite Biblical Seminaries, Elkhart, Ind., is offering a lecture series for churches and community on "War and Peace." The weekly series began Feb. 26 and continues through April 30. The last four lectures are "Prophecy and the State of Israel" by Willard Swartley (April 9), "The War in the Gulf: a Just War Theory Perspective" by Todd Whitmore (April 16), "How Can You Sit By and Let the Innocent Suffer?" by Caleb Miller (April 23) and "Stories from a Peace Church Seeking Faithfulness in a Time of War" (April 30).

In January the Honancho Mennonite Church in Tokyo sent letters to U.S. President George Bush, Iraqi President Saddam Hussein and Japanese Prime Minister Toshiki Kaifu asking for a peaceful resolution to the Persian Gulf War. The letter to George Bush asks that he "exert leadership toward a solution" of the Palestinian problem. It also states that while Japan should help the victims of war or offer relief to refugees it should not be asked to contribute to the war effort to help kill people. The letter to Saddam Hussein calls the forceful takeover of Kuwait an injustice that "can only invite further unjust acts" and asks him to withdraw his forces. The letter to Toshiki Kaifu says that Japan's best contribution to the world is to maintain the spirit of its peace constitution with its renunciation of war. Takio Tanase, the leader of the congregation, church member Atsuhiko Katano and Frederic Sprunger, a Commission on Overseas Mission worker, formulated and signed the letters.

CMC conducts peaceful business in time of war

Winnipeg—"This Council of Boards should not be business-as-usual," said Menno Wiebe here at the Feb. 7-9 annual business sessions of the Conference of Mennonites in Canada. Seventy-five people from across Canada attended. This year's meetings were marked by a spirit of cooperation and gratitude for the constituency's strong support.

In response to the pervasive preoccupation with the Persian Gulf War, the Congregational Resources Board is offering \$500 to each province and the Mennonite Conference of Eastern Canada. This is to encourage regional leaders, especially youth workers, to take initiatives for peace



Initiatives for peace: Ruth Enns, Saskatoon, secretary for the Conference of Mennonites in Canada, signs the letter of concern from CMC to Prime Minister Brian Mulroney during the CMC Council of Boards in Winnipeg. Canada broke its 38-year neutrality by joining the Allied forces against Iraq in the Persian Gulf War.

education. Requests need to be in by Sept. 1.

Canadian Mennonite Bible College, Winnipeg, announced the receipt of an operating grant from the Manitoba government of \$125,300, a first in CMBC's history. The money will be

Walk and chew gum

"We women can walk and chew gum at the same time," said Elsie Neufeldt, Saskatoon, president of Canadian Women in Mission, reporting to the Council of Boards. "Our inward-directed activity raises money for outward-directed programs." CWM's proposed projects for 1991-1992 are "training, displays and travel for Native Ministries personnel" and "study materials and books about evangelism and Anabaptism" being prepared by the Congregational Resources Board.

used for taxes, scholarships, internship programs and pastoral education.

Native Ministries spent precious meeting time "listening" to Native elders, who, said one board member, "are telling us that the Garden of Eden [Iraq] should not be drenched in blood." Recalling last summer's crisis at Oka, Quebec, NM acknowledged that violence and the venting of rage becomes socially acceptable during wartime. Countries get off the hook by having an enemy.

The Committee on Ministerial Leadership is increasing ways to orient pastors who are new to the conference. An orientation event is planned for 1991, and the committee will produce a document for continued use.

CMC's budget for 1991 is \$4,193,462. It received 97.6 percent of last year's budget. The good budget news allowed the CMC general board to make two gifts for special projects: \$11,000 as seed money for a centennial book (CMC will be 100 years old in 2003) and \$6,650 to Native Ministries for leadership development.

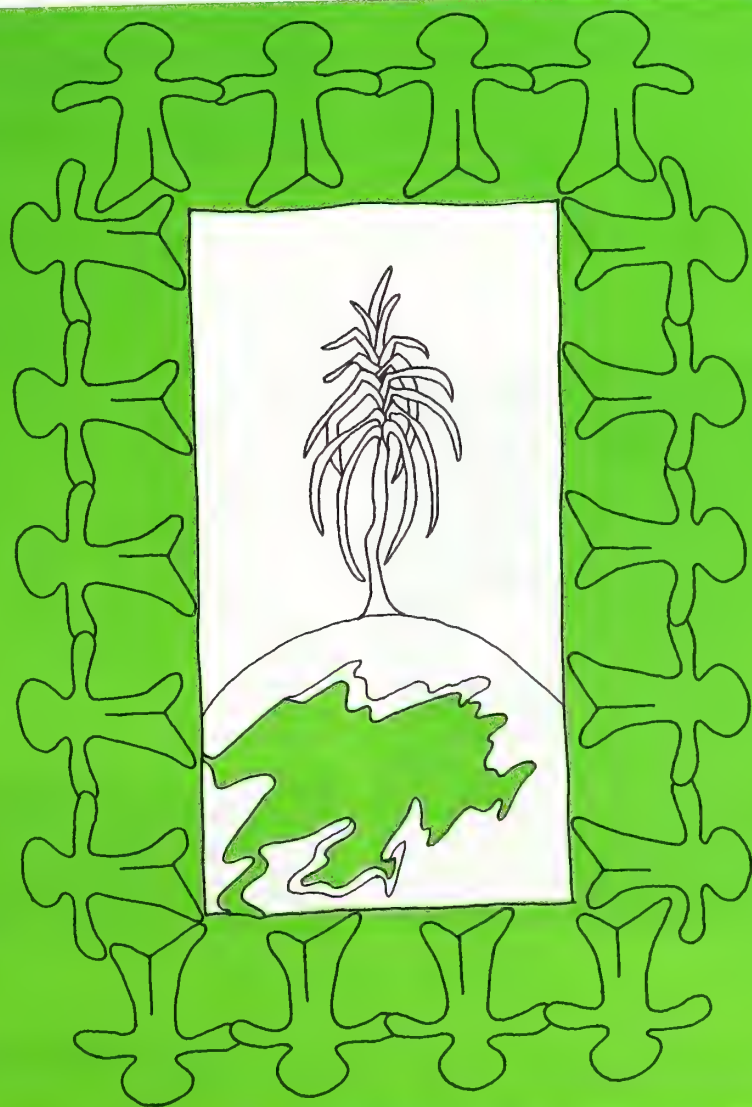
A task force on seminary education in Canada presented its preliminary report and received basic affirmation by council members. The report recognizes the crucial importance of church leadership in this decade. It recommends the continuation and development of decentralized programs instead of establishing a

THE MENNONITE



WINDOW TO MISSION EDITION

MARCH 26, 1991



J. PAUL

THE OPEN WINDOW

Genesis 1 and 2 open upon a scene of perfect communion, but in chapter 3 the characters are all alienated from each other. I read on. I know this is no way to end a story.

Promises, prophecies, rare examples of attainment—these keep me reading, hoping, knowing. At chapter 11 and 12 of Isaiah, I almost burst with desire and joy. “Cry out for joy and gladness” (Isa. 12:6, Jerusalem Bible). The reconciliation of people, nature and God is foretold.

I look up from my book. An empty old house surrounds me. My spirit has seen paradise, but my body is still in Kansas.

Back in the story, the plot thickens. A shoot does spring from the stock of Jesse. A savior comes—the Lord Jesus Christ.

I believe it. I have seen him around. I have seen healing. I have seen situations attributed only to love.

The day of completeness will come— “no hurt, no harm, . . . (the earth will be) filled with the knowledge of Yahweh as the waters swell the sea” (Isa. 11:9).

Suzanne Lawrence

COVER

The earth, its people and its creatures belong to God and need our tending.



CONTENTS

People of the Soil	3
A Farmer's Prayer	4
City Oases	5
Directions	7
Widening the Circle Through Prayer	
Review-Program 5 and 6	8
A Cup of Sharing	9
Window on the World	10
Looking In Looking Out	11
COE Prisms	12
Round Table	14
Contributors, Credits, Forecast . . .	15
Window Shopping	16

Published by Women in Mission of the General Conference Mennonite Church, Box 347, Newton, KS 67114.



Editor: Lois Deckert
Coordinator: Susan Jantzen
Office Secretary: Doris Schmidt



People of the Soil

Donna Driedger

We are farmers. We love the soil. The soil is our livelihood, but it is much more than that. The soil is part of our very being. We have lived on the land for 27 years. We have had a good life. Will our children and grandchildren be able to say the same?

We feel a keen responsibility to care for the soil and keep it productive. The more humus or crop-productive soil there is, the more we have to work with. Each dust storm or water wash-out that we see causes us sadness and grave concern. We realize how essential it is for the fields to have a blanket to protect them from the elements. We seek to keep a good growth of stubble, trash or snow on our fields. Our soil is the lifeline of our farming.

We often ask ourselves if the soil is in a better state now than it was when we began our farming. In Saskatchewan the government provides trees for farmers to plant in shelterbelts. Almost every year we have ordered 100 to 200

trees of various types to plant shelterbelts on our land. That is a lot of work. The trees must be planted first of all, then they need tender care. Weeds must be pulled and if the rains do not come the seedlings must be watered. Our rewards come when we see the beauty of each tree.

Trees do more than add beauty. They stop the snow so that 80 to 100 acres on either side of the shelterbelt benefit. The trees save the soil from blowing away when high winds come. They provide shelter for animals as well as for humans. The trees renew the air we breathe and provide nesting places for the birds. Our family has spent many hours outside in the spring and summer hoeing and watering the trees. This was work but we had good times together while we did the job.

In central Saskatchewan many conscientious farmers use cattle manure for fertilizing the fields. We have tried to use commercial fertilizers and weed control chemicals responsibly. My husband, Irvin, often speaks about this. I hear people talk of how we might control the weeds with tillage. It is not a thing that is done without thought.

We ask, "What are the best ways to use the soil?" We want to keep the soil strong and unpolluted for the generations to come. How can we do that in a world where the economics of farming play a direct role in how we farm and what we produce? The bills have to be paid.

Each year in spring we plant a garden. This is no small project. In fact some people might smile about what I have to say here. You see, our growing season is short. Time is at a premium. My conscientious farmer husband and son put in *long* hours. I need to have the garden plot tilled. I wait. I think there will surely be time for them to do that soon. I wait. Then one day when I arrive home from my teaching job in our little town, there is a note on the table that says, "Honey, I'll be on the yard to

till the garden at 4:30. We can seed it then too, OK?" I scurry around and get the supper into the oven. I put on my gardening apparel and out I go.

Irvin arrives as he said he would at 4:30. The tractor gets in there and tills the garden plot. Then we proceed to seed our garden. . . . He wants the rows done just like this. I had envisioned it differently. We talk. Yes, we both want a garden. Yes, we need a garden. Yes, we will work at this project together. We are, after all, food producers. Those fresh carrots and peas taste so good. So does the corn. Or . . . maybe we shouldn't make a garden. It is lots of work. Should we just buy what we need? There are so many questions.

We go in to have our supper. The

garden gets planted that day. We will care for this little plot of garden as conscientiously as we do for the big field. Through the years our children have helped weed and water the garden. They have seen how the soil has been cared for. They have asked many questions. "Why don't we just put granule fertilizer on the soil?" "Why does Dad use the cattle manure for the garden?" We have all learned a lot by working together at our garden. We have all enjoyed picking a fresh carrot to eat as we walked by the garden. We often laugh about our "garden episodes." Our family has benefited and grown from their experiences in the garden.

Yes, we are people of the soil. We do care about what we do to and with the soil. Will you also help us care?

A Farmer's Prayer

God,

Thank you for OUR earth.

Thank you for

- productive soil
- warm sunshine
- gentle rains
- winter snows.

Grant us wisdom in using these gifts.

Grant us faithfulness in being stewards of our land resources.

Keep our vision and goals clear as food producers.

Grant us a kind, gentle and generous spirit

in planting the seeds

in tilling the soil

in harvesting the crop

AND in sharing the fruits of our labors

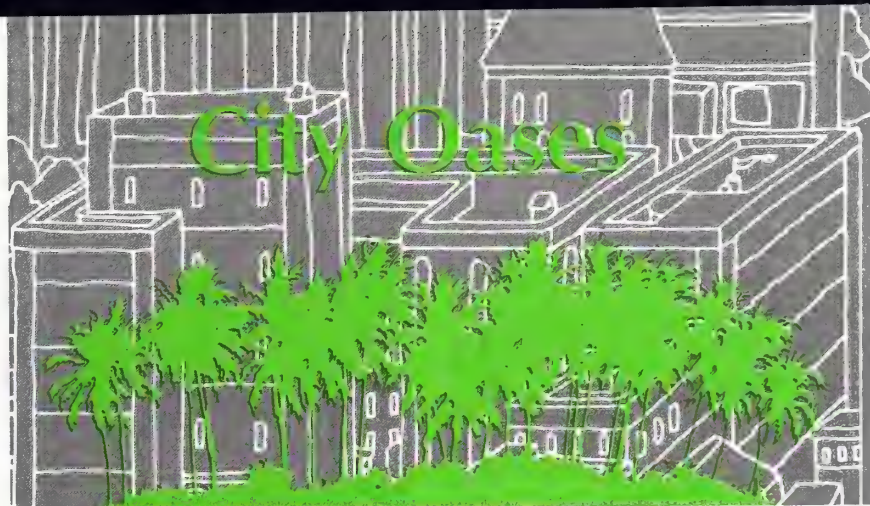
with fellow pilgrims.

We are your stewards

seeking to be faithful.

Amen

Donna Driedger



Dorothy Friesen

On the West Side of Chicago, site of the 1968 uprising after Martin Luther King Jr.'s assassination, vacant lots, half torn down and worn down buildings, smashed glass and broken concrete dominate the scene. People who visit my neighborhood for the first time make comparisons to war torn Beirut. But if the visitors stay and watch—they will see something else.

Take a walk with me through the streets of the West Side of Chicago and discover, as I have through the years, oases of lush gardens full of flowers and vegetables. Discover also the neighborhood's precious jewels—women, men and children who continue to struggle for beauty and dignity against great odds.

Meet Ms. Mabel Manning known as the mayor of the West Side. Slim, intense, with short, graying hair, Mayor Manning's tiny stature is misleading. She is a tower of emotional and physical strength.

Her two-story red house sits on a lonely street, her nearest neighbor almost a block away. But her block is not desolate. Dotted along the street are white painted tires, filled with red, blue, yellow flowers waving in the Windy City breeze. An abundant vege-

table garden sprawls from one side of her house across the next abandoned yard. In an area where people lock their car hoods at night to protect their batteries, a sign proclaims Mabel's philosophy. "Please ask if you need something. I can give you much more than you can take."

"Survival is for those who struggle." But Mayor Manning does not mean a rugged American frontier, individualistic struggle. Her struggle for human expression in the neighborhood is connected to a sense of being part of generations of struggle as a community.

"In 1968, some people who wanted land for long-term development paid others to burn down the houses," she explains.

Banks stopped lending money; insurance companies refused to insure properties. Property was devalued. Working people had to sell their houses in the community to protect their purchasing power. Others did not want to move in because the community had a bad reputation. City services were cut back. Gangs, drugs, prostitution were allowed to flourish. What was once a strong, vibrant, intergenerational community became derelict. A year ago,



citywide media reported on and endorsed a plan to wipe out what was left of the neighborhood under the guise of redevelopment.

"But there's always a ram in the thicket, if members of the family work together," says Mabel. Ms. Manning is a leader in the local community organization which is working on development for the benefit of those who live here now. "I try to inspire people and give them gumption," she says, "no matter what happens."

Only a few blocks from Mayor Manning lives another gardener and senior citizen of the community, Mr. Robert Taylor. For the past three years, his entire block has been threatened with demolition to make way for a new stadium for the Chicago Bulls (basketball) and Hawks (hockey) teams. Despite this danger, Mr. Taylor continues to plant his garden in the spring, as he has for the past 20 years. He feeds himself

and his family and shares his abundance with the neighbors. What a delight to be handed a brown paper bag by Mr. Taylor at a community meeting. There are sure to be okra, tomatoes, green peppers, beans and much more.

If we continue our tour of the community, moving further west, we will reach a large fenced area with a sign proclaiming the spot, "The New Horizons Community Garden." This oasis of bountiful flowers and vegetables is the result of hundreds of hours of discussion, hard work and cooperation among the adults and children of the neighborhood in conjunction with members of the First Church of the Brethren.

Meet Gloria Williams, a member of First Church, who is always looking for projects and educational opportunities for the youth of the community. Gloria teamed up with an urban horticulturist and with her neighbor, Joan Gerig, who grew up planting big gardens in Wayland, Iowa.

They posted a sign inviting neighbors to participate in a planning meeting for a community garden. Plans included how to share the work and the expense of garden supplies and how to protect the garden from vandalism.

Gardening on a community lot in the city is much more complicated than gardening behind one's own house in the country. First the would-be gardeners had to clear the rubble, dig up the bricks and haul them away by the wheelbarrow load.

When the horticulturist tested the soil, she discovered three times the amount of metal cadmium than is considered safe for growing food. The gardeners realized they would have to build frames to raise the garden plots above the ground.

Gloria and the women and children she worked with weren't strong enough to haul in railroad ties to make frames. They contracted with a nearby prison work release program to do that work.

Then new soil had to be trucked in to fill the raised beds. Only then could actual planting begin.

Each neighbor has to travel some distance to get to the lot. Garden tools have to be carried back and forth from the lot. The gardeners had to arrange with the city fire department to hook up a special connection to the fire hydrant in order to get water for their garden.

Despite the myriad setbacks before the actual planting, Gloria and her neighbors are convinced their work is important. On a summer evening you can see even those neighbors who

don't like to get their hands in the soil stop by to talk. Several of the young men worked with the pastor of First Church to build a sandbox, so small children can play while their mothers work in the garden.

"The garden provides a place to meet neighbors and talk," Joan says. "The longer you garden, the more people you discover."

For Mabel Manning, Robert Taylor, Gloria Williams and their neighbors, caring for the earth in the city is integrally related with building community.

Directions

My grandparents never saw
the tops of clouds, as have I.
looking down on pink dawn peaks.

My grandparents rode
in horse-drawn buggies.
then in model T's and bumpy Chevrolets.
They looked up at the underside of clouds.

They looked up to God.
And where is God?
Is God also down?
Down there in the basement of O'Hare where
in Kingdom sanctuary
I drank coffee
with the homeless man?

Elaine Sommers Rich



Widening the Circle Through Prayer

Review – Program 5 and 6

The story of the Canaanite woman in Matthew 15 is one of courage, faith and willingness to go out on a limb. She sought Jesus' help for her daughter even though Jews and Canaanites were enemies. When Jesus seemed to refuse to listen to her plea, saying he was sent only to the house of Israel, and, "It is not fair to take the children's bread and throw it to the dogs," she rose to the challenge. By her reply she won Jesus' favor. She returned home to find her daughter completely well.

The Canaanite woman's approach to Jesus tells us that we need not have any special status to approach the Lord in prayer. All members of the community of faith are welcome at any hour.

The program study tells the incident from the woman's point of view. We gain new insight into her thoughts and actions. What kind of pride-swallowing courage and faith must it have taken for her to approach one of her people's long-standing enemies for help? Why did she take this risk?

Furthermore, why did Jesus not answer the woman's request immediately, answering her in such a seemingly unfeeling way?

Participants are asked to think about what prayer is, based on the Canaanite woman's experience. This could include: that prayer is open to all who have faith, that it is heard by God and sometimes met by God's silence.

In a closing reflection, writer April Yamasaki concludes that "In the kingdom of God there are no longer chil-

dren and dogs but one household of faith." This in turn leads to broadening our prayer horizons. The group is asked to include intercession for foreigners and strangers in its prayer time. Prayers from other cultural backgrounds are also encouraged.

As they leave the meeting, participants are given a practical suggestion for prayer during the week, which includes intercession both for another member of the group and for a group of foreigners, whoever they may be.

Like many parables that Jesus told, the parable of the persistent widow in Luke 18 may have been taken from real life. In this parable, a widow seeking justice from her adversary continually petitions a judge for help. The judge is not a godly man but he eventually grants her request just to get her off his back.

The number of times the widow came to the judge is not specified, but it is suggested that it was numerous, even constant. Jesus holds this attitude up as exemplary for our own prayer life. "Prayer is not an isolated event in the Christian life," says writer April Yamasaki. "It is a way of life in which we may come continually before God."

The judge is unjust and only gives in to the woman because she is wearing him out. In contrast, God is just—and if an ungodly and unjust judge answers a persistent request, how much more

Continued on page 13



A CUP OF SHARING

Lois Deckert

Jungle ferns, vines, grasses and shrubs grew around the water-filled hole. The stagnant pool bred mosquitoes. These mosquitoes carried deadly malaria parasites to children and grown-ups in the village. A bomb, dropped on an Indonesian island during World War II, created the pond. Years later death still came to the village as a result of that bomb. War doesn't always end when treaties are signed. Its side effects go on and on.

In God's world, nature tries to repair destructive human acts. But new growth cannot completely hide the deep scars of war. God's healing comes to human beings wounded by their own folly and yet scarring continues to mar relationships. God gives us the tools for peace, but we seem more inclined to use tools of destruction.

The way of peace and life which Jesus taught his first disciples often seems futile in our hate-filled world. Yet we are called to a way of obedience that seems foolish by human standards. It involves self-giving lives reflecting God's love and peace in troubled times and places. Our prayer for the world and all its people must not cease. Our prayer for peacemakers needs a daily recitation. And when our prayers are said, let us remember that our actions must match the words of those prayers.

Window on the World



Hilda Epp

When I began my visit with Annie, she reached for her Chinese Bible and said, "May I share the Scripture the Lord gave me when I was saved?" Turning to Psalm 113 she read verses 7-9: "He raises the poor from the dust and lifts the needy

from the ash heap; He settles the barren woman in her home as a happy mother of children. Praise the Lord."

Born in Taiwan to a wealthy Buddhist family, Annie grew up to be both spoiled and adventuresome. Adventures brought her into contact with other young people also looking for excitement. Before long Annie found excitement in the use of drugs.

There followed a decade of drug use. Her American serviceman husband also used drugs. They moved from Taiwan to the United States and back to Taiwan where, in spite of a resolve to stop using drugs, Annie found herself addicted to opium and involved in dangerous international drug trafficking operations.

Determined to save themselves, Frank and Annie decided once more to return to the United States and start anew. The habits, the drugs and the Buddha accompanied them. Their hell continued. They yearned for a child, to give them a new purpose in life, but no child was conceived. Finally Annie went to a doctor who gave her two alternatives: corrective surgery or an opportunity to hear about Jesus and the possibility that he would heal her. Lack of finances made surgery impossible. Annie knew nothing about Jesus, but she was seriously looking for healing.

She and Frank decided to attend the service.

Unknown to them, the doctor had enlisted a select group of friends to pray earnestly that Frank and Annie would attend and would be healed of their dependence on drugs. The message

promised cleansing and healing in the power of Jesus. Frank and Annie both received the gift of God's salvation with joy.

Afraid of the Buddha's anger and ignorant of the ways of God, Annie continued to worship Buddha in her home and to use drugs. Still, she had a deep longing to be free and whole. Alone at home one day, she knelt before the Buddha, but kept repeating, "Jesus, Jesus, Jesus." Finally she went for Frank's hammer, smashed her Buddha into powder and threw away all her idols, amulets and drug paraphernalia. The struggle was over; she, like Frank, was totally free of craving for drugs.

Frank and Annie returned to Taiwan. They immediately set up a home for people who want to be free of substance abuse. They emphasize the healing power of Jesus. The prayer support of the Christian community is important; so too is a deep desire to know God's Word. Both Frank and Annie willingly spend hours at the side of someone who is in withdrawal—praying, reading Scripture, singing and encouraging. They presently have a "family" of 36 to 40 people. In the course of six years, they have helped many to return to a productive, healthy role in their family and society. Some

Continued on page 13

LOOKING IN
LOOKING OUT
LOOKING IN
LOOKING OUT
LOOKING IN
LOOKING OUT
LOOKING IN
LOOKING OUT



CHM

Lois Deckert

Colored ribbons hang from the top of a tall pole, waiting for the dancers. The Maypole dance is part of the traditional May-time festivities at Bluffton College in Ohio. The dancers weave in and out to the melody of "Country Gardens." Each woven circuit brings the dancers closer to the center. The ribbons go over and under until the pole is encased in a purple and white sheath.

The Commission on Home Ministries and Women in Mission Learning Tour was like a Maypole dance. The five pairs of women picked up their ribbons at the center pole then moved to the outer limits of their circle. They bowed and curtsied to each other in acknowledgment. Like the Bluffton dancers, they had some apprehensions. With all those people watching, would they miss a step, tangle a ribbon, stumble, lose the rhythm?

Each of the women who went on the Learning Tour brought her own uniqueness to the experience. Each place visited had its own character. Some of the encounters seemed similar, but even in their similarities, Phoenix, Chicago, Toronto, Winnipeg and Washington, D.C. have their distinctive personalities.

An experience with home ministries can be surprisingly foreign. A rural woman learns about multicultural city life. An African American meets her Hopi sisters and brothers. Women from a close-knit Mennonite community encounter native Americans and city folk with strange names. A city dweller spends time in another city dif-



1991 CHM/WM LEARNING TOUR

Evelyn Rempel, Shirley Ries, Erlene Clark, Mary Litwiller, Holly Olfert, Jan Wilhelm, Evaleen Bertsche, Norma Duerksen, Nettie Neufeld, Martha Zimmerman.

ferent in character from her own. The colored ribbons of experience move in and out, up and down in a beautiful, unified pattern.

The women have let go of their ribbons now; one dance is over, the next is about to begin. They have reached the limit of their circle and returned to the center. They are ready to teach the rest of us how to weave the many colors of our own experiences into a beautiful offering of thankful joy.

Our part in the Learning Tour involves listening. Invite the Learning Tour participants to share their experiences with you. Read the articles they write for *Window to Mission*. Continue your prayer and financial support for the work of the Commission on Home Ministries and Women in Mission.

COE Prisms

Commission on Education

proclaim
enable
nurture

Clare Schumm

Many families in the General Conference Mennonite Church are healthy and well. Many are hurting and struggling. Many are fractured and alienated. God in Christ Jesus has good news of healing and growth for all families. The challenge and opportunity for the church is to offer this good news to all people.

Women of the church have a strong concern about the health and well-being of the family. It is not surprising, then that Women in Mission consider the family life ministry program of the Commission on Education one of their financial goal commitments.

At the 1990 Inter-Mennonite Family Life Council meeting, representatives identified the top four family life concerns as dominance/power in relationships; self-esteem; lack of togetherness and communication; and finances and money management.

According to the March 19, 1990, *Mennonite Reporter*, pastors from 41 Mennonite congregations in Manitoba heard of about 1,090 incidents of abuse during a one-year period. This included physical and psychological abuse by spouses, parents and children and abuse against pets and property. Power, control, privileges and abuse are family issues in our churches. We refuse to believe it and debate the definition of violence instead. Violence is an extreme form of controlling behavior. Intimidating, psychological and

verbal abuse, though less extreme, still control and oppress.

David Elkind, in his book, *The Hurried Child: Growing Up Too Fast Too Soon*, says the concept of childhood is threatened with extinction in the society we have created. Pressures to cope, succeed and to win are every bit as taxing and dangerous for children as they are for adults.

A research article in *McCall's* magazine, December 1990, reported that if you want to have psychologically healthy children who will grow up as strong, capable, loving adults, the single best thing you can do is make your spouse your equal partner and best friend. I am convinced that couples who give attention to their marital relationship find issues of parenting and self-esteem in their children less problematic.

The goal during the first phase of my involvement with the family life ministry was to develop a network and provide resources so that congregations could work to strengthen relationships. Every district and provincial conference has had representation at one, and most of them at all, the annual Inter-Mennonite Family Life Council meetings. These meetings provide resources so that participants in turn can be a resource to congregations in their districts or provinces. Phil Osborne, author of the book, *Parenting for the '90s* and professor at Hesston College, is

the resource person for the 1991 Inter-Mennonite Family Life Council meeting. The focus for these sessions is "Parenting for the '90s."

Family life seminars, coordinated and planned by the provincial and district conferences, provide a network of resources. Five seminars have taken place and three are scheduled during 1991. Teams of three to five people are invited to return to their congregations with new vision. They in turn enlist the resources in their own congregations for strengthening family relationships. These seminars are partially funded by the Call to Kingdom Commitment

funds.

All district and provincial conferences have either designated a family life contact person or appointed a family life committee. I am pleased with the interest and commitment I have experienced throughout the General Conference Mennonite Church. I want to personally thank WM, and also express appreciation on behalf of COE, for your strong financial and prayer support. I leave this position deeply grateful for the opportunity to help make resources available to congregations who value significant, healthy family relationships.

COM, continued from page 10

have gone on to serious Bible study; one "brother" now attending seminary spent last summer taking a clinical pastoral counseling course. The healing circle continues to widen; prayer and a desire to glorify God are at the heart of it. Their regular participation in the

Meilun Mennonite Church is an inspiration to all.

About three years after she was healed of her drug dependence, Annie gave birth to a lovely little boy. They named him Samuel.

REVIEW, continued from page 8

will God, a just Judge, answer our persistent prayers!

Jesus also teaches the importance of prayer and action. How often do we pray about something which requires action? Does the very act of praying help inspire us to action? The two are closely related.

Through this lesson, we are reminded that our life of prayer is a journey. We should not look at prayer as an intermittent occurrence but as a continual event in life. Like a road, this journey may contain intersections, blind curves, dead ends.

The program plan uses an insightful litany for three readers entitled

"The Way of the Widow." It is based on the conditions and experiences of widows in the Bible.

Prayer time includes time for personal reflection and suggestions for journaling. Participants are encouraged to keep a spiritual prayer journal as a way of communing with God and of fostering ongoing awareness of their own prayer requests and answered prayers, as well as intercession on behalf of others.

Praying continually and acting faithfully—these are the lessons of the parable of the persistent widow.

Amy Dueckman

round table

Susan Jantzen

Women in Mission members donate an astounding amount of cash and material aid each year. Scattered over the United States and Canada, Women in Mission groups gather, pray, come to decisions, work together and give. Women give time. Women give money. Women give themselves to relationships. We hear at times that women are given out, they have run dry. I can believe it.

The evidence of this outpouring spirit is measurably clear.* Even aside from the sizable material aid produced, WM cash giving is impressive.

Why do WMers give? Is it simply the way they are put together? I suspect there are several motivating factors.

Certainly the church serves as a place where Christian friends can come together. From the world of too much bustle or too much time alone, women come to talk, listen, work, pray and be together. It is like soothing lotion on dry working hands. But is giving simply a logical outcome of the event of gathering?

I see a mighty statement made by women who have joined and given through WM. Giving is a response to God. It acknowledges God as the source and us as the channels. It acknowledges interdependence, for the soul does not live in isolation either from other women or from God. It acknowledges WM's uniqueness as a women's organization within the General Conference Mennonite Church. Those who have freely received can freely give. The spirit of giving is irre-

pressible.

As I become acquainted with Women in Mission at its various levels and in its various geographical areas and see how much has come from WM groups, I feel joy. There is joy not only at the outpouring but because the outpouring is evidence that the gift of God's love for each of us has been received. Praise God, the giver of all good!

*Cash giving for WM in 1989 was over \$800,000.

WMers are women of the General Conference Mennonite Church. The dollars we give make a statement about our identity with this church and her place in our world. Our dollars act as our voice, our hope for a world with more love, more peace, more understanding and more people acknowledging God as creator and sustainer.

This fiscal year, look forward to details on this page about programs which General Conference WM supports. You'll get to know the people in partnership with you, who work by the grace of God to bring Christ's wholeness to this world.



Susan Jantzen, coordinator for Women in Mission, lives in Newton, Kansas. Her husband Jim is a teacher. They have two sons, Peter and Robert.

contributors

Janine (Friesen) Paul (cover) graduated from Bluffton College, Bluffton, Ohio, in 1988 with a degree in art. She is currently working as a printer for Bluffton College. She and her husband, Chad, spend most of their free time remodeling their newly purchased 75-year-old home.

Suzanne Lawrence (The Open Window) lives in rural Hillsboro, Kans., with her husband and four children. She is a member of the WM Literature Committee.

Donna Driedger (People of the Soil, A Farmer's Prayer) farms with her husband, Irvin, near Osler, Sask. She teaches grade 3. Irvin is involved with Mennonite Men in the area of church planting. Donna and Irvin have two grown children and recently entered the wonderful world of grandparenting.

Dorothy Friesen (City Oases) is a graduate of Associated Mennonite Biblical Seminaries and has lived in Chicago with her husband, Gene Stoltzfus, since 1980. She is the director of Synapses, an interfaith grass roots network for justice and spirituality.

Amy Dueckman (Review-Program 5 & 6), with husband Wayne and two sons, lives in Abbotsford, B.C. Amy is a member of the WM Literature Committee.

Lois Deckert (Cup of Sharing, Looking In Looking Out, Window Shopping) edits *Window to Mission* from the WM office at Box 347, 722 Main Street, Newton, KS 67114.

Hilda Epp (Window on the World) and husband Carl served with the Commission on Overseas Mission (COM) in Taiwan. Hilda's primary involvement was in friendship evangelism and support ministry. Hilda and Carl presently reside in Winnipeg, Man. They have four grown children.

Clare Schumm (COE Prisms) is the former secretary of Family Life Education. He is now on the pastoral staff of the Yellow Creek Mennonite Church near Goshen, Ind.

Elaine Sommers Rich (Directions) lives in Bluffton, Ohio, with her husband, Ronald. She is a member of the Commission on Education (COE) and an active participant in the programs of First Mennonite Church in Bluffton.

Susan Jantzen (Round Table) coordinates the WM program from her office at 722 Main Street, Box 347, Newton, KS 67114.

credits

Art: p. 8, Angie Miller

Janine
(Friesen) Paul



Suzanne
Lawrence



Donna
Driedger



Dorothy
Friesen



Amy
Dueckman



Lois
Deckert



Hilda
Epp



Clare
Schumm

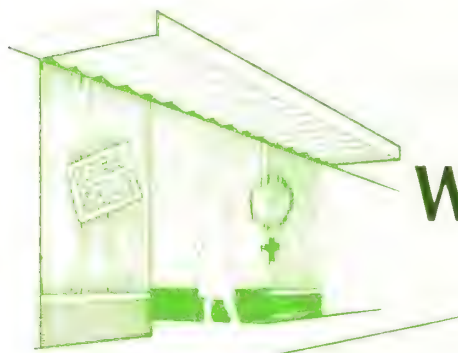


Elaine
Sommers Rich



forecast

We develop our spiritual life in unique ways. Besides thoughts on women's spirituality, look for stories from the CHM/WM Learning Tour.



Window Shopping

Have we window shopped long enough? We don't need to part with our money when we only admire beautifully displayed goods in a shop window. But without spending our money we cannot experience ownership. I would like to offer you some good Women in Mission buys. The following is an adaptation of something a group in the Women's Missionary and Service Commission of the Mennonite Church did in Ohio a number of years ago. Their project lasted a month. Even though you may have paid your dues to WM, try the following week-long exercise as your personal challenge.

Day 1 What is your favorite women's magazine? Put aside the cost of one issue of this magazine. Donate that amount to Women in Missions publications—Devotional Guide, Program Packet and *Window to Mission*. \$_____

Day 2 Contribute a dime for each year you went to school as a boost to the Women's World Outreach Fund. This fund provides scholarships for international women. \$_____

Day 3 Donate 10 cents for each TV program you watch on a regular basis. This money could be used for the Women in Mission Peace Studies scholarship which is given to a woman studying at Associated Mennonite Biblical Seminaries. \$_____

Day 4 Keep a nickel for every mile you drive and send the total to Women in Mission for staff and executive travel expenses. \$_____

Day 5 Set aside the amount you pay to a baby-sitter for one hour. This money would help pay for the Family Life Ministries program of the Commission on Education. \$_____

Day 6 Give 50 cents for every friend you have whose ethnic background is different from your own. Women in Mission supports ethnic and language minority church ministries with your money. \$_____

Add up your donations at the end of the week. On which day did you collect the most money? Pool the money within your group and make a bonus donation to Women in Mission or send it in yourself. Say a prayer of dedication, as you send the money, asking God's blessing on the work you and WM are doing together.

seminary within Canada.

Helmut Harder, executive secretary of CMC, closed the sessions with the admonition to "keep our heads in the midst of this madness [the war]." He called attention to Mennonite confessions of faith, 1527 to 1975, stating that peace belongs to the gospel of Jesus Christ. "Reading the Scriptures," he said, "and recalling our confessions is a way to come in in order to then go out." *Muriel T. Stackley with information from Margaret Franz, CMC editor*

Can we listen?

"I was always told that whites didn't want to listen to us," said Cara Widrick when the Native Ministries board of the Conference of Mennonites in Canada called a halt to their deliberations in order to hear from Natives who were present. "I am happy to witness this," Cara continued through tears, "even though I don't look like it."

"Can we plan our board meetings to allow time for listening?" asked Robert Bartel, Rosthern, Sask.

NM executive secretary Walter Franz stated his commitment to "consult at every level with an aboriginal."

"The hard thing," said Menno Wiebe, Winnipeg, is to "turn authority back to the Native community. We have to discipline our own [white] lust for power." *Muriel T. Stackley*

ACT Weekend in Ontario teaches teachers

Paris, Ont. (GCMC)—Seventy-three Christian educators came for Ontario's first Aid to Christian Teaching Weekend. The group gathered Feb. 8-10 at Five Oaks Retreat Centre here for a live-in teacher training weekend. ACT is a program of the Commission on Education of the General Conference Mennonite Church and the Mennonite Board of Congregational Ministries of the Mennonite Church. Ken Hawkey,

COE secretary for young adult education, serves as ACT coordinator. The Christian education committee of the Mennonite Conference of Eastern Canada hosted the event.

Classroom teachers helped participants develop creative lessons from denominational materials such as Foundation Series, Venture Clubs and Uniform Series. Marlene Kropf, MBCM, led worship and presented a congregational discipling model, an integrated approach to education within the congregation. Interest group activities on Saturday included making puppets and videos, prayer and personal growth, and children's drama.

This was the first live-in teacher training event for many of the participants. One of the comments most often heard was, "I wish more of our teachers could have an experience like this."

The next ACT Weekend is scheduled for Oct. 17-20 in Greta, Man. *Eleanor Snyder, minister of Christian education, Mennonite Conference of Eastern Canada*

Women tell stories from learning tour

Hesston, Kan. (GCMC)—The Learning Tour was aptly named. Sponsored by Women in Mission and the Commission on Home Ministries, the Learning Tour paired up 10 women from the United States and Canada and sent them off to inner cities and Native reserves and reservations for 10 days to observe and take part in the work of the General Conference Mennonite Church.

When they came back, they had stories to tell. Holly Olfert, Kerrobert, Sask., and Jan Wilhelm, Edmonton, Alta., knowing few Spanish words, worshiped in a Hispanic church in Chicago. "I experienced what it would be like to come to another country and not know the language, and how difficult it would be," said Wilhelm.

In the frigid setting of a fishing village near Winnipeg, Shirley Ries, Freeman, S.D., spent evenings drinking hot tea and listening to the stories of a Native woman. "I could not hold back the tears," said Ries.

Earlene Clark, a social worker from Philadelphia, and Mary Litwiller, a



The People's Place Gallery, Inter-course, Pa., last November hosted Art '90, which featured a family of artists—Esther Rose Graber, Jane Graber, Susan Graber Hunsberger, Sibyl Graber Gerig and Ann Graber Miller (pictured above with her watercolor painting "Aves Dominicanos III"). The five commented on their work at the two-day event and attended the opening of their exhibit, "Recent Works." Capacity crowds attended the events. Esther Graber is mother to the other four.

● ● ●

"Journey to Problemas" is the working title of a film project looking for financial support. Robert Hostetter has written a film script based on John Paul Lederach's experiences as part of a mediation team in Nicaragua in 1987-88. Team members were threatened by all sides in the conflict—there was a kidnapping attempt on Lederach's daughter, an assassination attempt on Lederach and others, and a mob assault on the conciliation team. The goal of the project is to adapt the story for a full-length dramatic film, but seed money is needed. Tax-deductible contributions may be sent to the Mennonite Foundation, Box 483, Goshen, IN 46526, for the "Central American Peace Film." For more information contact Robert Hostetter, North Park College, 3225 W. Foster, Chicago, IL 60625, (312) 583-2700, or (312) 784-7457.

Camp Men-O-Lan is celebrating its 50th anniversary. All past campers and staff people are invited to a Festival of Retreats at the camp May 24-25. For more information call (215) 679-5144 or (215) 538-7330, or write the camp at 1415 Doerr Road, Quakertown, PA 18951.

Honduran youth volunteered during last December and January to do work projects as part of an effort to create an alternative service program. Honduran military service law comes close to permitting a civilian alternative service program, but no structure has existed under which conscientious objectors may fulfill legal requirements. Confraternidad Shalom (Shalom Fellowship), an organization of churches seeking peaceful responses to the problems of Honduras, sponsored the program. In Tegucigalpa one group of participants joined residents of a poor neighborhood in digging sewage ditches. A second group worked on a small park and planted trees. In San Pedro Sula the groups helped victims of recent flooding. The Honduran Mennonite Church peace and justice committee helped form the Confraternidad Shalom. (MCC)

Nineteen students from Rockway Mennonite Collegiate, Kitchener, Ont., will leave Toronto on May 3 to spend six weeks in the People's Republic of China. Four Chinese scholars with expertise in agriculture are to arrive in Ontario in August to spend nine months in Canada. Exchanges like this are important, says Albert Lobe, principal at Rockway, because "we move from seeing ourselves as helpers to a point where we see ourselves as entering into relationships of exchange where each person's story is part of the larger human story."

farmer from Wellman, Iowa, learned almost as much about each other as about the Hopi people they met in Arizona.

"I learned a lot from Mary," said Clark, who is black. "I learned that [skin] color does not make a difference. This is the closest relationship I have ever had with a white woman. The Learning Tour gave us an opportunity to learn about our differences and our similarities."

Clark and Litwiller identified with the Hopis in different ways. "The plight of Native Americans is similar to that of blacks. We have both suffered at the hands of whites," said Clark.

Litwiller said that the loss of Hopi land to the Navajos struck a chord in her. "I know how it feels. Close friends of mine have lost their farms. It affects more than finances. The land is part of your whole being," she said. While in Hopiland she visited corn fields, different from the corn fields of Iowa. Varieties of blue, red, yellow and white sprout under the Arizona sky.

On the reservation they took part in the activities of the Hopi Mission School in Kykotsmobi, local villages, people and churches. "When we went to a basketball game it hit me: I am white among people of color. Now I know how minorities feel when they come to our school," said Litwiller. Clark said that she was surprised to find the similarities between the experience of African-American and Native American communities.

While Clark and Litwiller experienced the desert of Arizona, two of their comrades braved colder weather in the Toronto area. Evalene Bertsche, Chenoa, Ill., and Norma Nickel Duerksen, Hillsboro, Kan., returned with nothing but praise for the Mennonite Voluntary Service workers in Ontario.

At the Welcome Inn, Hamilton, Ont., MVS workers "understand the needs of the community and reach out to the physically and mentally handicapped, elderly and poor," said Bertsche. Duerksen reiterated the motto of the Welcome Inn: to walk with people in their need. Both women said they would share that message of compassion with others. Learning more about CHM work was valuable to them. "There is an overwhelming need for ministry in our cities," said Bertsche.



'Now I know how it feels...': Learning tour participants are (left to right, top to bottom) Evelyn Rempel, Shirley Ries, Earlene Clark, Mary Litwiller, Holly Olfert, Jan Wilhelm, Evalene Bertsche, Norma Duerksen, Nettie Neufeld, Martha Zimmerman.

Also in Toronto, Bertsche and Duerksen met with a young Chinese congregation that they described as "vibrant" and "dynamic." At the worship service, they were surprised to find *The Mennonite Hymnal* printed in Chinese. Afterward some students from the congregation took them out to eat at a local Chinese restaurant, where they ate—for the first time—barbecued pork intestines. "They looked gross but they tasted pretty good," said Duerksen.

In Chicago, Wilhelm and Olfert spent an evening with victims of abuse. Wilhelm said that she was appalled at the extent of sexual abuse and incest within Christian homes and feels frustrated that the church seems to ignore the topic.

"One woman told me," Wilhelm said, "that she feels safer in the inner city of Chicago than in her home church. Home ministry should literally be in the home."

When the women met for a debriefing session with WM and CHM staff at the conclusion of the tour, one statement repeatedly arose in conversations: "Now I know how it feels...." The women were sensitized by their experiences in Toronto, Chicago, Washington, Winnipeg and Arizona to the gifts and needs of other cultures and peoples.

Now their assignment is to go out to the churches and tell the stories of oppression and poverty and triumph

over adversity. *Beth Hege, news service editor, General Conference Mennonite Church*

Editor's note: *Completing the five teams of two were Evelyn Rempel, Chilliwack, B.C., who also went to Winnipeg; and Nettie Neufeld, Steinbach, Man., and Martha Zimmerman, Reedley, Calif., who went to Washington.*

Canadians ask MCC to do more Native work

Winnipeg (MCCC)—Mennonite Central Committee Canada should increase its involvement among Native people, a recent survey at four MCC provincial annual meetings shows.

Delegates (249 of them) were asked if MCC should increase its work among Native people, including placing more volunteers, supporting just and fair land claims and by creating forums where Native people and Mennonite and Brethren in Christ church members can meet. Sixty-four percent gave unqualified support for increased work with Native people; 25 percent said yes but with qualifications, while only 11 percent said no.

People who said yes commented that "we owe it" to Native people, "we should do everything we can" to help them and that such involvement is "part of Christ's mandate."

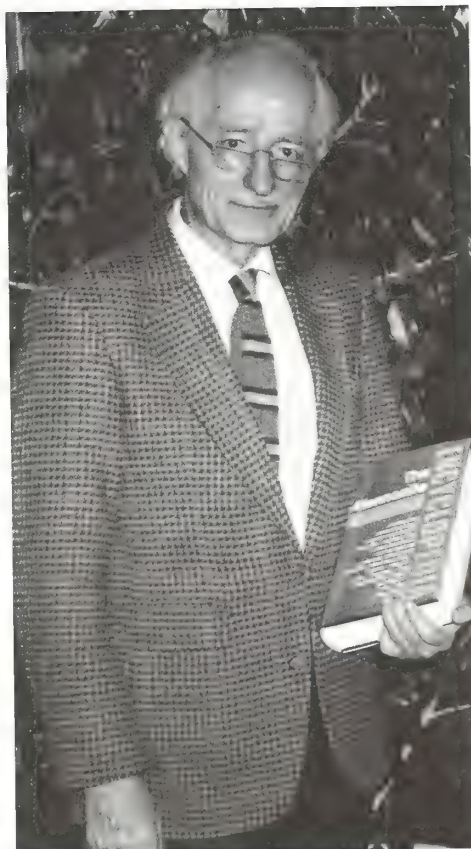
One asked how MCC could "stand with Native people and have the humility to let them set the agenda."

Respondents who gave qualified support said that their support for increased involvement was conditional on a clarification of the biblical basis of MCC's involvement and a clear Christian presentation, on distinguishing between just and fair land claims and claims without that basis, as long as MCC support did not seem to condone violence, and on an impartial role for MCC.

Respondents who declined to support additional involvement with Native people said that land claims are "too complicated" and Native demands too "diverse and irresponsible," that it is "hard to determine whether land claims are just and fair" and that it is "not prudent" for MCC to be involved in "peace marches" and other "anti-government" activity.

Bob Bartel, MCC's interim Native Concerns director, said that the issues "are difficult because they happen in our own back yard and involve our relationships with our neighbors. God's wisdom, compassion and love are needed." *John Longhurst, MCC information service*

'Abortion' to 'Zook' covered in new Mennonite Encyclopedia



Elkhart, Ind. (AMBS)—C.J. Dyck (above) has "an encyclopedic grasp of things Mennonite." He holds the first copy of the 1,000-page Mennonite Encyclopedia V during a recognition event at Associated Mennonite Biblical Seminaries here. Almost a decade in the making, the new volume, covering topics from "abortion" to "Zook," supplements the four-volume Mennonite Encyclopedia published in the 1950s. Volume V was prepared under the direction of the Institute of Mennonite Studies, the research arm of AMBS, in collaboration with an editorial council. It is published by Herald Press, one of the three publishers responsible for the original set. It sells for \$80 (\$100 in Canada). C.J. Dyck retired from teaching Anabaptist history at AMBS in 1989. He continues to work on Anabaptist research, translation and writing projects. *John Bender*

The sixth annual conference of the Association of Mennonite Psychologists will be held April 4-6 in Champaign-Urbana, Ill. First Mennonite Church there will host the event. The keynote address is by Harry Triandis, a social psychologist at the University of Illinois.

Mennonite Conciliation Service will offer its seventh Summer Mediation Institute at Mennonite Central Committee headquarters in Akron, Pa., July 15-19. The summer institute will introduce participants to interpersonal mediation, group facilitation and group conflict intervention skills. Enrollment for the institute is limited; scholarship assistance is available. For more information contact Mennonite Conciliation Service, Box 500, Akron, PA 17501-0500, (717) 859-1151.

In a rare occurrence, April Fools' Day and Easter Monday fall on the same day this year. The Fellowship of Merry Christians is planning celebrations with a "Fools for Christ" theme on April 1 along with churches and prayer groups around the United States. Based in Kalamazoo, Mich., FMC was organized on April 1, 1986, with the aim of restoring the spirit of joy, humor and celebration in church life. Easter Monday was once a holiday in many Catholic, Orthodox and Protestant countries, according to FMC, and was celebrated with parties and picnics. Fourth-century theologians John Chrysostom, Augustine and Gregory of Nyssa suggested that God played a sort of cosmic practical joke on the devil by raising Jesus from the dead. God had the last laugh. This led to the Easter Monday celebrations. For more information write to Fellowship of Merry Christians, Box 668, Kalamazoo, MI 49005.

MCC sends beef to Liberia

The Christian Peacemaker Teams steering committee met in Newton, Kan., March 2-3. CPT agreed to sponsor Capitol Sabbath in Washington March 17-April 17, and Michael Sprong of the Newton Area Peace Center agreed to coordinate the event, which focuses on the Middle East situation. Financial giving to the organization put CPT in the black for the first time. Coordinator Gene Stoltzfus said he was pleased with the strong response from churches during the Gulf crisis.



Al Fresen (MCC)

Andrew Heinrichs (right) and Ed Heinrichs, Altona and Carman, Man., respectively, put 12 tons of Mennonite Central Committee canned beef onto pallets so it could be flown to Liberia in February. Church World Service and Witness arranged to have the meat air-freighted. Another 13 tons of canned beef, 5,000 school kits and 25 tons of used clothing will be sent the same way at a later date.

Costa Rican Mennonites respond to earthquake

San José, Costa Rica (MCC)—Mennonites here have formed an emergency committee in response to a Dec. 22, 1990, earthquake that shook Costa Rica's Central Valley. Electric wires, broken glass and plaster fell on thousands of Christmas shoppers in downtown San José.

The quake measured 5.7 on the Richter Scale and created major damage in San José, Alajuela and surrounding areas. The extensive damage was due to the quake's proximity to the heavily populated Central Valley and the epicenter's closeness to ground level.

Damage estimates are close to \$20 million, with 3,000 buildings suffering major damage. Only one person died, but the quake left more than 300 injured and 13,000 homeless.

The social service committee of the Costa Rican Mennonite Church

determined areas of greatest need and organized work brigades.

Costa Rica enjoys a relatively high standard of living compared with the rest of the region, in part because it has not suffered from major natural disasters and civil unrest common to other Central American countries.

The December earthquake is the result of a newly formed fault that crosses three others in the fragile Puriscal area. Last year this area received more than 3,000 tremors.

Mark Chupp, MCC Costa Rica

Swiss MCC worker chooses peace, faces jail



Lowell Detweiler (MCC)

Andreas Hofer of Muttentz, Switzerland, talks with an Armenian friend. He recently completed a one-year term as on-site coordinator of Mennonite Central Committee's Armenia project. Young Swiss men are required to take a 21-week military training course and annually serve three-week terms in the military. Before going to Armenia Hofer completed his training and one three-week stint in the military's medical service. "But now I cannot do that," he says. Upon his return to Switzerland he faces two to six months in jail for refusal to serve. After he serves the prison term he will be fined heavily each year he refuses to serve in the military. A member of the Schänzli Mennonite Church, Hofer says, "I will go home and encourage others to serve with MCC. That would be good."

Bethel Mennonite Church, Winnipeg, is a sponsor of Agape Table, a ministry of feeding poor people in downtown Winnipeg. In 1990 the program served 40 percent more people than the year before, an average of 500 meals a day. Since June 1990 it has recorded a net loss of \$31,000. The Home Street Mennonite Church building is one of four places where people may come for a meal.

Dallas Mennonite Fellowship has changed its name to Peace Mennonite Church. Members made the decision after several months of discussion. Most felt that "church" implied more than just fellowship and presented an image of stability, and "peace" describes the congregation's involvement in the Dallas Peace Center, Mennonite International Refugee Assistance, Mennonite Voluntary Service and other efforts. The church's pastor is Floyd Born; its address is 3154 Royal Lane, Dallas, TX 75229.

The Meserete Kristos Church in Ethiopia has chosen Bedru Hussein as executive secretary, replacing Kalifa Ali, who died of cancer in the United States in April 1990. A former Muslim, Bedru came to faith at age 17 after friends invited him to see a Billy Graham film. Now that the church is free to worship openly again, MKC is raising money to build church buildings. They have asked North American Mennonites to match the funds they raise. Membership in MKC is 20,000 in 31 congregations.

18 attend pastor/spouse interterm



Mark Boyce

Elkhart, Ind. (AMBS)—Eighteen pastors and spouses from eight states and provinces participated in the annual pastor/spouse interterm at the Associated Mennonite Biblical Seminaries here Jan. 7-25. Classes ranged from the Book of Isaiah and Pastoral Epistles to Anabaptist History and Theology and Conflict, Communication and Conciliation. Interterm courses are taught annually during January, giving pastors and lay church leaders a prime opportunity to continue their study. This year's group included from left (front row) John Wiebe, Winnipeg; Linda and Laura Watson, Paoli, Ind.; Viola and Stan Kuhns, Elkhart; John Esau, Newton, Kan.; (second row) Dick Rempel, Chilliwack, B.C.; Orletta Wiebe, Winnipeg; Jacob Tilitzky, Abbotsford, B.C.; Chuck Watson, Paoli; Matt, Kimmy and Ray Hamm, Altona, Man.; Weldon Nisly, Cincinnati; (third row) Peter Kehler, Abbotsford; Darrel D. Jantzi, Waterloo, Ont.; Steve Ropp, Bloomington, Ill.; Jim Brown, Narrow, Ont.; Dalton Jantzi, Scarborough, Ont.; (back row) Brian Wong, Willowdale, Ont.; Jacob Funk, Swift Current, Sask.; Lee Lever, Ritzville, Wash., and Gordon Penner, Winkler, Man.

New Sunday school resource born in Israel

Newton, Kan. (GCMC)—Faith and Life Press will soon release a new curriculum series called Living Stones. The first piece, *Stories by the Sea*, is

authored by Betta Kym of Hutchinson, Kan., who described the curriculum as a "flexible, integrated Bible study."

In 1988 Kym and her husband, Marlin, traveled in Israel for one month. "The trip



Kym

around the Sea of Galilee changed my experience of the stories of Jesus," Kym said. "I visualized Jesus telling stories from the boat. I imagined that natural amphitheater filled with people, and everyone could hear him. I saw people fishing with nets and imagined the disciples there."

The optimal setting for experiencing *Stories by the Sea*, according to Kym, is outdoors, particularly near a body of water. Teachers can stage certain events, such as Jesus teaching from the boat, Jesus calming the storm, the feeding of the 5,000, and others.

A second influence in shaping the curriculum came from Kym's home congregation, First Mennonite Church, in Hutchinson. In 1989 the church decided to use a different format for summer Bible school. "We realized our older children were not coming to regular Bible school," Kym said. "I had a meeting with parents, and we decided to try a Bible school retreat of 24-30 hours."

Kym said she found nothing suitable in published material. She decided to plan her lessons based on the stories Jesus told around the Sea of Galilee. "We did it again the second year."

It was after the second year that Kym started writing the curriculum for publication under the auspices of the General Conference Mennonite

Imagine 100 jumbo jets carrying 400 children each. If that many jets crashed every day, killing all the youngsters aboard, the world would be horrified and outraged. But that is how many children die daily from malnutrition and preventable illness, says Arthur Simon, retiring president of Bread for the World, a Christian lobby group. BFW estimates that half a billion people live in continual hunger and an equal number are hungry at some time of the year. On the good news side, BFW says that some progress has been made in the fight against poverty and hunger. About 80 percent of the world's children are now immunized against six leading killer diseases, compared with 30 percent a decade ago. (Calvinist Contact)

• • •

After 25 years the U.S. Central Intelligence Agency has admitted that it orchestrated and backed an Indonesian coup attempt in 1965 that toppled the moderate government and installed the current dictatorship (which Asia Watch credits with one of the worst human rights records in the world). Kathy Kadane of States News Service unearthed government reports and interviewed a host of diplomats to reconstruct the long-suppressed history of U.S. involvement. The CIA joined forces with the Indonesian military with offers of weapons, training and propaganda that became blueprints for later campaigns in Chile, El Salvador and Nicaragua. The military executed a coup that the U.S. media peddled (two months later) as a successful response to an attempted communist takeover. In fact, the Indonesian Communist Party had never made a bid for power. Officials Kadane interviewed admitted giving the Indonesian military more than 5,000 names of people to kill or capture. Ralph McGee, a CIA veteran, asserts that this was the first of many times the CIA shared hit lists with foreign intelligence services (including Bolivia, Iran, Vietnam, South Africa, El Salvador). (The Other Side)

The Associated Mennonite Biblical Seminaries, Elkhart, Ind., welcomed 11 Hispanic pastors to the campus Jan. 8-11 for a Spanish-language seminar. Coordinated by Daniel Schipani, professor of Christian education and personality, the seminar included discussion around the issues of the practical application of church and ministry methods.

• • •

Mennonites in Ghana continue assisting with relief efforts for thousands of Liberian refugees who came to Ghana last fall to escape civil war in their own country. Ghana Mennonite Church, with 13 other Protestant churches of the Ghana Christian Council, has contributed corn, beans and other foodstuffs for daily feeding of over 6,000 refugees sheltered at the Buduguram Reception Center outside Accra. Ghana Mennonite Church also gave the council 103,000 cedis (\$300) donated by North American Mennonites for use in purchasing necessary relief supplies and equipment. Stephen and Dorothy Wiebe-Johnson and Philip and Julianna Bender, Mennonite Board of Missions workers in Ghana, are mission partners with the Commission on Overseas Mission of the General Conference Mennonite Church.

• • •

The Institute for Learning in Retirement at Bluffton (Ohio) College is offering seven courses April 1-May 24. Each weekly session is 1-1/2 hours. Charter membership in the institute costs \$45. The courses are "The Arab-Jewish Conflict in the Middle East," led by Paul Whaley, "Sorting Through the Garbage," a discussion of environmental issues, led by Jan Snyder, "The Art of the Mystery," a study of the mystery novel, led by John Storck, "Classical Music—Where Am I?" by John Van Nice, "Writing Poetry or Prose" by Elaine Sommers Rich, "Birds: Under Our Noses, Above Our Heads" by Dean Niswander and "Art—What's It All About?" by Joanne Niswander.

Church's Commission on Education. "I am not a writer. I agreed to do it because we had such a good experience with it and I felt others needed to experience it," she said.

Elizabeth Raid Pankratz, editor of the Living Stones collection, said that unlike other curricula, this series is based on the personal experience of the writer. "It takes things people have found meaningful and gives them a chance to share it with other congregations," she said.

"I am eager to see other people's work," said Kym. COE hopes to produce several Living Stones pieces each year.

While *Stories by the Sea* is designed for a weekend retreat experience, it can also be adapted for a regular Bible school or a 13-week Sunday school quarter. Pankratz said she hopes to find a market beyond Mennonite circles.

"Through ordinary examples," said Kym, "I want children to experience God's presence and purpose in their lives. Jesus used everyday experiences to help people sense God's presence." In her preface to *Stories* she wrote, "I believe that it is important for children to realize that Jesus is in places other than the church building."

Stories by the Sea is available from Faith and Life Press. Beth Hege

Choral society celebrates its centennial

From May 1990 through May 1991 the Mennonite Choral Society of First

Mennonite Church, Berne, Ind., is celebrating its centennial. The society gave its first oratorio, Haydn's *Creation*, in 1890. J.F. Lehman, who served as general manager, had people sign up to indicate their commitment to sing the piece. Since the church had no instruments, the society borrowed a baby grand piano and a reed organ for the performance.

In 1891 the 52-voice choir, composed largely of young people, presented Handel's *Messiah*. In succeeding years, through 1896, the choir sang Charles Gabriel's *Jerusalem, Jesus von Nazareth*, *Die Ewige Stadt*, *König David*, *Die Stadt Davids* and W. Kniepkamp's *Elias*, all in German. During the early years of the century, younger members of the choir voiced their desire to perform cantatas and oratorios in English.

Directors of the Mennonite Choral Society have included D.C. Neuenschwander, Guy Latchaw, Eli Luginbill, Mark Evans, O.E. Richard, M.M. Baumgartner, G.A. Lehman, C.O. Lehman, M.E. Stauffer, Harry Kohler, Russel Lantz, Harold Reusser and Freeman Burkhalter, the current director, who has served more than 50 years.

Accompanists have included Mrs. Lewis Reiff, Mrs. M.M. Baumgartner, Sybilla Sprunger, Mrs. Albert Winteregg, Edna Burkhalter Case, Evangeline Rohrer Embler, Ruth Liechty, Elaine Baumgartner Lantz, Mrs. Sherman Stucky and Mrs. Lee Neuen.

Since 1935 the choir has performed Handel's *Messiah* each December and Haydn's *Creation*, Brahms' *German Requiem* and Mendelssohn's *Elijah* and *Saint Paul* oratorios each spring.



Concentric circles of harmony: the Mennonite Choral Society in 1963

WORKERS

Dietrich Bartel has been granted tenure as a music professor at Canadian Mennonite Bible College, Winnipeg. **Bernie Neufeld** and **Sig Polle** have been appointed to two-year terms in music and practical theology, respectively.

Edward Burkhalter, **John Eicher** and **Paul Norr** are the newly elected deacons at First Church, Berne, Ind.

Vicki Dyck, Rosthern, Sask., taught "Drama and Worship" at Swift Current (Sask.) Bible Institute during interterm. Other classes and professors were "Male/Female Issues" by **Laura Loewen**, Montreal; "Youth Ministry" by **Anna Rehan**, Rosthern; and "Satanism and the Occult" by **John Lenshyn**, Calgary.

Matthew B. Epp, Bethesda Church, Henderson, Neb., has been working with Mennonite Disaster Service in Watsonville, Calif., helping rebuild homes or doing repair jobs still needed as a result of the Oct. 17, 1989, earthquake.

Nancy Faus, chair of the Hymnal Project, led Worship With Music, a spiritual enrichment weekend, Feb. 22-24, at Hyattsville (Md.) Church.

David Habegger, pastor at First Church of Champaign/Urbana, Ill., has resigned effective in August.

Stacey Henry, St. Elizabeth, Jamaica; **Steve Plunk**, Dover, Ohio; and **Mark Troyer**, Defiance, Ohio, will represent Bluffton (Ohio) College at the National Forensic Association's national tournament at Marshall University April 25-29.

Bruce Hiebert has completed his work as pastor at Grace Church, Regina.

John Kampen, academic dean at Payne Theological Seminary, a graduate school of theology under the auspices of the African Methodist Episcopal Church, was the C. Henry Smith Peace Lecturer March 5 at

Bluffton (Ohio) College. He spoke on "Confronting White America: African Americans and the Bible."

Howard and **Neva Kaufman**, Eden Church, Moundridge, Kan., will complete a three-month voluntary service term this month at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Paul Martin began Oct. 2, 1990, as interim pastor at Sermon on the Mount Church, Sioux Falls, S.D.

Timothy Ngo was ordained Dec. 2, 1990, as a minister in Edmonton.

Tim Sprunger, Commission on Overseas Mission worker and church planter in Hong Kong, spoke at three South Dakota churches for their mission festivals. On Nov. 4, 1990, he was at Bethany Church, Freeman, Nov. 11 at Hutterthal Church,



Dyck



Loewen



Habegger



Sprunger



Thiessen



J.H. Yoder

Freeman, and Nov. 18 at Good Shepherd Church and Sermon on the Mount Church, Sioux Falls.

Erica Thiessen, Southside Fellowship, Elkhart, Ind., began a three-year term Feb. 15 with the Commission on Overseas Mission/Africa Inter-Mennonite Mission. She is a Bible teacher with Mennonite Ministries and the African Independent Churches in Botswana.

Raymond Wong is the new associate pastor at Coaldale (Alta.) Church.

Duane Yoder will begin June 1 as pastor at Hesston (Kan.) Inter-Mennonite Fellowship.

John Howard Yoder, professor of theology at Notre Dame (Ind.) University, was McPherson (Kan.) College's Religious Heritage Lecturer on March 14. He addressed the topic "College Education and the Paths of Yahweh."

—compiled by Sharon Sommer

Schowalter Villa, a retirement community in Hesston, Kan., and a member of Mennonite Health Services, completed a 46-bed health-care addition in September 1990. The health-care center there now provides care for 107 residents. The addition includes a special care unit for residents with Alzheimer's disease and other dementia. In January Stanley Grant, Secretary of Kansas Department of Health and Environment, honored Schowalter Villa for "exemplary care." It is the first nursing home in Kansas to receive this special recognition.

Eight deputies from the House of Representatives of Paraguay visited the Central Chaco last November to see what Mennonites are doing for and with the Indians and Paraguayans (Latins) in the area. They visited Indian villages, fields, hospital, industry and cooperatives. At Casuarina they visited the agricultural school for boys. Indians who graduate from it are freed from military service. Daily papers carried positive reports of the visit. (MWC)

"Mennonite Peace Theology into the '90s—Where Have We Come From? Where Are We Going?" is the theme of the Sixth Peace Theology Colloquium, to be held June 21-23 at Columbia Bible College, Clearbrook, B.C. The colloquium will feature dialogue between peace theologians, church leaders, educators and others. J.R. Burkholder, former professor at Goshen (Ind.) College and Associated Mennonite Biblical Seminaries, Elkhart, Ind., will make feature presentations. The event will also feature case studies on environmental issues, racism and domestic violence. Registration is \$30 (\$25 U.S.). For more information contact Peace Theology Colloquium, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381.

Are you lonely? Maybe Crossroads can help you too. Some of the couples who have met their mates through us include a nurse and a minister, a teacher and a carpenter, and a widow and a farmer. Other clients are meeting friends who share their interests. Some are still waiting to meet the right one. Perhaps they are looking for you. How will you find out if you don't join?

For information write to Crossroads, Box 32, North Tonawanda, NY 14120.



Hopi Mission School, founded by GCMC, is seeking an elementary **principal** to begin spring/summer of 1991. There are 76 students in grades K-6, who come from nine villages on the reservation.

Please send inquiries/resumés to Howard Sinclair, Box 39, Kykotsmobi, AZ 86039, (602) 734-2453.

Mennonite Memorial Home is accepting applications for the position of **CEO**. Successful candidate must be licensable in the state of Ohio as a nursing home administrator, have strong interpersonal and communication skills, and have compatible values with the principles of the Christian faith and the Mennonite church. A minimum of three years experience in nursing home management preferred with broad experience in areas such as finance, personnel, development and long-range planning.

Send resumé to Lois Wetherill, Search Committee Chairman, Mennonite Memorial Home, 410 W. Elm St., Bluffton, OH 45817.

Wanted: a person to work **half time with young people** and their parents as a member of the pastoral team in a Mennonite church on a college campus. College degree required. Related experience desirable. Opportunity available to begin or continue seminary education.

Send resumé to Bethel College Mennonite Church, Darrell Fast, pastor, Box 364, North Newton, KS 67117, (316) 283-3667.

Goshen College is seeking applicants for the position of **associate director of student financial aid** beginning May 1991. Duties include participating in the administration of all student financial-aid programs, educating and counseling students and families in matters relating to financial aid and financial budgeting procedures and managing the interface of financial-aid services with computer services. Qualifications include a commitment to Goshen College's mission, knowledge and ability to implement computer adaptations, a bachelor's degree, preferably in business administration, and preferably, related experience.

Send a letter of application, naming three references, and resumé to Walter Schmucker, Student Financial Aid Office, Goshen College, Goshen, IN 46526. Application deadline is April 5 or until the position is filled.

Sarasota (Fla.) Christian School, is in need of a **principal** (grades K-12). Master's degree in education or administration is required. Will assist school administrator in giving oversight to educational program.

Send resumé to Steve Ponchot, 5415 Bahia Vista St., Sarasota, FL 34232, (813) 371-6481.

Seeking Candidates For

President Mennonite Mutual Aid Goshen, Indiana

The Presidential Search Committee of Mennonite Mutual Aid is accepting letters of inquiry from members of the participating Mennonite conferences. The position of president will be open as early as June 1, 1992, to allow for orientation prior to the retirement of James D. Kratz, current MMA president, in September 1992.

Candidates must share a deep commitment to the biblical principles of stewardship and mutual aid as understood by the Mennonite Church. The position requires creative leadership and experience in management.

All letters of inquiry must be accompanied by a resume and should be submitted to

**Arthur Jost, Chair
Presidential Search Committee
Mennonite Mutual Aid
1110 N. Main St.
Goshen, IN 46526**



**Mennonite
Mutual Aid**
1110 North Main Street
Post Office Box 483
Goshen, Indiana 46526
800-348-7468
(219) 533-9511

Come and See—a curriculum tested by children and teachers and rated “Excellent!”

New This Year

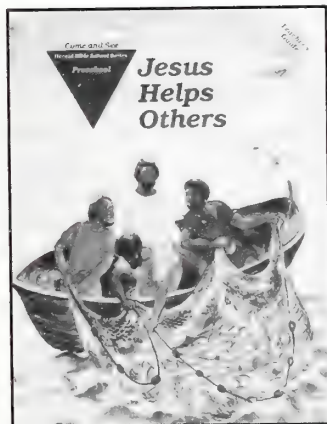
Our Friends in West Africa

This Mission Assembly Leader's Guide provides five 15-minute assemblies. Stories, songs, and other activities such as games and snacks introduce North American children to children in the countries of West Africa. Special mission projects are introduced and children are encouraged to contribute money to one of several church agencies that serve West Africa.
Paper, \$4.25; in Canada \$5.30

In their classrooms, children will continue to learn God's word and ways to apply Bible teachings in everyday life.

“The children really got into the ‘Today's Application’ discussion. They had a lot of questions and wanted to skip recess.”

“A mother said other years her children ‘went to Bible school,’ but this year their comments were different—‘Bible school is neat!’ The mother said they talked as excitedly about Bible school as they did about sports.”



“Keep up this wonderful work for God.”

Carefully chosen stories help children relate the Bible to everyday life.

Educationally designed activities and projects enhance children's understanding of the biblical themes.

Colorful take-home booklets help children remember their vacation Bible school experience long after it ends.

Come and See is a 5-day vacation Bible school curriculum that you can use each year. Age-appropriate material is provided for each grade so that the material is new each year for the students. Teachers appreciate being able to build on last year's preparation instead of beginning from scratch each year. And your church saves money by not having to replace the entire curriculum each year.



Available from bookstores or write to Herald Press for a free brochure and order form.



Herald Press
Dept. MEN
616 Walnut Avenue
Scottsdale, PA 15683-1999

Herald Press
Dept. MEN
490 Dutton Drive
Waterloo, ON N2L 6H7

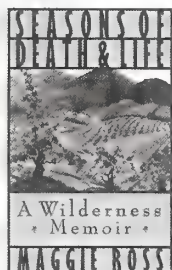
BOOKS

The pursuit of God

Seasons of Death & Life: A Wilderness Memoir by Maggie Ross
(Harper Collins, 1990, 211 pages)

Reviewed by Gordon Houser, assistant editor

After reading her earlier books—*The Fire of Your Life*, *The Fountain and the Furnace* and *Pillars of Flame*—I wished for a more personal book from Maggie



Ross, one that not only revealed her thoughts and inner experience but the circumstances, the events of her life.

An Anglican solitary, Ross writes in her latest book about her experiences

as caretaker of a piece of property owned by the Episcopal Church in a

remote area of rugged, mountainous terrain near the coast of Northern California. She cuts through the romance of the hermetic life by describing in detail the hard work involved (cutting enough wood to make it through the winter, for instance) and the maddening, not to mention dangerous confrontations with trespassers.

The book reads like fiction, particularly her descriptions of place and the characters she draws, but not like good fiction. While her characters strike one as real, the dialogue is often stilted, and the pace drags. What she relates is not a story so much as reflections on certain events that affected her.

My attention awoke when she digressed into theological reflection, which she does with aplomb in her usual down-to-earth way. For example, on "strong women": "...those who like to have strong women to lean on hate the creativity and truth that makes them strong, and are the most determined enforcers of this false peace."

On peace: "...true peace is engagement with darkness, a steady course that travels through its heart, through the flames of purification."

On solitude: "Solitude is disengagement from human power struggles in order to have the detachment and clear-sightedness to undertake true political action with integrity."

On resurrection: "Maybe we can

prepare for death, but it is infinitely more difficult to prepare for life."

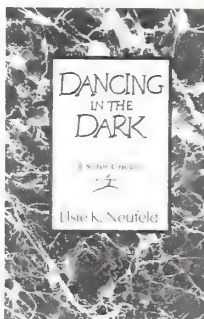
Seasons of Death & Life is the author's most accessible book. The people and the experiences Ross describes are moving, though as story they suffer from too much explanation. Her gift, however, is in her summation of principles—call them spiritual or theological—that relate to our pursuit of life in God. I hope for more books from her like her last two.

The path toward healing

Dancing in the Dark: A Sister Grieves by Elsie K. Neufeld (Herald Press, 1990, 200 pages)

Reviewed by Terry Stutzman Mast, 6078 Netherton St., Centreville, VA 22020-3228

John Klassen was driving his car one night in March 1987, when it was hit head-on by another vehicle. The



operator of the other car was intoxicated. The impact killed John. He was 32. A son, brother, uncle and friend was suddenly, violently gone.

This story belongs to Elsie Neufeld, John's

younger sister. In it she takes the reader through her own shock at hearing the news, her anger, the long and humbling process of how to find forgiveness and eventually her move beyond the grief.

Neufeld notes in her introduction that the death of a parent is said to sever one from her past, that of a spouse from her present, that of a child from her future. "Then does the death of an adult sibling," she writes, "sever you from all three? I think so."

The task of translating such intense, personal pain is often difficult. But Neufeld does so effectively. Her grief becomes the reader's by way of her direct, vulnerable style and an acknowledgement throughout that loss is, or will be, common to us all.

Reflecting the numbness of the days and weeks following John's death, the first sections of the book are frank and introspective. Expanded musings and reflections on the development of her relationship with John are broken up

A COMMUNITY ON WHEELS. . .



From British Columbia to Florida. . . from California to Ontario. . . our tours bring together Mennonites (and others) from all over North America and beyond. . . creating a "Community on Wheels". . . joyful singing and rich fellowship.

Come join us in 1991!

Europe 91A	June 10-30	Jan Gleysteen, Fern Yoder
Europe 91B	July 1-19	Wilmer Martin, John Ruth
Eastern Canada 91	July 12-25	Hubert Schwartzentruber, Henry Landes
Europe 91C	July 20-Aug. 3	Arnold Cressman, J. Denny Weaver
Europe 91D	Aug. 29-Sept. 18	Jan Gleysteen, Henry Landes

**TOUR-
MAGINATION**

1210 Loucks Ave.
Scottsdale, PA 15683
412-887-5440
412-887-9436

131 Erb St. West
Waterloo, ONT N2L 1T7
519-747-0517
519-745-7433

569 Yoder Road, P.O. Box 376
Harleysville, PA 19438
215-256-3011
215-723-8413

with shorter journal entries. In some parts, an inconsistent use of dates adds confusion to the flow of events. Early on a number of regional names are used before the reader is informed that the story takes place in British Columbia.

Neufeld's tone is more resolved in the latter half of the book as she shares her growth via contact with others also struggling with grief. Questions initially focused on why are re-evaluated and set aside to accommodate hope and a broader perspective of God.

Neufeld quotes from *Grief Recovery* by Larry Yeagley: "Ultimately a person must go through the pain...to be healed." In doing so Neufeld signals one of the significant reasons for putting her experience on paper. It was for her a path toward healing. Those seeking a companion on this same lonely road will surely gain from reading this book.

Inexplicable suffering

Naming the Silences: God, Medicine, and the Problem of Suffering by Stanley Hauerwas (*Eerdmans*, 1990, 154 pages)

Reviewed by Carol Penner, 4868 Martin Road, Route 1, Beamsville, ON L0R 1B1

Stanley Hauerwas is not afraid to ask hard questions. He asks questions that confront us all at some point in our lives, such as, Why do people have to suffer? More poignantly he asks, Why do children become ill and die? He observes that there is something about the sickness of children that shakes us to the core. To illustrate this he draws on stories of sick and dying children.

He ponders a number of important problems. He goes behind the question of why people have to suffer to ask, Why is it so important for us to know why people suffer? A major section of the book is devoted to showing why human suffering should not call into question the existence of a loving God.

Hauerwas does not offer answers; he is quick to point that out so as not to mislead readers. What he suggests is that suffering, particularly the suffering of children, cannot be explained. Suffering just happens sometimes, and it does not have a point. Good can come from suffering, but that is not a reason for suffering to exist.

Hauerwas suggests that the commu-

nity of faith can help us articulate our agony in that suffering. The church can stand with us as we, like Job, confront God with the inexplicable. It can help us "name the silences." Relying on Walter Brueggeman's work, Hauerwas shows how the Psalms can be a resource for those who suffer.

I like what Hauerwas says about suffering. He avoids the temptation of an easy answer. He refuses to provide comfort where no comfort is possible. Some suffering is inexplicable.

This is a thought-provoking book but is not easy reading. Hauerwas uses stories to theologize, and this makes the book more accessible to lay people. Other parts, however, contain convoluted theological arguments that may be too heavy for someone not trained in theology (e.g. he neglects to define "theodicy").

Each chapter is interesting, but the book as a whole does not hang together well. Hauerwas notes that readers will probably not find a clear line of argument from one chapter to the next. A clearer articulation of the connection between his investigations would have made the book easier to read.

Resources

BOOKS

Partners is a new brochure that explains the work of the Commission on Home Ministries of the General Conference Mennonite Church. Order from CHM, Box 347, Newton, KS 67114, (316) 283-5100.

The catalog **WCC Publications 1991** lists books, periodicals and audiovisuals from the World Council of Churches.

A People in Mission (25¢ per copy) is an eight-panel brochure that features the work of the General Conference Mennonite Church. Photographs illustrate the text, which includes a brief history and goals. For individual or multiple copies contact the Communications Office, Box 347, Newton, KS 67114.

Herald Press has issued a completely revised edition of **The Upside-Down Kingdom** by Donald B.

Kraybill (1990, \$14.95, \$18.95 in Canada), a study of the kingdom of God in the Gospels.

The Child Influencers: Restoring the Lost Art of Parenting by Dan Adams (Home Team Press, 1990) concludes that parents are no longer the major child influencers and seeks to help parents draw their families together.

"Biblical worship happens when we as individuals and as communities of faith communicate with the holy and loving God who made us," writes Eleanor Kreider in her book **Enter His Gates: Fitting Worship Together** (Herald Press, 1990, \$9.95, \$12.50 in Canada).

Peacemaking Creatively Through the Arts by Phyllis Vos Wezeman (Educational Ministries, Inc., 2861-C Saturn St., Brea, CA 92621, 1990, \$15.95) is a handbook of activities and experiences to help children discover and develop their peacemaking potential.

How can Christian men regain the sense of identity that is vital to a meaningful, fulfilled life? asks Leonard LeSourd in **Strong Men, Weak Men: Godly Strength and the Male Identity** (Chosen Books, 1990, \$12.95).

What Are They Saying About Social Sin? by Mark O'Keefe (Paulist Press, 1990, \$5.95) is both a survey of the idea of social sin for the general reader and a critical review of current thought for the more scholarly reader.

Christmas Goose, a children's story by Geraldine and Milton Harder with illustrations by Lavonne Dyck (Faith and Life Press, 1990, \$5.95), centers around a young Hutterite girl and her pet goose, which is killed and eaten for Christmas dinner.

The 1990-91 Mennonite Central Committee **Resource Catalog** is available. It lists more than 400 audiovisuals and printed materials about the mission of MCC, hunger, peacemaking and other topics. Write MCC, Box 500, Akron, PA 17501-0500, or MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9.

The Thoughtful Christian's Guide to Investing by Gary D. Moore (Zondervan, 1990, \$9.95) observes a tradition of concern regarding excessive debt, greed, speculation and abuse of the environment. It focuses on modern financial planning, from struggles with credit cards and consumerism to stocks, bonds, real estate, insurance, planned giving and estate planning.

—compiled by Gordon Houser

Editorial

Drink the cup of non-violent resistance

Drink all of it," says my pastor, and I come forward for Holy Communion. It is easy to drain that tiny cup. But if I have done my homework prior to communion, I know that the cup, even this small one, signals challenge, unnatural change, the unknown. I tip the cup back to drink all of it.

In so doing I say yes to uncertainty. I tell God that I will be a less-controlling person. I put my anguish about the world's problems into God's hands. For me to cling to certainty, to try to retain control, is also to stay "in Saturday's sealed tomb." The communion cup beckons me to Sunday's open door.

When Jesus tried to "drink the cup," Peter fought it off by taking a whack at one of the arresting guards in the Garden of Gethsemane* (John 18:11-12). Jesus' stern response shows his willingness to continue with the uncertain events of the next 48 hours—humiliation, excruciating pain, death. Jesus' command that Peter sheath his sword was a clear rejection of violent resistance (which would have put Jesus and Peter in control). Jesus, in prayer in the garden, had given up control. He would drink what was in the cup. But the end of it all would be made known through non-violence.

When Jesus "accepted the cup," he allowed God the last word. From the tomb of violence and control, through vulnerability, God brought resurrection. In the ultimate example of non-violent resistance, God broke the civil law by doing the forbidden: smashing the Roman seal on Jesus' tomb and stunning (note, not killing) the soldiers.

Tombs: I believe that Christians, empowered by the atoning death and bodily resurrection of Jesus are given authority to challenge current policies of violence. These policies are tombs, impervious to resurrection. When North American politics become synonymous with violence, we are called to speak to those powers.

Let us then challenge the violence we have just witnessed in the Persian Gulf. If we don't, it is only a matter of time before our developed countries will use violence again (made extreme by our genius with weapons) to exert their influence in undeveloped countries. If we don't, a

society dazzled by "smart" weapons will endorse replenishing, improving and using them.

Fact-shrouding, post-war euphoria threatens to possess North America like a demon. Here are some questions to bring especially my own country to accountability:

- Why were army tanks at Fort Riley, Kan., being painted sand-colored already in the early 1980s?
- Why was Kuwait dissuaded from negotiating in May 1990 when, at an Arab summit in Baghdad, Saddam Hussein offered to drop Iraq's long-standing claim to ownership of Kuwait in exchange for border concessions?
- Why did Assistant Secretary of State John Kelly publicly state on July 31, 1990, that the United States had no treaty or other obligation requiring it to come to Kuwait's aid if it were attacked?
- Did the United States pressure King Hussein of Jordan to denounce Saddam Hussein, thus derailing the Aug. 5, 1990, meeting among Saddam, the emir of Kuwait and representatives of Saudi Arabia, Egypt, Jordan and Yemen? (Hussein says yes.)
- Was Saddam Hussein telling the truth when he told King Hussein on Aug. 2 that "Iraq, having invaded Kuwait to teach it a lesson, planned to withdraw over the [following] weekend" (the Minneapolis *Star Tribune*, Feb. 24, 1991)?
- Why did Saudi Arabia's King Fahd reverse the decades-old Saudi refusal to permit U.S. troops to enter?
- Did my country need this war to control oil?
- Did my country need this war to try out its inventory of weapons?
- Did young Jeffery Middleton, Oxford, Kan., die (when an Allied rocket tore into his Bradley Fighting Vehicle) to "preserve our nation's freedom and peace"? (These were his pastor's words at his funeral on March 4.)

In our communion cups this Easter is the reminder to copy Jesus' way, not our nation's militarism. Violence does not make us (or our countries) stronger. It makes us sinful. *Muriel T. Stackley*

*I am indebted to Willard Becker, Freeman, S.D., who phrased this thought in a meditation.

Inside

Families that pray
together stay together

When brains are about
to burst, be still

Council of
Commissions reports

THE

Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

106: 7
APRIL 9, 1991



FAMILIES:

up front and
center stage

Prologue



I was stunned to read the statistic in Katie Funk Wiebe's article (see next page): While the casualty rate for North American marriages is one in four, that number changes to one in 400 where the family has a regular worship time in the home. Read on.

Then, as if to incarnate some of Katie's wisdom in one person, N.N. Friesen, Abbotsford, B.C., one of our elder churchmen, is featured on pages 151-153. His story, told by his daughter-in-law Jane Herstine Friesen, invites us to define family broadly. Jane and I have kept tabs on N.N., determining when would be a good time to celebrate him in print. Join the whole family (biological, extended family, congregational and even confer-

ence-wide) in wishing N.N. a happy 90th birthday on April 15.

N.N. and my father, John Thiessen, did a lot of driving together in the 1950s, to bring reports of overseas mission to outlying churches in British Columbia. Once, upon return from Burns Lake, Dad confessed that he had been afraid in the mountains. "But," he added, "you're a good driver, N.N."

The next issue of *The Mennonite* will carry feature articles on victim/offender and criminal justice concerns. *mts*



Editor
Muriel T. Stackley

Assistant editor
Gordon Houser

Editorial assistant
Sharon Sommer

Art director
John Hiebert

Editorial offices
722 Main St., Box 347,
Newton, KS 67114-0347,
(316) 283-5100



The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.



The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: one year, \$20 U.S., \$23 Canada; two years, \$35 U.S., \$41 Canada; three years, \$48 U.S., \$56 Canada. Group rates available. Outside North America add \$24 U.S. per year to U.S. rate for surface mail, \$55.20 U.S. for airmail. Single copies: \$2 U.S. Five or more: \$1 U.S. each. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114. ©1991**

Contents



149



151



156

147 Families that pray together stay together

149 When brains are about to burst, be still

151 Happy 90th birthday, 'N.N.'

153 Brothers in arms (almost)

154 Letters

155 Onie what's-his-name

156 News

- Council of Commissions reports
- Record

166 Reviews

- The spiritual life
- The agony of servanthood
- The reading gospel
- A link between generations

168 Where is the 'normal' family?

Cover: Photo by Dale D. Gehman

FAMILIES

that pray together stay together

In a fast-food, fast-forward society, family worship is discarded because it may not pay visible dividends the day after tomorrow.



Skold Photographs

Family traditions: Child dedications and similar rites of passage can be family celebrations. Bring the whole family up front, center stage.

Katie Funk Wiebe

Benjamin Franklin's Protestant ancestors owned an English Bible during Queen Mary's reign, a time when Protestants were in danger. This Bible was fastened, open, with tapes under and within the cover of a stool to conceal it. When Franklin's great-great-grandfather read to his family, he turned the stool upside-down on his knees. A child stood at the door to watch for an officer of the religious court. If one was sighted, immediately the stool was put right-side up to escape discovery.

Today, typically the father will read the newspaper after supper, keeping an eye on the television. Children will leave for evening school activities. Where is time for family worship?

Should we be concerned about the decline of family worship?

In ancient Israelite tradition the father was priest of the household. In Jewish tradition the emphasis has been on the household as a worshipping group. All took part in the celebration

of the Sabbath, festivals and the Passover Seder.

In New Testament times worship services were held in homes. Several generations as well as servants and other attached people joined in. This was the case for early settlers on the North American continent. When church buildings were erected, much of the worshipping group moved there. It is still moving there—out of the home.

Religious center: Today not only children but also adults face a secularism that is on the offensive. No holds are barred to control family activities. The best defense against these forces is to develop the family as a religious center. Know that God is in control. God's protecting hand is over the family. God's redeeming power is available daily.

The family is "God's holy experiment" (said Elton Trueblood). To acknowledge that the family is a sacred undertaking means that prayer

must become a reality in the home. If all religious activity and education happens in the church building, children think faith is confined to a specific building.

We need a theology that "makes the home, marriage and the family a central focus of the spiritual experience of its members," say Jack Dominian and Hugh Montefiore in *God, Sex and Love* (Trinity Press International, 1990). They would like to see the 20th century as the beginning of a new spirituality for the lay person, particularly the family.

Many families have good excuses for not having a family worship. Their emotional existence is no longer in the home; it is shifting to the workplace. Many fathers receive their main satisfaction from their work. Mothers are now following in fast pursuit. Daily and weekly family schedules revolve around the work and school routine, not around the home routine. The beginning of the week is Monday, not Sunday, the day of worship.

Family worship has also lost out because the focus of prayer has shifted. Rather than conform to the will and nature of God, much prayer, individual or group, is not taken seriously today unless it produces results. In a fast-food, fast-forward society, family worship is discarded because it may not pay visible dividends the day after tomorrow.

Yet statistics support the value of greater family religiosity. The purpose of family worship is to promote faith, moral strength and family solidarity. Although about one-half of marriages now end "on the rocks," only one of 40 marriages fail when the family attends church weekly, and one out of 400 fail where a family altar is held daily.

A study of mainline congregations titled *Effective Christian Education* (Search Institute, Minneapolis) dis-

Half of marriages fail. But if the family attends church weekly, the statistic is one in 40. Where a family altar is held daily it is one in 400.

covered several key factors that can promote faith. Most important is family religiousness. The greatest impact on a person's faith occurs when families participate in devotions, parents talk about their faith to their children, and the family does service projects together (*Christian Century*, May 9, 1990).

A 1980 Gallup poll showed that families with the strongest religious commitments engage in more activities together, experience less friction and express a higher level of satisfaction.

High priest: We cannot retreat to the time when the entire family gathered after the evening meal for Bible

reading, then knelt and each one prayed. We do not have the luxury of such a leisurely approach when everything says, "Move faster."

Nor can we bring back the ideal of a mother full time at home, nurturing the children, while the father works outside the home, earning money, and comes home to function briefly as high priest of the family.

Today's families include families with no children, with little children, with teenagers and with adult children who have come home because there is no place else to go. Modern families include the one-wage family, the two-earner family, the unemployed wage-earner family, the step-family of remarriage, single-parent families, the empty nest and singles. And there are the homeless families. The same spiritual nurturing does not work in each situation.

Parents come home, weary after a day on the job, to face laundry, shopping, cleaning, paying bills and juggling budgets—not to mention child care. Some feel overwhelmed by the thought of bringing everyone together for a family worship period. Some have only a smattering of knowledge about the Bible. Some do not know how to pray. The children complain that worship is boring.

Shared prayer: Is there hope for today's families? Trueblood writes that a "home in which there is never shared prayer is a building without a center of reference." To write off family worship is to write off the Christian family.

So it is not a question of whether or not to have a family worship. The question is finding new and better ways to draw the family together as a unit under God. The home must become the scene of uniting the experiences of all family members.

This means eliminating routines that are destructive or meaningless. Parents must be prepared to change but not to quit. Even a simple prayer drawing the family together is better than nothing. Family times together should not stop because a member is absent. Nor should parents feel guilty about making the family a primary activity in their lives.

It is important to respect each member's freedoms. Experts in family life advise parents to negotiate with children about time, length and nature of their family worship. Talking to each other develops memories that can serve as strong roots.

Parents need to be the first to sacrifice activities for the sake of family worship. "The meal, as in Bible times, should be treated as a sacred time," writes Tony Compolo (*The Kingdom of God Is a Party*, Word Books, 1990). "It should be an unhurried time of being together."

Church and family need to work together. Church activities are family-threatening when activities are scheduled for each age and gender group separately.

A successful family ministry should not be determined by the number of programs a church implements. Dennis B. Guernsey defines family ministry as "empowering the people of God to relate to one another as if they are family, especially if they are" ("Family Ministry and a Theology of the Family," *Direction*).

Each member should be able to say without embarrassment, "This is the way we do it in our family." Families can achieve this partly by taking advantage of every time the family is together in private or in public to develop family traditions. Child dedications, baptisms and similar rites of passage can be turned into family celebrations. Bring the whole family up-front, center stage. Have the oldest member of the family offer the prayer of blessing. Follow the event with a family party.

May the time never come again when children stand guard at the door to protect our Bibles and our faith. That is the job of parents. Especially in the 1990s. •



Katie Funk Wiebe, Hillsboro, Kan., edits *Rejoice!*, does free-lance writing and editing and is professor emerita at Tabor College, Hillsboro, where she taught for 23 years. She has written 10 books and numerous articles for the religious press.

When brains are about to burst, ... BE STILL



Sense of the Creator: Children also need times of silence and non-productivity to think, to ask themselves, Who am I? Does God love me? (Photo supplied by the author.)

If we believe the Holy Spirit is present, we will not be afraid of our children's resistance to a quiet time.

Mary Lou Cummings

Bob and I used to turn on classical music or a record of sea sounds. We threw cushions on the floor, turned off the lights and lay in the dark, one of us holding a 2-year-old nestled close.

At first, thoughts rushed in: shopping lists, people to phone. But after a while the brain grew quiet. Then came the sense of the Creator, the vastness of which we were each a part.

In the beginning it took only minutes before a small insistent voice asked, "Is it over yet?" But surprisingly, after several weeks of "quiet times," our small son suggested, "Let's do it right after supper."

He is 17 now. We don't do it anymore. Not that we don't need to. It is one of those things we tried that has slipped away, leaving a good memory and a pang of conscience.

Priorities: How many times, how many ways have you tried, either for yourself or for your children, to establish some meditative or devotional time?

I find that I have two needs: one, to simply get quiet inside—to become aware of God and to let my priorities slide back. The second is to touch base with God through the Scriptures.

As a parent I also have another responsibility: to help my family learn what a resource frequent devotional times can be. I need to model having a devotional time. I need to let my family know that I value the teachings in the Bible as one way to know God.

Each family needs to fashion a devotional time that meets its members' needs. No one else can pattern it for us.

It is helpful to have good devotional materials and an easy-to-read Bible.

Decide as a family on a general approach and mutual goals.

Adults need time to focus on God in order to be the salt of the earth instead of getting sucked into a stew of mindless activity. Saintly Mother Teresa insists on her hour alone with Jesus before she begins her day. If she needs it, surely I do.

Surprisingly our children need it even more. New studies on childhood stress tell us that our children are exhibiting signs of nervous tension:

Adults need quiet time.
Children may need it even more.
New studies on childhood stress
tell us that children show signs
of nervous tension.

irritability, sleeping and eating problems, headaches and stomachaches, short attention spans, inability to concentrate. Life in the fast lane is tough on kids, too.

Our children are ferried to various activities, and the few hours they call their own are often filled with TV chatter. Their brains, like ours, are full to bursting with achievement-oriented activity and subliminal messages: Do this to be loved. Do that to be popular.

Society does not emphasize taking time to let go, let down, stop. Why not? Letting go does not sell or produce anything. What parent, seeing a child sprawled across a sofa, does not suggest a chore to do? We parents need to learn to allow them to cultivate quiet spaces.

It takes a strong parent to turn off TV sets, stereos and computer games and let the family listen to the resulting quiet or to call everyone together for a period of Bible reading and prayer. It takes a disciplined parent to take the time several times a week to lay down night-time storybooks and read from the Bible instead or to talk to children about Jesus at bedtime.

Setting up a "procedure" as a family (a special time on certain days, for example) is a first step. Parents can assign themselves certain days for a bedtime devotional with a certain child.

It also takes patience as family

members to learn to appreciate quiet moments. People who are used to noise and activity find silence or devotional time uncomfortable.

Leaves and clouds: I remember a summer Sunday when our family held "church" on a blanket on our wooded lawn. As I lay in quiet thankfulness, looking up at God's intricate lace-work of vivid green leaves, my daughter's foot drummed in impatience. She frowned. "When will this be over?" At age 10 she was a child of the '90s, eager for something to be happening. At first I was irritated. But an inner voice stilled my impulse to scold. Instead we looked for designs and shapes in the leaves and clouds. We talked about God the Creator, where God lives if not in the clouds, and then about God's delight in us, the creation.

If we believe that the Holy Spirit will be present to those who seek God, we will not be as afraid of resistance in our children, or even in ourselves. We will accept that not until the stimuli from the outside dies down can we

become aware of the voice of God rising inside.

This is the age-old truth of those who were alone, either praying or in prison or sick and helpless or singing to evoke God's Spirit and who suddenly became aware in new and dramatic ways of God's presence with them. If we and our children ever needed God's presence, it is now.

A child's memory bank of Bible verses, especially if explained by a loving parent or grandparent, will be a lifetime comfort and resource. Children who see their parents model daily dependence on God's Spirit will learn how faith and life are woven together. •



Mary Lou Cummings, Quakertown, Pa., is a free-lance writer and homemaker. She has been associate editor of *Rejoice!* for the General Conference Mennonite Church.

Mealtime blessing

Geraldine Gross Harder

Bless this house,
bless this food,
bless our being together.
Keep us safe, keep us pure,
keep us sharing forever.
Help us to know and to do your will,
to trust and serve you always.
Bless this house,
bless this food,
bless our being together.

(Sing to the melody of "Eidelweiss.")

Geraldine Harder's address is Box 308, North Newton, KS 67117.





Tumbleweed cookies and ground bone soup: The Friesen family in 1925 in Russia. N.N. is the little boy in front. (The photo was supplied by the author.)

Nikolai Friesen heard God's call to preach and served the General Conference Mennonite Church for more than 50 years.

Happy 90th birthday, 'N.N.'

Jane Herstine Friesen

His life reads like a TV mini-series or docudrama: survivor of the Russian Revolution, the German invasion of World War I and famine; pioneer homesteader in Canada, minister, evangelist, conference leader, husband, father. One could add school bus driver, postman, farmer, butcher, eye "doctor," maker of shoes, sandals, tin cups and other useful items during hard times in Russia when nothing was wasted and everything was refashioned or recycled.

But N.N. Friesen's one passion in life has been serving Jesus Christ and calling lost souls to peace and joy in God. He says, "God called me to preach at age 20 in 1921. It was eight years before I was willing to obey. I

did not want to do it. Now I wish so much that I had answered willingly."

N.N. is acquainted with suffering. He was born in Kamenetz, New Samara, Russia, on April 15, 1901, and named Nikolai. His mother died in childbirth when Nick was 4. He remembers being called to come and kiss her goodbye. His father, having just returned from a trip for eye surgery, saw his dead wife and fainted. Later he paced back and forth under the trees in the yard. Young Nick ran after him, begging his father to pick him up. In his deep grief, his father ignored Nick. Nick could not understand his father's strange behavior and felt abandoned.

Nick's father remarried and later became minister and director of the forestry service for Mennonite conscientious objectors. Six-year-old Nick spent a lot of time with the young men who did all kinds of tricks and

roughneck stunts. Nick copied them. He says, "I know I accepted Christ in my childhood but I did not live it. My parents worried that I had been too influenced by the men, so Father took me to live with my step-grandparents, two days away by train."

"I felt like an orphan," he says. Here, from age 7 to 11, he learned to work hard for his hard-driving step-uncle. "Swallow now, chew later," were young Nick's instructions. Nick had to plow with five horses, three in front and two in back, and often could not control them. He cried a lot during those years. Four years later he was reunited with his family.

Nick took three years of high school in two years, got his teaching certificate and became a teacher. Those years were rocked by World War I, the Russian Revolution and a civil war. With the war came crop failure and widespread famine.

"My father went to Siberia to buy wheat and was gone three months," N.N. recalls. "We had no food in the house. Mother ground tumbleweeds and mixed them with beets to make cookies, or ground bones from our cows and sprinkled this on water to make soup."

The family was overjoyed when help came from Mennonite Central Committee in 1922. He remembers the dead bodies lying beside the road as he drove to town to pick up the MCC food: flour, rice, milk and lard. He still prays daily for MCC workers worldwide.

When he was 21, N.N. came down with malaria and was ill for more than a year. One day he got on his knees and prayed for healing. He knew he was healed and told his family. After that experience, as he lay on his bed one day, the room suddenly lit up and he heard a voice say, "You shall become a minister."

"No," he said.

But the voice said, "You shall preach."

"No, I don't want to preach."

N.N.'s father was in the living room preparing his sermon for Sunday. The voice said, "Go tell your father that you are to preach."

N.N. asked what he should preach, and a white wall appeared with the



N.N. Friesen

clearing land and plowing virgin soil to plant a crop, enduring crop losses due to frost, and delivering mail. Eventually N.N. farmed 640 acres.

In 1928 the small General Conference congregation at Mayfair, Sask., voted N.N. as one of its ministers. "I accepted but refused to be ordained," he says. "But God had other plans."

One day, when it seemed that they were getting ahead, N.N. received two letters with crushing news: (1) two horses had run away and were sold at an auction by the finders, and (2) he would not be paid his salary for his mail delivery job due to the drinking and irresponsibility of his employer. In despair he went into the bush near the barn and cried bitterly.

When he finally tried to pray, the first words that came to his lips were, "Lord, what do you want me to do?"

And a voice came: "I want you to preach. And I shall bless you."

At this time he committed himself totally to Christ and found peace. Now he knew he would be ordained. In the fall of 1929 he was ordained by Elder Johann Regier.

In 1939 N.N. received a call to pastor the small congregation at Black Creek, Vancouver Island, B.C. He was pastor there from 1939-1953 and directed the choir as well. The family had a farm and sold vegetables, milk and eggs, and N.N. drove a school bus.

The churches on the Canadian mainland invited N.N. to speak for

evangelistic services. What is now the Conference of Mennonites in Canada decided to call an evangelist for each province, and N.N. was asked to serve in British Columbia. The B.C. mission board offered \$150 a month, with nine months of traveling and three months off. The family's monthly income was \$345. The oldest of their seven children needed money to continue education. N.N. and Elizabeth did not see how they could take such a cut in pay.

But the mission board persisted, and N.N. and Elizabeth agreed that he should accept. "Those were difficult years," N.N. explains, "but the Lord blessed the work. Young and old were converted."

N.N. was ordained as elder several years later by elders Johann Regier and A.A. Harder. He traveled to churches throughout British Columbia, staying three to five days in each place, speaking every evening.

Other provinces also invited N.N. At times he spoke every night for three months, and he always made house calls during the day. During his active ministry he knew every minister in every province from British Columbia to Ontario and ministered to thousands of people. He devoted much time to small mission churches in British Columbia, such as the one at Burns Lake, and to people who had left the Mennonite church.

N.N. is amazed and humbled at the fruit of his work as he meets people who tell him of his influence in their lives. He says, "I am often moved to tears when I think of how much God loves us."

At one church a tall, young Dutch lad accepted Christ. N.N. encouraged him to stay true to the Lord and read his Bible every day. Several years later N.N. met him again at Canadian Mennonite Bible College in Winnipeg, where he was studying Bible. A number of years after that a minister from Paraguay told N.N. about Hilke de Jong and his family in South America who were working among the Germans with wonderful results. With joy N.N. realized that it was the same young man.

In 1954 N.N. accepted the call to pastor Bethel Mennonite Church in

N.N. asked what he should preach, and a white wall appeared with the words "of the great love of God."

words "of the great love of God." The experience was so vivid that the theme has stayed with him all his life.

On March 11, 1924, N.N. married Elizabeth Duerksen, and the next year they made the difficult decision to leave their homeland and emigrate to Saskatchewan, where Elizabeth's parents had gone. N.N. left behind his father and stepmother and nine siblings.

The next years included learning English, working from sunup to sundown cutting and hauling wood from the forest, picking up stones from farmers' fields for 50 cents a day,

Where do you stand with the Lord?

When I was about 16, N.N. Friesen conducted evangelistic services in our church. He walked with me to the meeting-house since we did not have a car. He asked me where I stood with the Lord. This was the first time anyone ever spoke to me about the Lord. There was nothing pushy about it, but I sensed N.N.'s caring, fatherly spirit. I did not respond at that time, but the seed was planted and grew. As long as I have known N.N., his concern was that people be right with the Lord and with each other. *Jake Tilitzky, Abbotsford, B.C., retired pastor and former president of the General Conference Mennonite Church*

Aldergrove, B.C. His ministry there was fruitful, and the church grew quickly from 218 to 266. A new sanctuary was built two years later.

In 1962 he was asked to organize a train trip for 100 people from British Columbia and Saskatchewan to the Mennonite World Conference in Kitchener, Ont. From there he accompanied a busload of people to Newton, Kan.

In 1966 N.N. resigned as lead pastor at Aldergrove but served as associate pastor until 1980, when he was 79. He continued preaching fairly regularly after that, at church and at four senior citizens' homes.

For years N.N. longed to see his family again in Russia. Finally, after 42 years, in 1967, he and Elizabeth made the trip. One brother had died a month before they arrived, and one brother and sister had only 20 minutes with them at the airport.

In May 1978 he returned to Russia and spent a month visiting his relatives freely in their homes, a happy contrast to the previous trip. Last

December he visited his three sisters in Germany (they had emigrated from Russia). It was their first Christmas together in 60 years.

Peter Kehler, former B.C. conference minister, was a youth worker at the Aldergrove Church with N.N. and served with him on the mission committee. He says, "N.N. was ahead of his time in the use of the English language. He not only voiced his concern that young people be given more responsibilities but found ways to make this possible. His encouragement to many of us younger people contributed to our becoming involved in conference work. He pushed evangelism hard, and I am sure he caused some uneasiness among some of his colleagues."

N.N. has outlived his two wives: Elizabeth, to whom he was married for 45 years, and Jessie (Isaac) for 16 years. He has had a counseling and prayer ministry throughout his retirement. He also wrote two short books about his life. Now he enjoys having more time to visit with his children, 16 grandchildren and 12 great-grandchildren. Last year he moved to the Menno Home in Abbotsford, B.C.

As he looks back over his long life he acknowledges some regrets. He was gone so much when his children were still at home and had to leave his wife with so much work. He wishes he had gotten more education. He has been progressive in many areas, especially in encouraging the use of English in the church to keep the young people interested, and to have non-ordained people and youth on boards and committees. He is conscious of God's grace at work in his life. He says, "I have had so little education, yet God has used me. I am a servant who is totally dependent on my Master in heaven." •



Jane Herstine Friesen, Phoenix, Ariz., is N.N. Friesen's daughter-in-law.

Brothers in arms (almost)

Brothers in arms are on my mind. My Salvadoran refugee "brother" awaits an asylum hearing while my biological brother serves in the Persian Gulf as an aircraft mechanic. Neither has actually taken up arms, but both have been affected by them.

Fernando's middle name, Dolores, means griefs, and his life has many of them. But he worked miracles in our detention camp kitchen. He was gracious, fun-loving, patient with my Spanish, patient with another refugee of a different political persuasion.

When I filled out his asylum papers I learned that two of his brothers were killed by a U.S.-supported army death squad in 1989. Fernando narrowly escaped, shot in the leg.

When I consider his suffering and hope, I put my head in my hands. In waking dreams, I watch my own two brothers dragged away in the middle of the night, then find their bodies a few weeks later in a garbage dump.

Fernando and I went to see the film *Romero*, the story of the Salvadoran archbishop martyred March 24, 1980, for his defense of human rights. During the movie, Fernando shook, cried, gasped. "That is the Mariona garbage dump," he said (where his family found his brothers dumped after they had been mutilated).

How do I respond to my own blood brother, a civilian mechanic in the U.S. Air Force in the Gulf, a brother I also love and respect? How do I extend my arms to my brothers? *Virgil Wiebe, Overground Railroad Texas Team, 702 N. Third St., Harlingen, TX 78550.*



Still more on homosexuality

We appreciated your courage in printing [the forum on] homosexuality. The issue will not go away, even though some wish it would.

We missed articles written by someone who is gay or lesbian. When the church deals with painful issues, it always comes in the back door. When the church dealt with race issues, white people quoted Scripture. With women's role in the church, men quoted selected Bible passages. When divorce comes up, those who have dealt with that painful experience are often ignored. We encourage you to sometime give space to those who have "walked in these moccasins." *Ruth and Willard Linscheid, Box 333, North Newton, KS 67117*

Contrary to what some of the authors wrote (Feb. 12 issue), I believe the Bible is the Word of God in its entirety. God does say that homosexuality is sin, along with greed, hatred, gossip and many others.

Though I cannot empathize fully with the pain and hurt of those who are homosexual, I do sense deep hurt and pain. I do not wish to just overlook this, but I do not think that saying homosexuality is not sin is the answer. God is awesome and can heal pain and change lives.

We are urged to keep talking and listening as if we are not listening if we do not agree. That is not true. I hear what is being said but still disagree. No matter how much we listen, God will not change. Sin will still be sin. Healing of the hurt and pain will only come, I believe, as sin is recognized for what it is and there is repentance, forgiveness and restoration to right relationship with God and others.

Many people in our congregation have expressed dismay and anger over this issue [of *The Mennonite*]. A majority of people believe that the Bible is the Word of God, homosexuality is sin, and are discouraged over where it seems our Mennonite "leaders" are taking us. I am one of these. *Bob*

Sprunger, youth pastor, First Mennonite Church, Box 111, Berne, IN 46711

Is it too much to ask that the editor affirm the 1986 resolution? Most of the writers appear to deny that position. If 92 percent of us reject homosexual practices, why do most of the articles lean toward repudiation? The lead article reveals Olympian skill at hermeneutical gymnastics. It is capricious in its handling of Scripture, eviscerates Scriptural authority [and shows] greater commitment to attempt biblical justification for a sinful lifestyle than to a faithful reading of the Bible.

I am shocked at Goertzen's thesis. She cites Jesus accepting outcasts but omits the obvious, that Jesus' influence transformed their lives. Lehman indicates that church-delegate bodies have said that same-gender romance is not blameworthy. Which of our delegate bodies affirm these things?

I am appalled that Wilmer Martin encourages pastors to help homosexuals affirm their sexuality. Galatians 3:28, Matthew 19:12 and Luke 12:25 teach no such thing. I expect *The Mennonite* to support our conference position. *Malvin J. Braun, pastor, Cornerstone Church Mennonite, 315 Lenore Drive, Saskatoon, SK S7K 7Z5*

The General Conference Mennonite Church spoke clearly at Saskatoon '86: We need to exercise more compassion toward homosexuals, but we accept the Bible's judgment on homosexual acts.

I do not understand why *The Mennonite* brings lengthy articles, supposedly biblically based, into our homes defending sexual acts. That will bring only more hostility toward homosexuals in general.

Some of those articles confuse the whole matter by stating that homosexuality as we know it today was unknown to the biblical writers. We are led to conclude that homosexual partnerships could be Christian options. Such writings should not appear in our church paper. The Bible speaks, in principle, to all issues of all times. Why should we even discuss matters from the biblical point of view if the Scriptures are invalidated?

We need to pray for the Holy Spirit's guidance, not permit our intellect to decide what to accept. Pardon the harsh tone, but I am deeply concerned about the use of God's Holy Word.

Frank K. Isaac, 1063 Brazier St., Winnipeg, MB R2K 2P6

You are tramping on the convictions of 92 percent of the Mennonites who believe that homosexual acts are always wrong. The purpose of *The Mennonite* should be to edify and encourage right living. It should never be a platform from which to explain away and excuse what God calls sin. Do not say we should accept homosexuality because some say they are inborn with this tendency. We are all born with a natural "bent" toward sin, but God has graciously provided a way of repentance and forgiveness. Saying it is OK is not his way.

God's restrictions are designed to help us, not hurt us. Let us appreciate his principles of love and holiness, for in them we will be fulfilled and equipped to serve God faithfully, joyfully and effectively. God holds us accountable for what we do with the truth as revealed in his infallible Word. Your flawed logic is not convincing to us or to our Holy God. "Evergrowing" Sunday school class, *Bethel Church, Fortuna, MO 60534: Tom Sandidge, Karla Wenger, Robert E. Wenger, Warren Lehman, Bertha Lehman, Paul Hilty, Carl Hilty, Raymond Gerlt, Ivan Loganbill, Jeannie Loganbill, Priscilla Lupardus, Ruth Hofstetter, Pauline Hofstetter, Hubert Aeschbacher, Ruth Aeschbacher*

After your Feb. 12 issue came out I was tempted to cancel my subscription to the paper. It alarmed me that you would print some of the lies that even those who are preachers teach. There will always be those who twist truth around to fit today's society, but when you publish those lies I think you are equally as guilty. I would hope and pray that you would use God's Word and not some man's to be your guide in what to publish from now on. *Harvey Jantz, Route 1, Box 265, Inola, OK 74036*

Thank you for furthering the dialogue with the General Conference Mennonite Church on the issue of homosexuality. I was pleased that you included Brethren/Mennonite Council for Lesbian and Gay Concerns in Resources. However, the address you listed was incorrect. Our current permanent address is Box 65724, Washington, DC 20035. *Jim Sauder, BMC coordinator, Box 479241, Chicago, IL 60647-9241*

Onie what's-his-name

What is behind those verses in Paul's second letter to Timothy?

Chalmer E. Faw

Nero's Rome was a mad-house. Citizens kept to their homes as thugs roamed at will. Murder, theft and rape went unnoticed. Only the toadies of the emperor seemed to thrive.

Especially open to attack were the followers of Jesus. They were falsely accused of all kinds of outrageous crimes. Many went into hiding.

Into such a city came a quiet-spoken man from Ephesus. He had business

of his own, but as he went about he kept his eyes open and asked many questions. Where was the apostle who had brought him to the Lord? He knew of Paul's arrest in the East and removal to the capital city, but in which of the many prisons of this vast metropolis was he being held?

He followed up every clue, but it took a long time to find Paul. Unlike Paul's earlier imprisonment, this time there was a deadly secrecy. Nero and his henchmen were determined that he be kept in an obscure cell, brought to an early trial and executed without mercy.

Patiently the man from Ephesus searched for the apostle until one day, by the grace of God, he found him in a dismal prison. Gone was the freedom of movement experienced when Paul had been in Rome before. Gone were all his companions, except for the faithful physician Luke (2 Timothy 4:11). To visit Paul was risky.

Profit-bringer: The apostle's face lit up with joy when he saw the convert and longtime friend Onesiphorus (owe-ne-SIPH-or-us) come in and engulf him in a warm Christian embrace. There must have followed more

affectionate hugs and back-slap-pings amid breathless questions of when and how. Apparently Paul had given up getting such a visit.

How fitting it was that this man above all others should be the one. For one thing, he had been such a help to him back in Ephesus (2 Timothy 1:18b). Furthermore, his name meant "profit-bringer." Never was this more true than right then.

Onesiphorus was a rare man. While others broke under the pressure of persecution, he kept right on going. Some were embarrassed to have their leader

Characters in the Bible

second in a series of four

in chains, but not this man. For him it was an honor that Paul would suffer for the Lord Jesus, and he let him know the respect he had for him.

Many Christians would not have had the courage to search from door to door in the big city for a prisoner of the mad Nero. Onesiphorus might not have known Rome, but he did know Ephesus and was streetwise enough to nose his way around and eventually find his man.

Above all, he was full of the joy of the Lord, a cheerful presence who, as Paul put it, was like a "breath of fresh air" (the literal sense of 2 Timothy 1:16), an inspiration to have around. And from the "often" in v. 16 it seems he paid Paul more than one visit, each a special blessing.

That is now past history, however. Paul is facing death, sure that the time of his departure has come (2 Timothy 4:6b). So he is writing this letter to his spiritual son Timothy at Ephesus. In it he leaves a memorial to the gallant Onesiphorus that the whole Christian world will eventually read. That remarkable man is now dead, as is obvious from 1:16 and 4:19, whether from foul play or some other cause.

What Paul does is to pray for the survivors of the brave Onesiphorus. Paul lets them and everyone else know what Onesiphorus has done. He also asks that the Lord reward his friend for all this on the last day (1:15-18).

Finally, as Paul ends the last letter of his life, he must mention once more this wonderful man (4:19), whose name you and I have either never heard of, have trouble remembering or just cannot pronounce.

Chalmer E. Faw, 1101 E. Kansas Ave., McPherson, KS 67460, taught at Bethany Theological Seminary and was a missionary to Nigeria.



'A breath of fresh air': "The Apostle Paul" by Rembrandt Van Ryn

Mennonite Central Committee U.S. Peace Section invites contributions to the 1991 Taxes for Peace Fund. Established in 1972, the fund gives people who want to withhold war taxes a way to contribute their money to peaceful purposes. In 1990, \$3,700 was divided between the National Campaign for a Peace Tax Fund and Christian Peacemaker Teams. This year's funds will go to those two organizations plus MCC U.S. Peace Section. Contributions are payable to MCC, Taxes for Peace. Mail them to MCC U.S. Peace Section, Box 500, Akron, PA 17501-0500.

Every home, every phase of society in Liberia has been affected by the civil war in that West African country, reported Paul and Grace Brenneman. Short-term appointees of Mennonite Board of Missions, the Brennemens were part of a Church World Service medical team serving in the capital city of Monrovia. "One person said that 24 members of her family have died or disappeared. The atrocities are so terrible they cannot be mentioned in any detail," the Brennemens wrote. Housing needs are acute, since all homes were looted and only half are inhabitable. "So many people are living in crowded conditions, and some are on the streets," wrote the Brennemens, who were scheduled to leave Monrovia March 25.

A weekend of activities is planned for next October to commemorate Mennonite witness in greater Chicago. The Oct. 12-13 event at Lombard (Ill.) Mennonite Church will also examine obstacles and opportunities for future witness in suburban settings in Chicago and elsewhere. Mennonites first settled in Chicago in 1846. Today about 1,000 people are members of 22 Mennonite congregations in the Chicago area. For more information about the weekend activities and/or lodging, contact Joe Richards, Lombard Mennonite Church, 528 E. Madison, Lombard, IL 61048, (708) 627-5310, or (708) 279-5595 (evenings).

Council of Commissions: What is the link between money and members?

Newton, Kan. (GCMC)—"For every fund raiser hired we should hire three evangelists," said David Chiu, Abbotsford, B.C., as he addressed the General Board of the General Conference Mennonite Church during the annual Council of Commissions meetings held here March 8-12.

"The problem appears that people are not giving enough money," Chiu said, "but the reality is that the pool of resources is shrinking. Our home base is weakened. I am not trying to be a pessimist, but without a strong base we cannot survive."

Chiu's words were timely, as the twin ailments of declining dollars and declining membership repeatedly surfaced in discussions.

Board members came to the table with mixed feelings of relief and caution. The conference experienced strong giving in January and ended the fiscal year with 96.8 percent of the budget for 1990. Giving trends last fall indicated only 88 percent of the budget would be met.

The board accepted a budget of \$5,138,672 for 1991. This figure repre-

sents a 3.4 percent reduction from the 1990 budget. According to business manager Ted Stuckey, it is the first time in 20 years that the General Conference has reduced its budget. Several times during that span budgets were held constant.

Inflation in recent years has meant a decrease in purchasing power for the General Conference Mennonite Church. General secretary Vern Preheim urged congregations to continue their level of giving: "To meet 100 percent of our budget we need churches to give at least as much as last year."

GC employees were given a 2.5 percent salary increase, about 4 percent behind the U.S. Consumer Price Index rise of 6.2 percent. The General Board also approved Martin Luther King Jr. Day as a paid holiday.

Fund raising for the future will take a different shape, according to planned-giving director Gary Franz. The General Board and Division of General Services molded and eventually accepted his proposal for a low-profile fund-raising effort that seeks to increase individual donations and uses a volunteer advisory council. The conference will continue to rely on giving from congregations.

In other business the board affirmed the work of the Commission on Education at the completion of their in-depth review.

The Many Peoples Emphasis Council, which continues the work of a former Commission on Home Ministries department, met for the first time March 10. The GB-authorized group is to facilitate relationships between the conference and churches, as well as among the various ethnic and minority churches. Florence Driedger, Regina, will chair the council.

The board approved two statements.

One, "Message to Our Congregations on the Middle East War," calls churches to continue peace-making and reconciliation efforts.

The board also adopted a commitment to personal renewal. In it GB members pledged to pray regularly for the



Relief and caution: General Board members (from left) Clare Ann Ruth-Heffelbower, Ivorie Lowe, Anna Juhnke

Profile

Gayle Gerber Koontz, new AMBS dean

Gayle Gerber Koontz took up responsibilities as AMBS dean, January 1, 1991. She is also associate professor of theology. Her installation as dean occurs on campus, April 19, at 7:30 p.m. Gayle will give the address on the theme, "Pursue a Vision."

Gayle grew up in a small town, but she has a global mindset. Summers during high school, she left the familiarity of Bluffton, Ohio, to work in several short-term voluntary service assignments.

Interactions with Native Americans in Montana, and later with African Americans in Mississippi during the height of the civil rights movement both raised confusing questions and heightened her awareness of racial oppression. These VS experiences, a year-long term in a General Conference youth assignment, and a recent two-year MCC assignment to the Philippines and southeast Asia are key to her understanding of the church as a community of hope.

Gayle inherited her father's ability to see the beauty and wonder of creation, a trait that she expresses through short stories and poetry. She honed her skills in creative communication at Bluffton and Bethel Colleges, and later joined the Divinity Players, a drama group, during her studies at Harvard Divinity School.

Between degrees, she considered becoming a religious journalist, spent some time teaching English communications in a large



before they moved into professorships and administration at the Associated Mennonite Biblical Seminaries. Those were busy years, for between 1980-85 they also completed doctoral studies and had three children!

Friends and family life are important to Gayle, who thrives on a variety of interests cultivated over the years: canoeing, swimming, cycling, recreational reading, games with her family, breadbaking and cooking, and gardening with Ted. She regrets the current constraints of time which limit her opportunities to write poetry, play the piano, sing for the sheer enjoyment of it, and create at her sewing machine.

Gayle describes herself as, first of all, one who loves and is loved. "What I do, what I accomplish, where I go is not as important as who I am."

— Ruth Isaac



Gayle and Ted Koontz and their children Rachel, Timothy, and Peter pose on their Honda 70 in front of their house in Dumaguete City, Philippines, December 1989, during a two year service leave from AMBS. —Photo by Ruth Koontz

Boston school system, and gave several years to working as editor and administrator for MCC Information Services in Akron, Pa. While at Akron she pursued a master's in theology, which she followed up with doctoral studies in theological ethics at Boston University.

A decade has passed since Gayle and her husband Ted first began to teach in Mennonite schools. Gayle taught at Goshen College for one year, and Ted taught part-time at Goshen and at Notre Dame for several years

AMBS • **Window**



Associated
Mennonite
Biblical
Seminaries

Inside

Life after the Ministry
Inquiry Program

Testing interest in ministry

President's Window

AMBS Panorama

Supplement to:
The Mennonite, Gospel Herald
Mennonite Reporter

Life after the Ministry Inquiry Program

The Ministry Inquiry Program's primary purpose is to allow college students to test their ministry interest and skills by working with a competent pastor in a congregational setting.

Sandy Boshart, Dave Foncannon, Matt Friesen, Lara Hall, and Jeff Steely comment on their experience in a program intended to help college age youth consider the pastoral ministry—the Ministry Inquiry Program.

The five experienced ministry first hand in a congregation and are now seminary students. They describe their discoveries:

Sanford Boshart
I was unsure whether I had the personality or inclinations necessary to be a pastor. As a result of my Ministry Inquiry Program

Sanford Boshart is from Minneapolis, Minn. He graduated from Goshen College in 1989. He is in his second year in the Master of Divinity program.

David Foncannon
I'm not sure I could have made the decision to come to AMBS were it not for the affirmation and encouragement I received from Pastor D. A. and Erma Raber, and the congregation of Bethel Mennonite Church, Inman, Kans. Through visitation I rediscovered the importance of the many stories that compose a congregation. I furthered my music and speaking skills in

planning and participating in worship. I was even given a chance to test my art skills in designing bulletin covers. The Ministry Inquiry Program was a wonderful, freeing opportunity to test and develop my gifts in a nurturing, full time setting.

David Foncannon, from Limon, Colo., is a graduate of Hesston and Bethel Colleges. He is a junior in the M.Div. program.

Lara Hall
In the Ministry Inquiry Program last summer at South Union Mennonite Church, West Liberty, Ohio, I was able to explore pastoral identity and experience affirmation for seminary studies. I taught Bible and Sunday school, visited at the hospital and nursing home, attended meetings, participated in an MYF service trip, and prepared and delivered a sermon. My summer internship helped me work at understanding who I am, how I experience God, and where God may be leading me. It was particularly exciting to realize that ministry is a two-way street. As I worked at developing pastoring skills, I was often ministered to by others within the church and the local nursing home. Similarly, I discovered that my most valuable educational tools were not books, but people, events, and interaction-experiences that I can now integrate with course work.

Lara Hall, Bellefontaine, Ohio, graduated from Goshen College with a major in Communication. She is a first year AMBS student.



As college students, these seminarians tested their interest and skills in ministry in a summer term in a congregation, called Ministry Inquiry Program. From left, Matt Friesen, Sanford Boshart, Jeff Steely, David Foncannon, and Lara Hall.

experience (at Sunnyside Mennonite Church, Elkhart, Ind.), most of these insecurities were resolved. I became comfortable in a pastoral role; giving sermons, working with youth, doing visitation, engaging in outreach, and becoming generally involved in the work of the church. I also discovered areas in which I needed to change my style of communicating and interacting. I am now majoring in pastoral ministry and am interested in either pastoring an existing church or else church planting.

"It was particularly exciting to realize that ministry is a two-way street."

-Lara Hall

Testing interest in pastoral ministry



Erick Sawatzky, director of Field Education, tells Matt Friesen about various summer ministry internships and other experiential learning opportunities available to AMBS students.

Jeff Steely
The Ministry Inquiry Program was a mixed experience for my wife Kathy and me. As first year participants we were guinea pigs of sorts. Because I had another job which I needed to keep, Kathy and I split the responsibilities for the Ministry Inquiry Program. By dividing responsibilities neither of us got a good sense of what a full time pastorate would be like. We worked in our home congregation, Faith Mennonite, Newton, Kans. While it was good to be among friends, we were not visible enough as Ministry Inquiry Program participants. It took people a while to catch on to our new role. Regardless of the difficulties, the Ministry Inquiry Program was a useful experience. I developed some leadership qualities, but also learned that pastoral ministry was probably not where my strengths lie. Now I am at AMBS as part of a discernment process for how I should serve.

Jeff Steely, from Newton, Kans., is a graduate of Bethel College and a first year student in the Master of Arts in Theological Studies program.

Matt Friesen
I experienced the Ministry Inquiry Program in the First Mennonite Church, Hutchinson, Kans., and did two additional summers of ministry. The summer experiences have affected me in two basic ways.

First, they have seen me off to seminary with a whole host of new questions. And second, I have been inspired by the face of God I have witnessed in the lives of the people in the congregations. The support I have received, lessons I have learned, and kind hearts I have come in contact with have proven to me that serving God in any capacity is a serious responsibility which needs to be carried out with zeal in a world where people are searching for an authentic source of hope.

Matt Friesen, from Dallas, Ore., graduated from Bethel College. He is a first year M.Div. student.

The Ministry Inquiry Program allows up to two dozen students at Mennonite colleges to spend 11 weeks during the summer working full time in a congregation testing their ministry interests and skills. The students do everything from church bulletins to visitation, preaching, teaching, reading, and reflection.

The students' time in the congregation is divided about 70 percent in doing ministry and 30 percent in observing. Students receive a personal allowance, plus a college tuition grant of \$1550.

Lilly Endowment, Inc., Indianapolis, Ind., gave a grant of \$77,000 for the development and first two years of operation of the Ministry Inquiry Program in 1988 and 1989. Thirty-one students participated. The sponsoring General Conference Mennonite Church and Mennonite Church boards and agencies are now funding the continuing program.

Colleges participating in

Ont.; Eastern Mennonite, Harrisonburg, Va.; Goshen College, Goshen, Ind.; and Hesston College, Hesston, Kans.

While the program is especially geared to college students who will have completed two to three years of study, college seniors who plan to enter a Mennonite seminary may also be considered.

For more information, interested students may talk to their college Ministry Inquiry Program contact person, or for more information of overall administration, write MIP coordinator John A. Esau, director of Ministerial Leadership Services, General Conference Mennonite Church, Box 347, Newton, KS 67114.



the Ministry Inquiry Program are Bethel College, North Newton, Kans.; Bluffton College, Bluffton, Ohio; Canadian Mennonite Bible College, Winnipeg, Man.; Columbia Bible College, Columbia, B.C.; Conrad Grebel College, Waterloo,

Steve Fath, admissions counselor, and Dorothy Nickel Friesen, assistant dean, hosted a seminary sampler weekend in March. Among the 33 prospective students were Anita Fieguth (background, right) and Vickie Thornton, from Conrad Grebel College, Waterloo, Ont.

President's Window

The apostle Paul's ministry as a missionary pastor included mentoring others in their calling to ministry. Names like Timothy and Titus, Aquila and Prisca come to mind. Encouraging and mentoring others belonged to his ministry.

How do young people sense a call to ministry in our time? In a time of many

"Testing the call to ministry is one of the most important things a Mennonite college student can do."

vocational opportunities, who encourages young Christians to consider pastoral, mission, teaching, and other church leadership ministries? The Holy Spirit doubtless works in many ways to move different people toward ministry. The stories in this issue of AMBS Window confirm that.

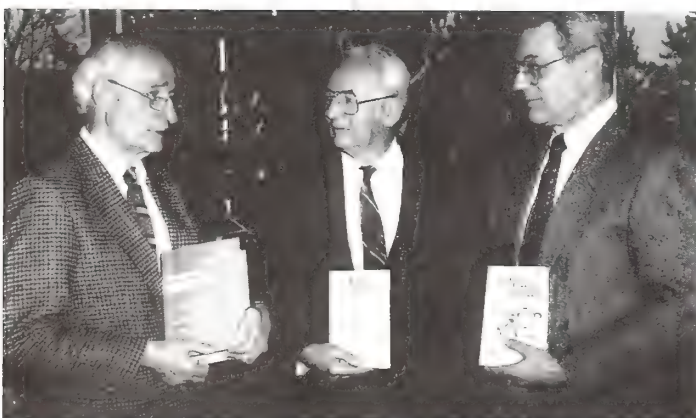
The Ministry Inquiry Program is one of the ways the Spirit is using today in Mennonite colleges and churches to encourage gifted young people to consider Christian ministry. In the program, testing the call

happens in the life setting of congregations through the mentoring and modeling of pastors and other ministers. And by sharing in this effort, Mennonite colleges, congregations, and pastors are saying to gifted young people that testing the call to Christian ministry is very important – in fact one of the most important things Mennonite college students can do.

Recently a pastor dropped in my office for a lengthy and enjoyable conversation. In the seventies, he had thought that doing something worthwhile most likely didn't include church ministry. For him the church was not where the action was. Making a difference in society and in the lives of others happened somewhere else.

After trying the other route, the pastor now says that the church is where the action really is. He would rather be a pastor serving in a Mennonite congregation than doing anything else. He can point to specific people and experiences that encouraged him to move in the direction of ministry. He has heard and followed the call.

The Ministry Inquiry Program is one good way to encourage young people to consider church ministries. From those who participate in ministry inquiry will come some of today's Priscas, Aquilas, and Timothys.
– Marlin E. Miller



AMBS faculty make major contributions to the life of the church through editing and writing. Editors hold recently published volumes, from left: C. J. Dyck, *The Mennonite Encyclopedia*; Erland Waltner, *Jesus Christ and the Mission of the Church*; and Wilbert Shenk, *Earthen Vessels*.

AMBS Panorama

First, Pray

"What's our power? For myself, prayer is power. Power is of God," said Bishop Stephen Ndlovu in a forum called after the start of the Persian Gulf war. In the face of such serious conflict he called the seminary community to "first of all reconcile ourselves, then come



Stephen Ndlovu.

together as a force to minister to people in need." Ndlovu, currently Theological Center Guest and a student at AMBS, serves the Brethren in Christ Church in Zimbabwe. He and his wife Otilia came to the U.S. with the support of Mennonite Central Committee.

Prayer Requests

Pray for Gayle Gerber Koontz as she gives leadership as dean to the day to day duties of her office and as she works at fostering greater connections between the seminary and its constituency. Pray for the graduates who will enter new ministry assignments or will be looking for placements after commencement on May 24.

Finances

Goshen Biblical Seminary and Mennonite Biblical Seminary celebrate 33rd years of cooperation in 1991. From January through June we are sponsoring "AMBS – 33 Years" to inaugurate a new leadership team and to strengthen the financial support for AMBS' continuing ministry. People are encouraged to contribute \$33 or multiples thereof, over and

above their regular contribution to the seminary.

Seminary Financing at a Glance

Student Tuition	16.2%
Contributions from congregations and individuals	61.8%
Auxiliary Income	10.6%
Endowment earnings	10.5%
Other	.9%

Funding church leadership preparation requires strong donor support.

Contributions cover the largest percentage of the training expenses at the Associated Mennonite Biblical Seminaries – a remarkable 61.8%. Income from student tuition provides 16.2%, followed by auxiliary earnings (mostly apartment rentals), and 10.5% comes from endowment earnings.

This pattern of funding which is heavily dependent on donations from congregations and individuals is the usual pattern of seminaries across the U.S. and Canada.

The purpose of AMBS Window is to invite Mennonite churches to further the work of God's kingdom by calling people to leadership ministries and helping to support their training for ministry.

Photos by Mark Boyce
Printed in U.S.A.
Printed in Canada

Spring Semester
1991



Associated
Mennonite
Biblical
Seminaries

3003 Benham Avenue
Elkhart, IN 46517-1999
Telephone 219 295-3726

work of the General Conference. Preheim made a personal commitment to fast one day a week until the triennial sessions at Sioux Falls, S.D., in 1992. *Beth Hege*

Division of General Services: Much of the agenda for DGS focused on budget and fund-raising issues.

Stuckey reported that last year's contributions from individuals and congregations increased by 8 percent compared to 1989. Stewardship director Ray Frey and Gary Franz reported that they increased visits to donors in 1990.

Division staff recommended that the expenditure budget for 1992 not exceed the amount received in 1990 and that future budgets be formulated in the same way. Division member Edgar Rempel, Winnipeg, suggested that a higher "asking budget" also be set. "My concern is how to promote next year's budget and challenge congregations to increase their giving," he said.

The General Board approved the new system and adopted a 1992 asking budget of \$5,460,000, a 6.2 percent increase over 1990 experience. "The challenge to congregations is to not have to make General Conference budget cuts again," said Lee Delp, Lansdale, Pa.

Communications agenda included the transfer of administrative responsibility for the German-language newspaper *Der Bote* from the General Conference to the Conference of Mennonites in Canada. The General Board approved DGS' recommendation to make the transfer. The General Conference will continue to provide partial subsidy.

Church Extension Services approved loans of \$340,000. Funds will go to Peoria (Ill.) North Mennonite Church for church renovation; Emmanuel Mennonite Church, Reinholds, Pa., for major renovation; and Washington Mennonite Fellowship for construction of a caretaker residence at Camp Camrec, Leavenworth, Wash.

The division also reviewed the work of Gary Franz and appointed him for a second three-year term. *Dave Linscheid*

Commission on Education: COE mixed its in-depth reporting with lighter moments.

The recent war in the Middle East prompted COE to publish materials related to conflict. Scheduled to come



Gordon Houser

Fourteen years of service: DGS members honor *Der Bote* editor Gerhard Ens.

off the press in late April is *Weathering the Storm: Christian Pacifist Responses to War*. Staff also held meetings for teachers in central Kansas in January and March to listen to problems and solutions pacifist teachers have experienced in their classrooms and schools. Ken Hawkley, secretary for adult/young adult education, presented a puppet show that he wrote. The play portrays the peaceful resolution to a conflict between rabbits and foxes.

Faith and Life bookstores in Berne, Ind., and Newton, reported sales of \$230,625 and \$389,206, respectively. A Faith and Life Orderline, 1-800-743-2484, has been established to help facilitate ordering books and curriculum supplies from the stores and Faith and Life Press.

In other business the commission

- approved Andy Stoner, Berne, Ind., as the new part-time secretary for family life education. He replaces Clare Schumm.

- passed a budget of \$417,161, 8.1 percent of the GCMC budget.

Elizabeth Raid Pankratz, children's editor, presented the newest curriculum, *Living Stones. Stories by the Sea* by Betta Kym, Hutchinson, Kan., is the first in this collection.

Johnson referred to an expression coined by Rosella Wiens Regier, executive director of Anabaptist Curriculum Project for Children: "Education and service equal mission, service and mission equal education, mission and education equal service." *Sharon Sommer*

Commission on Overseas Mission: "Terrible!" responded missionary Tim

The Church of the Brethren has set up plans with the U.S. State Department to provide humanitarian aid to children and refugees affected by the war in the Persian Gulf. The denomination's Cooperative Disaster Child Care program—the only program of its kind—has agreed to care for the families of seriously injured service personnel who are evacuated to the United States. The Church of the Brethren refugee office will provide, as need arises, volunteers to assist in mass care centers for Middle East displaced persons airlifted to the United States for temporary haven.

• • •

The United States is "the most violent and self-destructive nation on earth," the U.S. Senate Judiciary Committee said in a report released March 12, according to *The Wichita (Kan.) Eagle*. The report depicted Americans killing, raping and robbing one another at a furious rate, surpassing every other country that keeps crime statistics. The nation's people committed a record number of killings in 1990—at least 23,300, or nearly three an hour—and a record number of rapes, robberies and assaults, the committee said. "In 1990 the United States led the world with its murder, rape and robbery rates," the report said. "When viewed from the national perspective, these crime rates are sobering. When viewed from the international perspective, they are truly embarrassing." The report noted that the murder rate in the United States was more than twice that of Northern Ireland, which is torn by civil strife; four times that of Italy; nine times England's and 11 times Japan's. Over the past generation the number of violent crimes has risen 12 times faster than the population. Rape and assault rates are rising even faster, the report said. The population of the United States has grown 41 percent since 1960; violent crimes have increased 516 percent, according to FBI and U.S. Census statistics.

The U.S. Defense establishment is "the nation's largest polluter," the National Toxics Campaign, based in Boston, charged March 13. It released a report listing 14,401 hazardous-waste sites on military installations and called on Congress to authorize \$10 billion during the next 10 years to clean them up, saying that the Pentagon for years has neglected doing that. (*National Catholic Reporter*)

The Persian Gulf War brought an upsurge of hate crimes against the Arab-American community, according to the American-Arab Anti-Discrimination Committee. These included assaults on individuals, arson attacks, vandalism and death threats. Arab-American civil liberties were imperiled when the FBI singled out community leaders, solely on the basis of their ethnicity, for interviews about their political views and their knowledge of possible terrorist activities, said ADC in a March 5 letter. Representative Mervyn Dymally has introduced a resolution condemning anti-Arab hate crimes and calling for the protection of Arab-American civil liberties. Senator Carl Levin has introduced a similar resolution.

With most fighting ended in the Persian Gulf region, Mennonite Central Committee has begun responding to the devastation there. Twenty metric tons (MT) of MCC-purchased powdered milk left Cairo March 5, half to go to Iraq and half to refugees in Jordan. MCC is also sending 70MT of milk powder from the Canadian International Development Agency to Jordan and the Israeli-occupied West Bank. MCC has purchased and arranged shipment to Iraq of \$117,000 worth of medical supplies, including medicines, crutches, surgical supplies and other materials. MCC does not have plans to send aid to Kuwait, since aid is pouring into the country from many organizations, and Kuwait has ample funds to cover reconstruction costs.



Dave Linscheid

Lighter moments: COE staff members (from left) Karen Ediger, Rosella Wiens Regier and Delia Graber color the new children's poster.

Sprunger to the admission that the ratio of General Conference Mennonites to the overseas missionaries they support is 630 to one. Tim and his wife, Suanne, on North America Assignment from Hong Kong, joined other missionaries in the gallery while COM deliberated on how to "prop up the budget," in the words of executive secretary Erwin Rempel.

COM's budget of \$3,220,288 resulted in the decision to "temporarily discontinue" the five-year-old position of Canadian coordinator upon the retirement of Jake Harms, Winnipeg, later this year.

Other budget cuts included a \$1,000 reduction for Bibles in China and the reduction of 11 missionary positions during 1990. An additional six to 10 positions will be eliminated in 1991. "COM has decreased its missionary team from 155 in 1985 to a current low of 105. By the end of 1991 we anticipate having only 95-99 personnel," said Rempel.

The commission gave its unanimous consent to invite Hugh and Janet Sprunger, also missionaries in Hong Kong, to work in Chinese ministries in North America for two years, beginning in 1992. The Commission on Home Ministries and the Congregational Resources Board of the Conference of Mennonites in Canada will provide half of the Sprungers' support, while COM sponsors them half time for North America-based work.

COM congratulated the Fellowship of Mennonite Churches in Taiwan for gaining financial independence from COM in December 1990. Asia secretary John Sommer noted that some churches in Asia are considering mission work in other parts of the world, including North America.

COM heard Glendon Klaassen claim

1990 as the most outstanding of his years as secretary for Latin America. He referred to the Colombian Mennonite Church conference's vote to close the school near Cachipay due to low enrollment. The townspeople said, "No, move it into town and we will help you." With this done, enrollment has

soared to 118 students.

Earl Roth, executive secretary of Africa Inter-Mennonite Mission, Elkhart, Ind., reported that three African couples want to work for AIMM. Alberto Muñoz, a Colombian student at Bethel College, North Newton, Kan., joined the commission as a new appointee by the General Board.

COM affirmed the beginning work of five missionaries. Lynn Lillie, Lower Skippack (Pa.) Mennonite Church, will begin a three-year term in August in youth ministries in Taiwan. Peter and Susan Martens Kehler, former missionaries to Taiwan, now from Abbotsford, B.C., will return to that country in August. Abe and Hannah (Vogt) Rempel, Northdale Mennonite Fellowship, Winnipeg, will go to Mexico in early September. *Muriel T. Stackley*

Commission on Home Ministries:

While staff members reported on their work over the past year, and commission members dreamed new dreams of mission, a pall hung over the three days of meetings. CHM needs to trim around \$97,000 from its current program in order to match expenses with the 1992 budget.

Since the '92 income budget is based on 1990 experience, it was set at \$986,480, a 4 percent decrease from last year's income budget of \$988,240. CHM's expenditure budget is larger than its percentage of the general budget. The painful prospect of having to cut program and probably personnel seemed too difficult to face. In the end, CHM agreed to hold its fall meeting early this year—Sept. 6-7—and make those hard decisions then.

Last November CHM agreed to reduce Evangelism and Church Development and Hispanic Ministries each

from full time to three-quarter time, to not replace a half-time position in Mennonite Voluntary Service, and to end the Many Peoples coordinator position in order to balance the 1991 budget. Now they must cut more.

The positive reports by staff did not help. With each, CHM members realized not only how much mission work is being done in North America but how much more needs to be done.

Mennonite Indian Leaders Council told stories of growth, of change. Wilbur Goombi, MILC chairperson, mentioned the continuing impact of last summer's Group Venture event in Hopiland in Arizona. Naomi Partida said that the Indian Mennonite Church in Seiling, Okla., is "alive again."

Meanwhile, Hopi Mission School in Kykotsmovi, Ariz., is \$7,000 in the red on its operating expenses.

Les Tolbert, consultant for African-American Leadership Development, told about opportunities for Menno-

nite involvement in urban church planting. A group in Houston, he said, wants an Anabaptist/Mennonite presence for a new work there.

Marilyn Miller, secretary for Evangelism and Church Development, said that many people she meets are interested in the Mennonite witness. Our need, she said, is to develop mission leaders who can go to various places in need of consultation.

Paul Boschman, coordinator for Chinese Ministries, echoed this need, particularly for experienced workers for Chinese church planting.

Bob Hull, secretary for peace and justice, reported that recently he has been involved in military counseling. The *Los Angeles Times* reported that more than 1,700 people in the U.S. military are seeking conscientious objector status. Hull, who is counseling 12 COs, thinks there are more.

Mennonite Voluntary Service had three staff changes last year yet continues to place nearly 100 volunteers in ministries across the United States and Canada.

Marco Güete of Hispanic Ministries reported the possibility of five new Hispanic churches emerging and is working with 15 Hispanic Mennonite churches.

The refrain continued: good work, many needs, but not enough money. The need to cut \$97,000 remained. Executive secretary Hubert Brown asked the commission to give direction to staff about where to cut. CHM members brainstormed, but "we haven't done the hard work of sorting out the list [of ideas] and setting direction," said Floyd Bartel, CHM chair.

CHM members and staff await a final reckoning in September.

In other business CHM

- reappointed Hubert Brown to a three-year term as executive secretary;

- affirmed a consultation on denominational growth with area conference ministers in December;

- agreed to support one-quarter of the expenses for Hugh and Janet Sprunger's ministry among Chinese churches in North America beginning in 1992. *Gordon Houser*

Associated Mennonite Biblical Seminaries: Board members for AMBS, Elkhart, Ind., grappled with value issues while eyeing the financial bottom line of the institution. The seminary adopted a zero-growth budget for next year, which means an

The Manitoba Women in Mission's annual conference will be held May 4 at Grace Mennonite Church in Steinbach. Mary Regehr will speak on the theme "Forgiveness—a Choice."

John E. Zehr, 61, has been elected the 10th president of Bethel College, North Newton, Kan. He will begin



Aug. 1, succeeding Harold Schultz, who served as president for 20 years. A member of First Mennonite Church, Campaign-Urbana, Ill., Zehr is professor of physiology and head of the department of physiology

and biophysics at the University of Illinois, Urbana. "He is a person of vision who desires to focus the educational mission of the college on values central to the church," said Alvin Penner, chairman of Bethel's board of directors. Zehr said, "This invitation sounded like too much fun to pass up."

About 300 Winnipeg investors, many of them from General Conference Mennonite congregations (principally Bethel, Charleswood and Fort Garry), have lost up to \$30 million in the failed Kona Group of Companies owned by David Epp, a lay pastor at North Kildonan Mennonite Church. One church had \$800,000 of its building fund tied up in the real estate firm that began its slide into insolvency in the summer of 1989. Rather than admit defeat then, the Epp family borrowed to feed the failing investments, much of it in personal loans. A local committee, led by Henry Loewen, executive secretary of the Conference of Mennonites in Manitoba, is providing a place where strained relationships can be aired and healing encouraged. One investor said that such meetings are a waste of time. A private charity may be established for people hardest hit. (From the Feb. 13 *Winnipeg Free Press* and personal interviews)

Words and deeds from Council of Commissions

- Glendon Klaassen told the story of Ricardo Esquivia, a Colombian who had been a Communist and led guerilla riots. He became a Christian and an attorney. Now he speaks to groups about conscientious objection to war. His goal is to make CO status an option in Colombia's constitution.

- "I never went to pow-wow growing up....I learned to dance when I became a Mennonite," said Wilbur Goombi, MILC chair.

- CHM member Nadenia Myron, Phoenix, Ariz., felt constrained by the Spirit, she said, to pray for healing for Rudy Regehr, executive secretary of the Congregational Resources Board, who has multiple sclerosis. He consented, and the commission gathered around, laid hands on him and prayed (in three languages).

- "When women recognize their gifts and feel more confident, that benefits both the women's groups and the wider church," said Jeanne Rempel, WM president.

Faith and Life Press and Faith and Life Bookstore in Newton, Kan., have announced the establishment of a new toll-free service, the Faith & Life OrderLine. Customers may use the number, 1-800-743-2484, to order products directly from the press or bookstore. Faith and Life Press and Faith and Life Bookstore are divisions of the Commission on Education of the General Conference Mennonite Church.

Mennonite Voluntary Service has five urgent openings in its spring listing of service opportunities: community services worker, Brandon, Man.; social worker/child-care worker, Kansas City, Kan.; registered nurse/licensed practical nurse, Oklahoma City; assistant manager for craft and bookstore, St. Louis; assistant to handicapped, Winnipeg. Contact MVS, Box 347, Newton, KS 67114, (316) 283-5100. MVS is a program of the Commission on Home Ministries of the General Conference Mennonite Church.

A drop in contributions due to the current recession has forced a budget cutback for Mennonite Economic Development Associates, based in Winnipeg. Besides leaner local operations, the cuts will mean some reduction of services to the poor of developing countries, says MEDA president Neil Janzen. An association of 2,000 Mennonite business and professional people, MEDA carries on development work in Haiti, Jamaica, Bolivia, Nicaragua and Tanzania. In North America it works at helping businesspeople apply Christian faith to the marketplace. In February the MEDA board of directors decided to cut the projected 1991 budget of \$800,000 (U.S.) to \$585,000, a 27 percent cut. "The economy has deteriorated faster and deeper than many experts predicted," says John Rudy, vice president of MEDA's Business Resources Division. "Some of our Mennonite businesspeople are experiencing serious difficulty."

Dave Linscheid



'People are interested in the Mennonite witness': CHM's Marilyn Miller

actual cut of \$120,000 in real dollars.

At one point they considered but dismissed the potential savings of \$30,000 by either firing a secretary or dropping Mennonite Mutual Aid as their insurance carrier. "We can't come out clean either way," said one.

President Marlin Miller presented a number of line-item cuts that would represent up to \$150,000 in savings. The board will continue to formulate a plan to reduce costs.

The seminary is involved in a six-month fund drive to celebrate its 33rd anniversary. "AMBS—33 years" invites people to contribute in multiples of \$33, with proceeds to go to budget and endowment.

Miller said AMBS will focus on endowment, working to double their current \$3 million over the next several years. The board approved Mark Dillon, a development officer for Trinity Evangelical Seminary, to conduct a feasibility study for a longer-term development drive.

The board made personal commitments to contact more people about supporting the seminary, and Miller will spend one quarter of his work load in development work.

In other business the board

- approved a 3 percent salary increase for faculty;
- granted Erick Sawatzky sabbatical leave and tenure;

- granted Mary Schertz continuing track employment;
- gave Marcus Smucker a half-year sabbatical leave. *Beth Hege*

Women in Mission representatives explored the changing face of women's groups and decided that constitutional revisions are the next step for WM. The revisions would grant more representation by Canadians on the executive committee, shorter terms on the committee and more grass-roots networking.

In recent years WM has experienced declining membership. "Much of the breakdown is caused by an inability to find leaders. Women have not been equipped to do this work," said WM president Jeanne Rempel, Upland, Calif., who has made leadership training a priority.

Rempel gave a leadership training workshop for WM executives and said that she hopes the women will return to their congregations with renewed vitality.

Rempel also encouraged congregations to be more creative in defining women's groups. "WM is bigger than a quilting group that sends in dues," she said. "We are involved in spiritual growth and leadership, not just fund raising for the commissions." Rempel said that many WM groups are working to accommodate the needs of younger women in the church.

WM adopted a budget of \$185,000 and reworked its equation for distributing funds to the commissions. *Beth Hege*

Mennonite Men executives met at Shalom Mennonite Church here, one of the buildings they helped fund through the Tenth Man church building program. Tenth Man provided \$50,000 in grants to churches last year.

The proposal to limit the amount of money granted to churches dually affiliated with the General Conference and Mennonite Church received much discussion.

District representatives offered reports about men's activities through MM and other groups, such as Mennonite Disaster Service. Janzen said he wants to help Mennonite Men groups explore topics such as the role of men in the family, church and society, life stages, and service and witness work.

Mennonite Men accepted a budget of \$26,761 for 1991 operations. *Beth Hege*

U.S. Council heard reports from Mennonite Central Committee and Mennonite Mutual Aid. The council informally agreed to allow MCC to go directly to individuals for fund raising rather than solely to conferences and churches. The council appointed Ted Koontz, Elkhart, Ind., to replace Willis Sommer, Bluffton, Ohio, on the Mennonite Mutual Aid board, as he has completed 12 years of service.

The Higher Education Council reported that a symposium on higher education will take place at Bluffton (Ohio) College in June 1992.

The U.S. Council extended an open invitation for district conference ministers to attend meetings. *Beth Hege*

Eastern District reps voice concern about issue on homosexuality

Newton, Kan. (GCMC)—When Muriel T. Stackley, editor of *The Mennonite*, released the Feb. 12 issue with the title "Homosexuality: Can We Talk With Each Other?" on the cover, she invited response.

She got it. Indeed, homosexuality has been one of the most inflammatory issues to rock the Mennonite church in recent times. Many church members were relieved when a resolution on human sexuality was passed at the Saskatoon '86 triennial sessions.

The resolution included the words, "We understand the Bible to teach that sexual intercourse is reserved for a man and woman united in marriage and that violation of this teaching is a sin. It is our understanding that this teaching also precludes premarital, extramarital and homosexual activity." The resolution also included a covenant to remain "in loving dialogue with each other in the body of Christ."

The latter statement served as the impetus for Stackley to run several articles offering viewpoints about homosexuality and the church and varied interpretations of Scripture. *The Mennonite* has often focused on other single issues.

"My intent was to honor our commitment to dialogue, as stated in the

Saskatoon '86 Resolution on Human Sexuality, not to undermine the resolution," Stackley said. But some readers felt the content of most of the articles was inappropriate, considering the words forbidding homosexual activity.

A number of churches from the Eastern District Conference registered their complaints through Don Fry, EDC president, and Robert Gerhart, vice president. The two penned a response to *The Mennonite*, saying, "Dialogue is out of place if used to make a sinful activity acceptable." They requested a response from "whatever leadership is ultimately responsible for the dissemination of the thinking expressed in these articles."

"Our concern was twofold," Fry explained. "First, it appeared that the General Conference was circumventing a clear mandate from Saskatoon. Second was the issue of homosexuality itself."

Thus on March 9 during Council of Commissions here, selected members of the GC General Board, Division of General Services and Stackley sat with EDC representatives to discuss the concerns of the EDC.

"The response from the district leaders was thoughtfully worded and helpful," said GC general secretary Vern Preheim. "We assured them that the leadership here respects the 1986 resolution on sexuality." The group did not agree to what extent *The Mennonite* should be a vehicle to dialogue on controversial issues.

In the end the group agreed that Preheim would write a letter to EDC pastors and that Stackley would explain in print her original intent to follow the 1986 resolution. Stackley also invited Fry to submit an article for publication. Dick Epp, a communications member on DGS, said, "We had a wonderful discussion and a good understanding of how diverse our views are."

Stackley noted that EDC is not the only group to respond to the Feb. 12 issue. "Pockets of distress about the articles have included Inola, Okla.; Versailles, Mo.; Henderson, Neb., and Meadow Lake, Sask.," she said. She also reported that some response was positive, with people writing in for extra copies of that issue and expressing gratitude that homosexuality had been discussed in a church publication. *Beth Hege and Dave Linscheid*

The Northern District Conference's education committee distributed \$1,500 to Matt Friesen, Bek Linsenmeyer, Dean Linsenmeyer, Cory Miller and Peter Rubbert, all students at Associated Mennonite Biblical Seminaries, Elkhart, Ind., from NDC. The seminaries match these funds on behalf of those students' fees.

Focusing on the theme "Pastoring with Paul," 160 pastors, students, faculty and others gathered at the Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 28-Feb. 1 to worship, study and share with colleagues. The daily sessions included singing by Mary K. Oyer, professor of church music, and presentations by AMBS president and professor of theology Marlin E. Miller. Miller spoke on the theology of Christ, the church and pastoral ministry. Respondents were Virginia Wiles Holsey, instructor of religion at Muhlenberg College in Allentown, Pa., and Dena Pence Frantz, pastor at College Community Mennonite Brethren Church in Clovis, Calif.

Iranians have made a tremendous effort to provide relief and reconstruction following extensive damage in the June 1990 earthquake there, says Ed Martin, Mennonite Central Committee secretary for the Middle East and South Asia. Martin was part of a four-person delegation to Iran in January that explored possible MCC assistance in reconstruction. The earthquake-affected area in northwestern Iran was devastated, says Martin. Nearly half the population of some towns was killed in the quake. Between 40,000 and 50,000 people died, and some 100,000 families lost their homes. The Red Crescent Society hosted the MCC delegation. "No restrictions were placed on us," Martin says. His expectations of what Iran would be like were changed by "the freedom to go where we wanted and the genuine warmth with which we were received."



Akron (Pa.) Mennonite Church hosted a one-day conference in January on helping people with AIDS (PWA) or supporting those helping PWAs. Bernie Good, an assistant professor of medicine at the University of Pittsburgh, presented medical information about AIDS. General Conference Mennonites Ann Schowalter of Oak Park, Ill., and Art Isaak of Sellersville, Pa., worked together in two sessions on prejudice, grief, hope and pastoral response. A group of Mennonites and Brethren from the Lancaster, Pa., area organized the conference.

Certain nuclear weapons programs are continued in the fiscal 1992 budget request submitted to the U.S. Congress in early February, while others have been terminated, cancelled or deferred. Yet bomb-making still takes priority over cleanup in the Energy Department budget request. The department plans to spend \$8.1 billion for warhead research and production and \$3.7 billion to clean up the environmental problems it has created over the past 45 years. And Energy Secretary James Watkins announced that a new bomb complex would be built over the next 25 years. (*The Bulletin of the Atomic Scientists*)

A group of Native Peoples and others met in Newton, Kan., March 7 to form the 500th Anniversary of Columbus Task Force and plan activities for 1992. A resolution at Normal '89, the joint conference for the General Conference Mennonite Church and the Mennonite Church, mandated the task force. The group is comprised of GC representatives Pearl Janzen, Reedley, Calif.; Malcolm Wenger, Newton; Wilbur Goombi, Hotevilla, Ariz.; and Ted Risingsun, Busby, Mont. From the Conference of Mennonites in Canada, Walter Franz joins the group, and from Mennonite Central Committee, Harold Nussbaum. Commission on Home Ministries executive secretary Hubert Brown serves as staff person for the committee.

WORKERS

Palmer Becker, pastor at Point Grey Fellowship, Vancouver, was the speaker for Spiritual Life Emphasis March 10-11 at Eden Church, Moundridge, Kan. His theme was "Understanding How God Changes Lives."

Steve Friesen, First Church, Reedley, Calif., has begun a two-year Mennonite Board of Missions (Elkhart, Ind.) voluntary service term as a program assistant for Interfaith Action for Economic Justice in Washington.

Warren L. Grasse, Indian Valley Church, Harleysville, Pa., began March 4 as chief executive officer of Rockhill Mennonite Community, a long-term-care facility in West Rockhill Township, Pa.

Nancy Heisey, Akron, Pa., associate executive secretary for MCC, was the keynote speaker for Bluffton (Ohio) College's Christian Emphasis Week March 10-12.

Daniel Kauffman, Goshen, Ind., led 13 stewardship seminars in January and February in 87 congregations in Western District Conference (GC) and South Central and Rocky Mountain Mennonite conferences (MC).

Alvin Miller, Shipshewana, Ind., will co-lead TourMagination's European Tour 91A June 1-30 instead of **Fern Yoder**.

Peter Penner began in January as

senior pastor at Olivet Church, Clearbrook, B.C.

Helen Reusser, co-pastor at Mannheim Church, Petersburg, Ont., led a workshop on Creating and Nurturing Values in the Family March 2 at Grace Church, Winkler, Man.

Clare Ann Ruth-Hefflebower, co-pastor at Peace Community Church—Mennonite, Clovis, Calif., helped lead a retreat for spiritual directors Feb. 21-24 at The Hermitage, Three Rivers, Mich. She is also Pacific District Conference adviser to *The Mennonite*.

Grant Sawatzky has resigned as youth pastor at First Church, Calgary.

Rodney J. Sawatzky, president of Conrad Grebel College, Waterloo, Ont., was the 1991 Anabaptist Lecture Series speaker Feb. 20-21 at Menno Simons Centre, Vancouver. His theme was "Authority and Accountability—Leadership in the Post-Modern Era."

Clare Schumm, Elkhart, Ind., will be the featured speaker May 2-4 at the 193rd annual sessions of Eastern District Conference at Zion Church, Souderton, Pa.

Tom Sine, futurist and author, was the speaker at a conference March 1-2 for college and career adults at Peace Church, Richmond, B.C. British Columbia Mennonite Youth Organization was one of five Mennonite sponsors.

John Slivkoff was installed Feb. 10 as pastor at Grace Church, Dallas, Ore.

Les Tolbert, co-pastor at Community Church, Markham, Ill., will be the main speaker for Spiritual Emphasis Weekend, April 12-14, at Calvary Church, Aurora, Ore. He was the pastor-in-residence March 8-15 at Bethel College, North Newton, Kan.

—compiled by Sharon Sommer



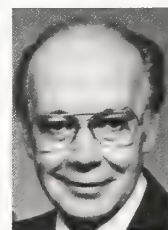
Becker



Friesen



Heisey



Kauffman



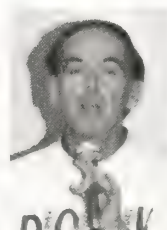
Ruth-Hefflebower



R. Sawatzky



Schumm



Sine



Slivkoff



Tolbert

ON THIS MOUNTAIN. . .

Mountains were prominent in Biblical history. . . and in the Anabaptist-Mennonite story. Come with us to Switzerland as we explore some of the highest points in our history among the most beautiful mountains in God's creation.



Europe 91A	June 10-30	Jan Gleysteen, Fern Yoder
Europe 91B	July 1-19	Wilmer Martin, John Ruth
Eastern Canada 91	July 12-25	Hubert Schwartzentruber, Henry Landes
Europe 91C	July 20-Aug. 3	Arnold Cressman, J. Denny Weaver
Europe 91D	Aug. 29-Sept. 18	Jan Gleysteen, Henry Landes

**TOUR-
MAGINATION**

1210 Loucks Ave.
Scottsdale, PA 15683
412-887-5440
412-887-9436

131 Erb St. West
Waterloo, ONT N2L 1T7
519-747-0517
519-745-7433

569 Yoder Road, P.O. Box 376
Harleysville, PA 19438
215-256-3011
215-723-8413

COLUMBIA BIBLE COLLEGE

Explore the Options...

- A Caring Family Environment
- Lasting Friendships
- Bible Centred Training
- Qualified Caring Faculty
- Practical Service Opportunities
- Athletics... Music... Drama

...Discover Columbia

Yes!

I want to explore the options.
Please send me further information about
Columbia!

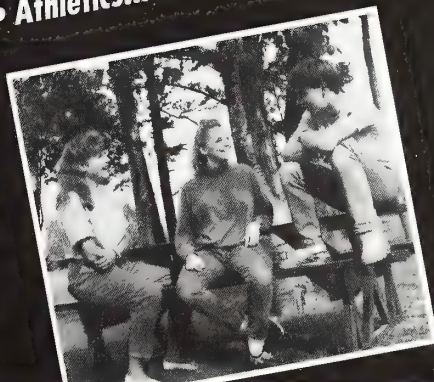
Name

Address

Grad Year Phone



COLUMBIA BIBLE COLLEGE
2940 Clearbrook Road
Clearbrook, B.C. V2T 2Z8
(604) 853-3358
Fax (604) 853-3063



Position opening: **assistant director of development.** Twelve-month, full-time position beginning July 1 or negotiable. Responsible to establish and maintain donor contacts in assigned geographical areas. Bachelor's degree from a Mennonite college preferred with major in business administration, Bible or in a human services or related field. Understanding of and familiarity with the Mennonite Church and business enterprises. Minorities encouraged to apply.

Contact Personnel Office, EMC&S, Harrisonburg, VA 22801, (703) 432-4108.

Position opening: **campus pastor, Eastern Mennonite College,** starting Aug. 15. The pastor coordinates College Assembly, acts as a resource for Bible study and prayer groups, advises campus-ministry organizations and is available for pastoral care and counseling. May teach one class each semester. Qualifications include master's degree in theology and pastoral experience. Minorities encouraged to apply.

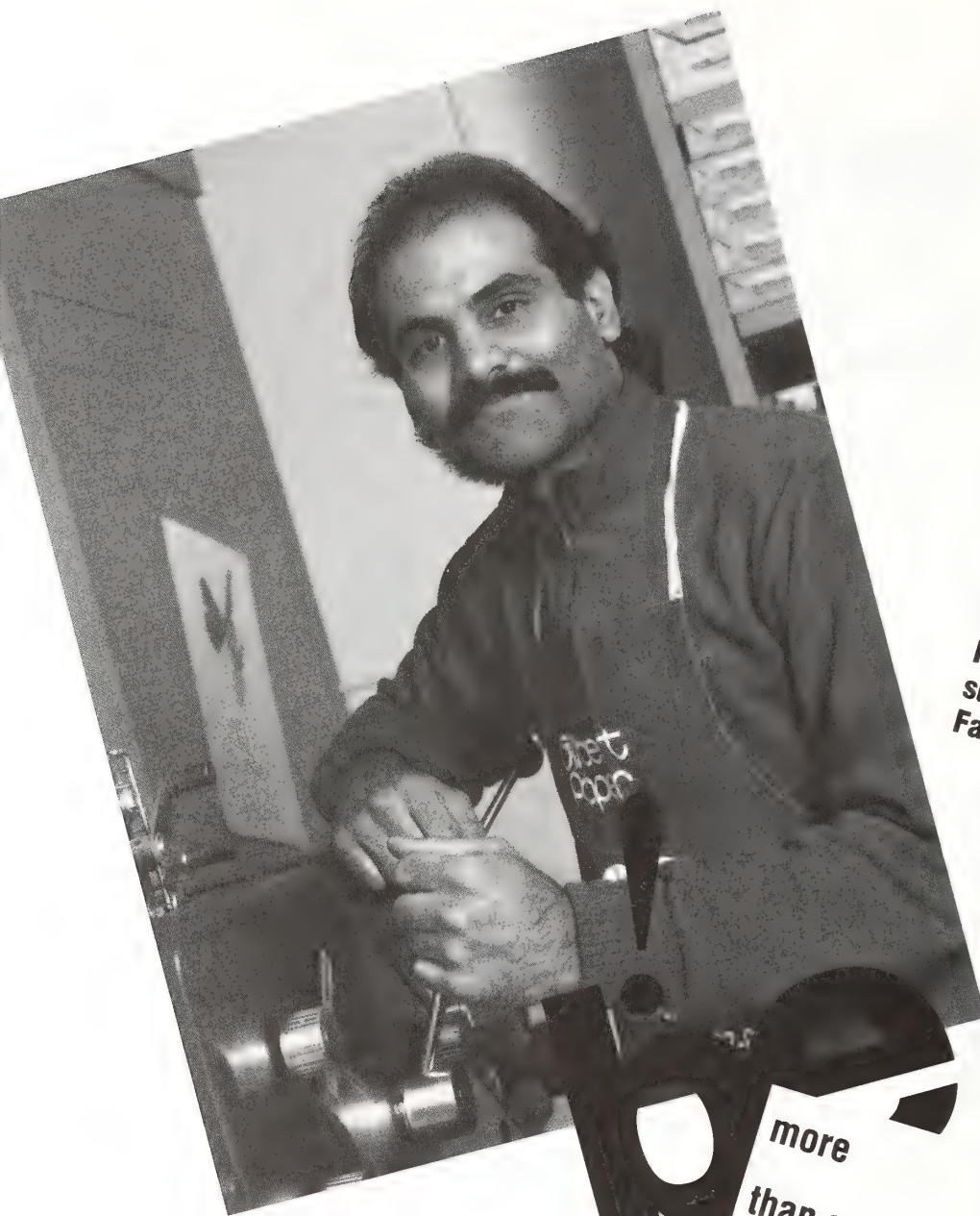
Contact Peggy H. Landis, Director of Student Life, EMC&S, Harrisonburg, VA 22801, (703) 432-4128.

Opportunity to buy established and growing recession-proof business in McPherson, Kan., Mennonite-owned.

Sunbird Reality, (316) 241-3825

Goshen College seeks an assistant **director** for the Merry Lea Environmental Learning Center beginning July 1. The administrative position is full-time, non-tenured. Rank and salary are commensurate with degree and experience. Qualifications include a master's degree in a discipline related to biology, environmental studies or administration and administrative experience. The Merry Lea Environmental Learning Center of Goshen College is a 1,100-acre natural preserve and environmental-education facility about 30 miles southeast of Goshen, Ind.

To apply send a resumé and three professional references to Dr. John W. Eby, Academic Dean, Goshen College, 1700 S. Main, Goshen, IN 46526. Applications should be received by April 30 but will be accepted until the position is filled. (Women and minority people are encouraged to apply.)



Each year several minority youth learn a trade through IMPACT, a program of MCC U.S. Others learn leadership skills through the Summer Service Program. Youth in India learn vocations, with support from MCC's Global Family program.

Be more
than a
spectator

■
"I made it," says Eddie Rodriguez, printer at Eastern Mennonite Board of Missions, Salunga, Pa. "I escaped a dead-end life of unemployment, thanks to the printing trade I learned at MCC."

**Be more than a spectator.
Contribute to these programs
and help a teenager learn
some job skills.**



**Mennonite
Central
Committee**

**Mennonite Central
Committee and MCC U.S.**
21 South 12th Street
PO Box 500
Akron, PA 17501-0500
(717) 859-1151
(717) 859-3889

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9
(204) 261-6381

Camps with Meaning
invites applications for the position of
executive director.

The executive director is responsible for overall operation, planning and development of the camping program of Camps with Meaning of the Conference of Mennonites in Manitoba. Duties include staff supervision and fiscal management.

Applicant shall have strong leadership, management and relationship skills and shall work from an Anabaptist/Christian perspective. An extensive background in camping/recreation is preferred.

Salary commensurate with experience, including a benefit package.

Apply in confidence by May 31 to Dave Bergen, chairperson, 710 Beaverbrook St., Winnipeg, MB R3N 1N6, (204) 488-3862 or 453-2199.

Get personnel!

Mennonite Voluntary Service has two full-time salaried staff openings.

Personnel director—Responsible for coordinating the recruitment and placement of voluntary service workers for assignments in the United States and Canada. The personnel director has extensive contacts with prospective volunteers in person and by telephone and letter. Must be able to communicate clearly and to accurately assess candidates' abilities and needs. The position also includes major responsibility for supervision of finances, medical and other volunteer benefits and other administrative matters that require solid organizational skills. With other members of the MVS staff team, the personnel director will help plan and lead orientations, produce promotional materials, visit churches and colleges, etc. Some travel is required.

Administrative assistant—Provides support services for MVS administrative staff. Will work closely with the director, associate director and Youth Venture coordinator. The administrative assistant is responsible for contact with the public and program participants and for extensive word processing. Must be able to work with limited supervision and carry out special independent assignments. Office experience or training required.

Both positions will be available mid-summer. Experience in voluntary service would be an asset. Minorities are especially invited to consider these opportunities.

Mennonite Voluntary Service is a program of the Commission on Home Ministries of the General Conference Mennonite Church. Direct inquiries to Chuck Neufeld, Box 347, Newton, KS 67114, (316) 283-5100.

Position: Nebraska campus and youth minister. Campus ministry: present Anabaptist theology on secular campus, develop relationships, evangelize and teach evangelism, participate in campus issues/needs. Youth ministry: organize youth events, resource congregational youth ministries. Position to begin August 1991.

For more information, contact Marvin Hostetler, First Mennonite Church, 7300 Holdrege, Lincoln, NE 68505, (402) 467-1526.

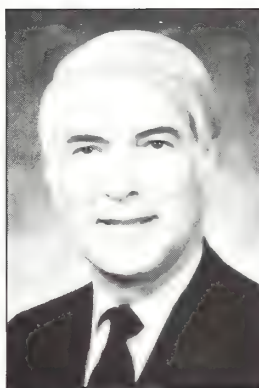
Mennonite Mutual Aid has an opening for a **central regional marketing manager** to appoint, train and supervise mutual aid counselors/agents and develop a defined geographic territory into an effective marketing and servicing organization for MMA products. Candidates must have at least three years of recent professional life and health insurance sales experience, be willing to work toward the CLU designation and possess good managerial and relational skills.

If interested, please contact Personnel Department, MMA, 1110 N. Main St., Goshen, IN 46526, (219) 533-9511.

Meet Your New Neighbors at OMSC



Eric J. Sharpe
September-December 1991



James A. Scherer
September-December 1991



Harvie M. Conn
January-May 1992

Announcing 1991-1992 Senior Mission Scholars in Residence

The Overseas Ministries Study Center welcomes into residence this year Drs. Eric J. Sharpe, James A. Scherer, and Harvie M. Conn as Senior Mission Scholars. In addition to sharing in the leadership of OMSC's regular Study Program, these highly respected colleagues will offer to our missionary and overseas residents personal consultation and tutorial assistance. Write for Study Program Schedule and Application for Residence.

Overseas Ministries Study Center

490 Prospect Street, New Haven, Connecticut 06511

Tel: (203) 624-6672 Fax: (203) 865-2857

Senior Scholar, Fall 1992: Dr. Gary B. McGee

BOOKS

The spiritual life

By *Way of the Heart: Toward a Holistic Christian Spirituality* by

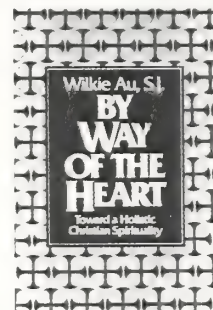
Wilkie Au (Paulist Press, 1989, 219 pages) and *Sacred Dwelling: A Spirituality of Family Life* by Wendy M. Wright (Crossroad, 1990, 204 pages)

Reviewed by Gordon Houser, assistant editor

These two solid resources approach spirituality from different viewpoints. While both authors have taught and written on spirituality, Au is celibate, and Wright is married and the mother of three children.

By Way of the Heart is Au's attempt

to see the spiritual life as approaching God holistically. "The term 'heart,'" he writes, "is a traditional image for a way of perceiving, feeling and loving that engages the total person."



He bases his spirituality on five "gospel loves": love of God, neighborly love, communal love, particular love and self-love. These

express themselves through prayer, ministry, community, friendship and self-esteem. He goes on to devote a chapter each to decision-making and life-choice, prayer, obedience, chastity and poverty.

Au's writing is clear, well-ordered and thorough. He includes helpful exercises and diagrams. His expertise is clearly greater in psychology than in biblical exegesis. What I found most helpful is his emphasis on beginning from where we are, that "grace builds on nature." So often we approach our spiritual lives in idealistic ways that keep us from receiving God's love. In this regard he offers an excellent quote from C.S. Lewis: "It is so fatally easy to confuse an aesthetic appreciation of the spiritual life with the life itself—to dream that you have waked, washed and dressed and then to find yourself still in bed."

One problem with this book, and it is true of most books on spirituality, is that, despite the author's best efforts, it approaches spirituality from the milieu of a celibate. When Au mentions lay people he shows little understanding of the experience of people with children.

Sacred Dwelling, on the other hand, addresses itself specifically to family life. Like Au, Wright contends that "an authentic spiritual life assumes that we start exactly where we are, not in some unattained ideal realm."

The book uses the image of a house to describe family spirituality. She uses metaphors "that suggest the spiritual richness of the process of dwelling: homemaking, intimacy, gestating, nurturing, remembering, cultivating, harvesting."

She begins with an "Approach to the Home," then goes "Within," "Deeper Within" and ends "Looking Out." From her own Catholic tradition she uses the term "domestic church" for

..... Experience, Learn, and Grow

at
Associated
Mennonite
Biblical
Seminaries



Summer School 1991

- **June 3-21**
Anabaptist History and Theology.
H. Wayne Pipkin, Prof of Anabaptist & 16th Century Studies
- **June 25-July 5**
Conflict and Conciliation.
John Paul Lederach, Assoc Prof of Sociology at Eastern Mennonite College
New Testament Spirituality.
Willard Swartley, Prof of New Testament;
Marcus Smucker, Coord of Spiritual Formation, Assoc Prof of Pastoral Theology
Educational Ministry for the 90's.
Marlene Kropf, Spiritual Formation Program Assistant; Daniel Schipani, Prof of Christian Ed and Personality
- **July 9-19**
Preaching and Teaching the Bible.
Jake Elias, Assoc Prof of New Testament;
June Alliman Yoder, Assist Prof in Communication & Preaching; Ross T. Bender, Prof of Christian Ed and Worship
Church Planting.
Gary Martin, Instr in Evangelism and Church Planting
Law and Power in the Old Testament.
Millard Lind, Prof of Old Testament
- **July 8-26, August 5-23**
Greek Language.
Mary Schertz, Assist Prof of New Testament

Designed especially for seminary students, congregational lay leaders, those interested in exploring seminary, those wanting to extend their theological education while pursuing other professional preparation, teachers in elementary, high school, and college, and pastors.



For more information write to: Summer School Director, AMBS, 3003 Benham Avenue, Elkhart, IN 46517-1999.

the family, which means that "the family, in the uniqueness of its way-of-being-in-the-world (as an intimate physical, psychological and spiritual entity) is an authentic community of believers."

This may sound radical, but Wright is not of the Evangelical, family-is-everything variety. She simply says (in eloquent, convincing prose) that families can experience a spiritual life

as families. They do not have to do it only alone or in church or in some "Christian" profession.

She tackles a host of issues that families must face yet get sadly ignored in most writing on spiritu-

ality: celebration, hospitality, sexuality, parenting, justice, leisure. And she writes from her own experiences, from her own failures and minor successes. She embraces the mystical and the prophetic dimensions of the spiritual life.

Sacred Dwelling is beautifully written. It offers insights—and not only for families—and encouragement. It shows how "the domestic church enfleshes the Word of God in a distinctive way that must enrich the self-understanding of the entire church."

The agony of servanthood

Jesus by Yorifumi Yaguchi, translated by Ross Bender (Pinchpenny Press, 1989, 83 pages)

Reviewed by Raylene Hinz-Penner, 711 E. Sixth, Newton, KS 67114

I am always leery of translated poems, which tend to become the originations of the translator. There are poems in this collection by Japanese Mennonite poet Yorifumi Yaguchi that should be read in Japanese. However, the trade-off is being allowed to share a Japanese Christian's struggles to be faithful.

Initially I was struck by the physicality of these poems, whether describing the human Christ or his followers. The first, major section of the book is a series of poems on Christ's life and others' responses to him. Everywhere the most poetic

images are those of pain. In birth, Mary's "eyes scuttle apart like crabs." In the many testimonies of those who met Jesus, his face haunts them: "From the cross,/the sound of/hard breath/the sight of a face/wrung with pain." A soldier has Christ's face etched on his eyelids while Simon of Cyrene bears the wound of the cross he carried on his shoulder, where it "burns on like a bright flame." The book is especially appropriate as Lenten reading.

Some of Yaguchi's strongest poems are not a part of the Jesus set but poems of doubt in Christian struggle. These have a special depth because of their honest admissions of guilt. In "Pastoral Call" the narrator must pray over a child for whom medicine will do nothing. He doubts prayer will cure her. A sharp image of pain and doubt concludes the poem: "A tiny bone has lodged in my throat/and I can't spit it out." Sometimes the narrative voice of the poems admits that the Lord's Prayer has become just so much mumbling; sometimes it chastens that we have tamed God like a pet; it even admits the temptation of "Buddha's serene face/rather than the suffering Christ's." Yaguchi wishes to help readers "feel, however faintly, the breath of God" in his poems. Rather, I would describe these short, meditative poems as underlining the agony of servanthood.

The reading gospel

The New Read-Aloud Handbook by Jim Trelease (Penguin Books, 1989, 290 pages)

Reviewed by Rosanne Goble, 717 Craig St., Martinsville, VA 24112

This revision of the 1985 edition preaches the reading gospel to parents, librarians, teachers and any who work with children. The author's infectious enthusiasm extols the virtues that reading aloud offers children. None of the fundamentals of the first edition

have been changed.

The second edition has updated evidence from scholarly journals and

research. Since reading is the most important discipline in education, it generates many research projects. Trelease has separated the wheat from the chaff for his readers by offering pertinent data as to why one should read aloud.

The book also contains success stories from those who have encouraged reading aloud, by using methods introduced in the first edition. To complement these methods Trelease has added new methods that are both practical and that will yield results.

Most valuable as a resource is the "giant treasury" of good read-aloud books. This annotated bibliography includes over 300 titles, geared to various age levels. Each title includes a short synopsis with other suggested titles relating to the same subject.

Whether you are a parent, church librarian or Sunday school teacher, don't overlook this resource.

A link between generations

My Own Picture Book About Getting Older by Marvin Bartel (Faith and Life Press, 1989, 43 pages)

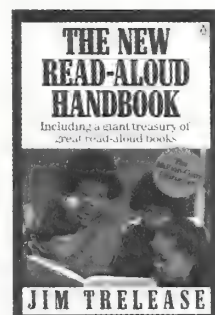
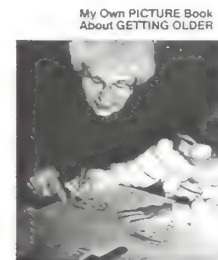
Reviewed by Rosanne Goble, 717 Craig St., Martinsville, VA 24112

At first glance this looks like a poor-quality coloring book that can be handed to any child.

But it is actually an activity book designed to be used with adults. Children ages 4-9 are invited to spend time with an adult they know and explore together the special topic of aging and older people.

The author has designed this "coloring book," a project of Inter-Mennonite Council on Aging, to foster a child's creativity by offering an experience in story-formulation thinking. The child is to "finish" pictures by drawing and discuss with an adult what the child is drawing. The book helps form relationships and values about growing older.

More essential is the book's ability to provide a link between generations. It gives a child a chance to return something he or she has created and is meaningful to an older friend. At only \$4.95 a copy, this would make an excellent gift.



01 0022 031 349
 LIBRARY
 ASSOC MENN BIBLICAL SEM
 3003 BENHAM AVE
 ELKHART IN 46517

Editorial

Where is the 'normal' family?

Interested in church growth? Yes? Then one thing we must do is expand our idea of family.

In 1970, 40 percent of the households in the United States were made up of "a married couple and one or more children under age 18." In 1980 that percent dropped to 31. In 1990 it was 26 percent. One in four U.S. families is "traditional" according to this definition.

According to our Church Member Profile II, conducted by Leland Harder and Howard Kauffman, 48.1 percent of General Conference Mennonites described their families as "married couple, first marriage, with one or more children or others currently living with them." We are about twice as "traditional" as the U.S. population.

What has caused this trend away from the majority of us being in "normal" families?

A *New York Times* article (Jan. 30), quoted Steve Rawlings, a family demographer at the Census Bureau: "All of the things we saw happening at a rapid and destabilizing rate in the 1980s are continuing, but at a more moderate pace. There's a slowdown in the net increase of total households and a slowdown in the creation of new households. It may be the aging of the baby boom. And economic factors may well be depressing the ability of young adults to form their own households."

Add to this the fact that wives, more often than not, outlive their husbands. Add to this the "unplanned parenthood" of many middle-aged adults who are having to parent their grandchildren. Add to this our tendency toward war, which creates even more disrupted families.

Questions: These facts affect many tasks in our congregations. If only half of the families in our congregations are "normal," that means that about half our Sunday school students and youth group participants and college students—and all of us—come from "abnormal" homes. These facts affect the questions we ask newcomers as we get acquainted. Can we handle it when guests do not come in neat couples to our worship services? These facts affect Sunday school teaching. Can we handle it when children need to be picked up because no one in their family can bring them to worship? The facts affect pastoral counseling, organizing of men's and women's

groups and our assumptions about volunteers for church work.

In many ways our congregations *are* living in the real world. I can attest to the truth that one's congregation can become one's extended family. Mine has, and I thank "my brothers and sisters" for that.

The Sunday school curriculum writers who touch my life have become aware of the statistics. For example, Lydia Harder, Toronto, is the writer of the Foundation Series lessons that I am now teaching. In "Prepare for next Sunday" Lydia suggests that fathers of the students be invited to class. She adds the instruction that teachers invite substitute fathers for the children who need them.

Two by two: But we have far to go. Churches that elect "deacon couples" may unintentionally give the impression that singles do not qualify. Church-related trips that advertise "room for 10 couples" instead of "20 people" certainly make it sound like we have to come two by two. Youth groups that assume their members have unlimited dollars are not considering the "abnormal" finances of half of our families. Quilters who limit their conversation to "husband and kids" may be shutting out guests who want to belong.

I extend the challenge that we pray and search for ways to enlarge our idea of family. Invite odd numbers of dinner guests and a variety of people. Let that engaged couple know that the congregation will be their safety net, emotionally and perhaps financially. Surround that young family with "aunts" and "uncles" and "grandparents" for their newborn. Follow the excellent example of Mother-to-Mother programs by offering support to single mothers. Nurture mentoring programs, matching young people with adults. For your father-son and mother-daughter banquets, define those terms to include everyone in the congregation. Continue to make Venture Clubs an experience of the family of God.

After all, we worship and strive to obey the one who said that those who do the will of God are "brother and sister and mother" (Matthew 12:46-50, Mark 3:31-35, Luke 8:19-21). *Muriel T. Stackley*

Inside

The night Charles Walker was executed

Reconciliation is catching on

Hidden hero

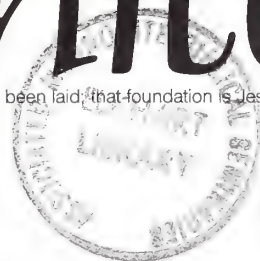
THE

Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

106: 8
APRIL 23, 1991

APR 23 '91



FROM PRISON TO PULPIT:



THE LES TOLBERT STORY



Prologue



It's time to tell my story," said Les Tolbert when he was here in Newton, Kan., for the Council of Commissions. One story that did not get into the article is about his psychological examination after being imprisoned 18 months. Les was judged "unstable" because of his enthusiastic Christian faith. A year later Les determined to say the same things, although he feared the same response. For the appointment at the diagnostic center he claimed the promise, "Do not fear or tremble before them, for I the Lord your God will go with you" (see Deuteronomy 20:3-4). After hearing Les, the psychiatrist responded, "I wish I had that kind of faith."

VORP stories (see page 174) are growing in number as that program grows. One I heard was that a mediator brought together a family and the young man who had stolen money from them. The family was surprised to learn that the thief was an irresponsible young person, not the seasoned villain they had imagined. As part of his restitution the man painted a portrait of the family.

The next issue of *The Mennonite*, for Pentecost Sunday, will include some of our varying opinions on baptism. *mts*



Editor
Muriel T. Stackley

Assistant editor
Gordon Houser

Editorial assistant
Sharon Sommer

Art director
John Hiebert

Editorial offices
722 Main St., Box 347,
Newton, KS 67114-0347,
(316) 283-5100



The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

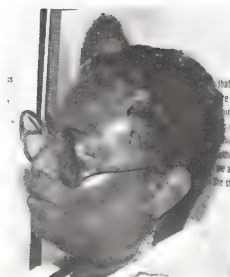


The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: one year, \$20 U.S., \$23 Canada; two years, \$35 U.S., \$41 Canada; three years, \$48 U.S., \$56 Canada. Group rates available. Outside North America add \$24 U.S. per year to U.S. rate for surface mail, \$55.20 U.S. for airmail. Single copies: \$2 U.S. Five or more: \$1 U.S. each. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114. ©1991

Contents



181



184



185

171 From incarceration to ordination

173 The night Charles Walker was executed

173 Six questions about the death penalty

174 Reconciliation: It's catching on in California

175 The hidden hero buried in the text

176 Letters

180 News

- Kenagy calls for immediate action on Palestine
- Provincial conference reports from Alberta, Manitoba, British Columbia, Saskatchewan
- Record

192 It is shoulder-tapping time

Cover: Photo of Les Tolbert preaching at his ordination is by David Suter.



FROM INCARCERATION TO ORDINATION

Les Tolbert could be serving time for murder. Instead he is serving the church.

Beth Hege

God was with me on that country road," says Les Tolbert, recounting the events of a January night 21 years ago that changed his life. That night Les fired three shots from a pistol at close range with the intent to kill another man. His victim survived with only a flesh wound.

Had the man died, Les could be serving a life sentence today, or worse, be silenced by a death sentence. Instead he is serving the church as a co-pastor at Markham (Ill.) Community Mennonite Church.

Les Tolbert is a changed man. His life changed when on Jan. 29, 1970, "God put a wall between me and Tate. The mercy of God allowed me not to carry out that craziness," Les says.

What led to that moment is a combination of sordid circumstances. Les says he was a disillusioned college dropout in 1969, a man angered by

racial injustice and "cynical against the white establishment. I think I was trying to find ways to fight back. I'd already gotten to know people in Newton [Kan.] you'd call 'street people.' They would spend all day just hanging around the house smoking dope and drinking wine or just travel around aimlessly. We tried to think of ways to raise money, and I hatched this idea that we needed to commit a robbery."

Les and his friends robbed a store of guns and ammunition, which they intended to sell on the black market in a nearby city. But when police closed in on them, they decided to head for California. "I made it as far as Denton, Texas, and for some reason I felt like I wanted to come back home to Newton," he says.

When he arrived home on Jan. 28, he met an acquaintance. "Morgan* was not a guy I normally ran around with, but we got to talking and arranged to get together the next day."

Near midnight on Jan. 29, after Les and Morgan had been smoking marijuana and drinking, Morgan turned to Les and said, "I want to kill Tate." Tate was a local bootlegger.

Les recounts, "I happened to have one of these guns under the front seat of my car, so we talked a bit and he said, 'You know, there aren't very many people who would be cool enough to do this kind of thing, but I think you are.' Given my frame of mind, this was a compliment, so I agreed to go with him."

Les drove Morgan to Tate's house. Once inside, they discovered Tate was not alone. Tate's live-in girlfriend appeared while Morgan, gun in hand, ordered Tate around.

* not his real name

"What's going on?" she asked Les.

He said, "Don't worry, nothing will happen."

But something did happen. Morgan murdered the woman less than an hour later. Les had been outside and re-entered the house as two gunshots went off. "The door of the bedroom was still open, and I could hear the woman in there struggling to breathe. It was a gurgling sound—she was drowning in her own blood."

The nightmarish events continued. Les drove down country roads as Morgan held the gun and Tate begged for his life. In Les' words, "At a certain point, Morgan said, 'Stop the car.' Then he said, 'Get out, Tate.' Tate got out and walked around back, not knowing what to do. [Morgan]... turned to me and said, 'Kill him.'"

Les took the gun and joined Tate behind the car. "Run, Tate," Les said. When Tate was about 10 yards away, Les fired at him three times. "I heard him scream out, but I saw him continue to run. I knew he was still alive. But I remember at that point something inside turned over, and I just wanted to go home."

Home was his grandmother's house, where he slept after dropping Morgan off. Early the next morning, Les' father came to him, alerted by a neighbor who had heard there was an All Points Bulletin out for Les' arrest. Morgan had been caught at a gas station and was already in jail.

"My father said, 'Son, they say you were involved in a murder. Did you do it?' And I said, 'Yes, I was involved.' And he said, 'How can I help you?'"

Les said, "I can't run for the rest of my life." After consulting with a lawyer, Les turned himself in to the authorities. He was charged with first-degree murder, first-degree kid-

napping, assault with felonious intent and robbery.

"I can remember at jail I went in trying to be really cool and tough. I was 19 years old. A guy came over to me and said, 'What they got you on?' I said, 'They got me on the capital, man.' His response was like I had the plague. He got up and walked away. I thought then, What have I done? Just a month ago I was in college. Now here I am, locked up and facing hanging."

Les spent 10 months in the county jail awaiting trial. During that time, various prison ministry teams visited him. Les says, "At first I was angry, cynical. I said, 'I don't need a preacher, I need a lawyer.'"

A breakthrough came when Les' grandmother sent him a Bible. "I read Psalm 25, 'Remember not the sins of my youth...teach me your ways, oh Lord,...lead me in your path,' and as I continued to read I felt a hunger inside. Something in me wanted what was true, and I thought about what these people were saying."

On Feb. 28, 1970, Les received a visit from two ministers, Dick McCaulley and a visiting evangelist. "Two things struck me," Les says. "One, when I looked into Rev. McCaulley's eyes, he seemed really concerned about me. The other thing was, he talked as if he really believed Jesus Christ is alive."

When McCaulley invited him to meet Jesus, Les says, "I just about fell out of my chair." Despite anxieties about ridicule from guards and fellow inmates, Les said, "Yes, I'd like to meet him."

Les' gift for evangelism surfaced quickly. That same day he shared his experience with another prisoner. That man was convinced, as Les was, that Jesus is alive. Thus began Les' ministry behind bars.

Les was transferred to Kansas State Industrial Reformatory in Hutchinson after his trial, where he received three sentences: one to 30 years, one to 10 years and one to five, to run concurrently. He went before the parole board yearly.



Miracle on a country road: Les Tolbert at work today

At KSIR Les helped establish a Christian fellowship group, which continues today. He participated in a Youth and Crime team that spoke to local junior high and high school students in an effort to deter them from lives of crime. He said he saw miracles occur, both physical and spiritual.

While his ministry grew, he remained cognizant of danger. Racial tensions peaked during a riot in which Les says he was saved by a fellow inmate who hid him under a bunk. He also feared Morgan, who was sentenced to KSIR for life. "I had come clean, but Morgan pleaded innocent. I feared reprisal in prison."

After 2-1/2 years the parole board released Les to McCaulley's home in Baytown, Texas. He attended the Assembly of God church and was married there. He earned a certificate in evangelism and church development through the Houston Covenant Church.

In the first years after his release, Les shared his story often, but later he stopped. "I didn't want to draw attention to myself," he says. "Now I share only when there is a spirit of invitation and when it can help someone believe in God, that no matter what their station in life, no matter how far out they may seem to be, God is a God of love and forgiveness."

In 1989 Les and his family returned to Kansas. He linked up with the General Conference Mennonite Church when he met Hubert Brown,

executive secretary of the Commission on Home Ministries. Brown invited him to a consultation on cross-cultural ministries. Out of that meeting Les received a call from the Markham Church and an invitation from CHM to serve as consultant for African-American leadership development.

"I've always been a cross-cultural person," says Les. "I always wondered—and maybe that's where my anger came from—why people would discriminate or treat others differently on racial grounds. I always wanted to just be friends, and when that didn't occur I got angry at the injustice of it."

"The ways I sought to combat that injustice took some pretty distorted turns. I think my sense of justice kicked in when I met Tate running down that road and I didn't follow him and kill him. As I look back on it, I now see that a miracle began on that country road. A miracle for me and a miracle for Tate. In my heart I believe that."

Editor's note: Les Tolbert was ordained Feb. 17 at Markham Community Mennonite Church. •



Beth Hege, a member of Shalom Mennonite Church, Newton, Kan., is news service editor for the General Conference Mennonite Church.

The night Charles Walker was executed

When the state kills its citizens, it cheapens life, makes it less sacred, more disposable.

Ulli Klemm

I never thought I would get emotionally involved in a state-sanctioned murder of an admitted killer. I did not expect to walk away from Illinois' first execution in 28 years feeling more afraid and less safe than before.

On Sept. 11, 1990, a cool, breezy evening, Charles Walker was executed just after midnight. Walker, 50, had been sentenced to death for the 1983 murders of Sharon Winker, 25, and Kevin Paule, 21, near Mascoutah, Ill.

I stood with over 600 people on the Stateville Correctional Center grounds. From all over Illinois we participated in a silent vigil to protest the state's intention to "rehabilitate" Charles Walker once and for all.

Rural and urban, white and black, Asian and Hispanic, young and old, many of us came because of our Christian convictions. Others came for humanitarian reasons. A Mennonite, I came to say that violence in our society can only be overcome by love, as Jesus said. That evening the State of Illinois did not care what Jesus taught.

In silence we stared into our lighted candles or toward the prison walls or into the glaring lights. Adjacent to us a group of 30 people, mostly white, came to urge the state to inject deadly poison into the veins of Charles Walker. For them this evening was a celebration. They laughed, downing soda after soda, chanting and clapping. They told a news reporter how justice was finally being done. Their banners said, "Let the system work," "Walker: Have a shot on the house!" Some of them taunted us with, "(Let's) put those candles under them."

As midnight approached I imagined Charles Walker on a stretcher in the death chamber, the doctors beginning an IV line, then giving the OK for the lethal drugs to be released. I imagined the drugs slowly snuffing out a life made in God's image. I also mourned the fate that Sharon and Kevin had faced: death by senseless bullets.

At 12:15 a.m. word came to us that Charles Walker was dead. The pro-death penalty group cheered: "Hey, Walker, goodbye!"

Those of us who hoped this day would not come joined hands to pray and weep and sing. We prayed for the families of Sharon, Kevin and now Charles. We sang songs of hope, reassuring ourselves that though a battle was lost, the war was not yet over.

As I made my way past hundreds of state troopers toward my car, I took no comfort in knowing that Charles Walker would never kill again. The world did not feel any safer. By killing

its first citizen in 28 years, Illinois cheapened life for me, making it less sacred and more disposable. It also told me that killing is OK if you have a good reason, and that returning violence for violence is an acceptable practice. As I returned home I felt more afraid, more vulnerable, but also more committed to being a peace-maker in this state and in our world. •

Ulli Klemm, who was pastor at Albany Park Mennonite Church (now disbanded), Chicago, visits inmates on Pontiac's death row with members of the Illinois Coalition Against the Death Penalty.

Six questions about the death penalty

1. Which of the following organizations have adopted resolutions against the death penalty? (a) the Mennonite Church (b) the General Conference Mennonite Church (c) Mennonite Central Committee (d) all of the above
2. True or false: One of the charges against Felix Manz, the first Anabaptist martyr, was that he rejected capital punishment.
3. Which Mennonite leader said that capital punishment denies the executed the opportunity to repent? (a) Menno Simons (b) H.H. Ewert (c) Frieda Kauffman
4. True or false: In not one of the 142 executions in the United States since 1977 was a white executed for the murder of a black.
5. The United States joins which countries in accounting for the largest number of executions carried out in the world? (a) Iran (b) South Africa (c) China (d) Iraq (e) Soviet Union (f) all of the above
6. Granting the accused "their full rights under the Constitution" and permitting "due process," the United States since 1900 has executed how many innocent people? (a) none (b) no more than five (c) at least 23

Answers:

1. d. Mennonite Church (1965), General Conference Mennonite Church (1965), Mennonite Central Committee (1982)
2. True
3. a. The quotation: "It would hardly become a true Christian ruler to shed blood...and for a Christian to be party to having someone hanged on the gallows, put on a wheel, placed on the stake....If the transgressor should truly repent before his God and be reborn of him, he would then also be a chosen saint and a child of God....If he remains impenitent and his life be taken, one would unmercifully rob him of the time of repentance of which, in case his life were spared, he might yet avail himself."
4. True
5. f. In contrast, the following countries have abolished the death penalty since 1976: Canada, Nicaragua, the Philippines, El Salvador, East Germany, plus 18 more.
6. c.

Reconciliation: It's catching on

The Victim Offender Reconciliation Program is spreading rapidly in California.

Kathy Heinrichs Wiest

Victim-offender reconciliation is finding a place in county justice systems throughout California. The origins of the movement in California are in the Victim Offender Reconciliation Program of the Central Valley. Funded, staffed and directed by members of Christian churches in the

community, VORP takes on cases referred by Fresno County judges, police and probation officers. VORP staff members assign each case to a volunteer mediator, who arranges to meet with the victim and offender separately. These separate meetings are usually followed by a joint meeting. In 1989, its seventh year of opera-

tion, VORP received referrals on 536 cases in Fresno County.

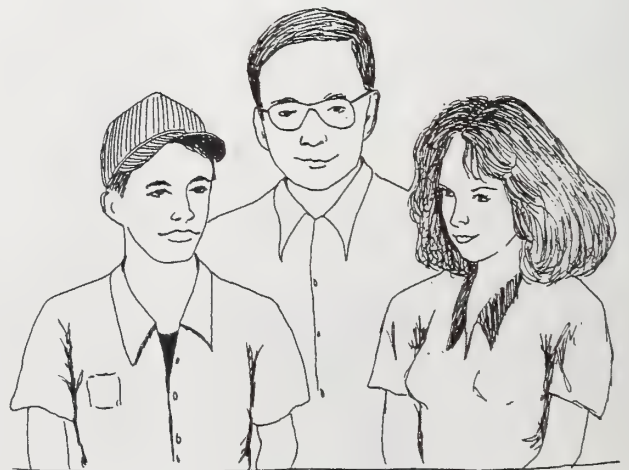
Word of Fresno's success has spread. People in 14 other counties have or want to have such a program. VORPs are increasing all across the United States, but the California growth is unique because most of the programs are church-based. Fresno



Mark Sinclair

ONE VORP STORY

A mother grew suspicious when her son came home with a "borrowed," expensive bike. Under pressure the boy confessed to having stolen it from a boutique in downtown Santa Barbara, Calif., where it had been left for the weekend. Several members of the boy's family joined him for the meeting that a VORP mediator had arranged with the boutique owner to whom the bike belonged. The family felt responsible for the boy's action and appreciated the opportunity to apologize and clear their name. The boy recognized the disgrace his action had brought on his family. *Kathy Heinrichs Wiest*



Mark Sinclair

A hidden hero buried in the text

Epaphras, a companion of Paul in Rome, started new churches in his home area.

Chalmer E. Faw

Tucked away in a short book of the New Testament is a person well worth knowing.

In Colossians 1:7 and 4:12-13 we read of Epaphras (EP-a-fras) with Paul in Rome. He is sending greetings to the three churches he helped start.

Years before, sometime during Paul's ministry in Ephesus (Acts 19), this turned-on convert from Colossae, 100 miles to the east, was brought to the Lord. The exciting thing about him was that right after his conversion he began witnessing to others. And before long he had helped start three new churches back in his home area.

I knew a man like him in northeastern Nigeria. Daniel, who had leprosy, came from a remote and warlike tribe. He found his way to our Christian treatment center. There he not only had his dread disease arrested but also found the Lord. Though his feet were like stumps and his hands badly deformed, Pastor Daniel straddled a donkey and rode all over the hills of his home area telling what great things the Lord had done for him. Within a few short years he and his converts led more than 5,000 people to Christ.

A founder of churches: Epaphras was such a witness. In his hometown of Colossae he started a lively Christian fellowship with the help of Philemon, another one of Paul's converts. From the letter Paul wrote to the Colossians we learn something of the challenge of this congregation and the inspired Word of God Paul gave them.

Working out of Colossae, Epaphras and others planted a church in Laod-

icea, nine miles down the valley. Paul also wrote to them, and the two churches then read each other's letters (Colossians 4:15f). Although a generation later the Laodicean Christians would be called "lukewarm" (Revelation 3:16), they started out well.

Seven miles north of Laodicea the energetic Epaphras sparked the beginning of a third fellowship at a place called Hieropolos ("sacred city"). The Christians now had a triangle of congregations in the Lycus Valley, all because of one evangelist on fire for God.

God's prayer-wrestler: More impressive than all his works, however, was the way Epaphras continued to grow spiritually. Though far away in Rome, engaged in advancing the kingdom in the capital of the empire, he did not forget his three churches. As Paul puts it in his letter to the mother church at Colossae, "Epaphras, who is one of you and servant of Christ Jesus, is always wrestling in prayer for you." Day and night he persists in lifting his converts before the Lord that they "may stand firm in all the will of God, mature and fully assured" (Colossians 4:12).

Next time you read about Epaphras, remember the great story lurking just beneath the surface. •



Chalmer E. Faw, 1101 E. Kansas Ave., McPherson, KS 67460, taught at Bethany Theological Seminary and was a missionary to Nigeria.

VORP director Ron Claassen now spends most of his time assisting in the establishment of new VORPs. West Coast Mennonite Central Committee helps fund this.

Inquiries come from all over. In San Diego County, for instance, San Diego Mennonite Fellowship asked about VORP. A few days later Claassen spoke at a state convention of Human Relations Councils. After his talk a number of people approached him. "The people who indicated the most interest in getting VORP started were from San Diego County," he said. "So I told them that the local Mennonite congregation was interested, and it would be great if they could support them."

Claassen realizes the importance of government and of justice system support for VORP, but he says that a program based in the churches will be the most effective. Orange County VORP director Mike Neimeyer agrees. "Programs tend to take on values of their funding source, so we are totally church-based and take no public funds."

The spreading word: The VORP vision has clearly spread beyond the Mennonites, where it has its roots. Some programs are now operating through the local Catholic Charities office. In Santa Barbara, Calif., two Presbyterian churches cosponsor VORP. The Episcopal Church and United Church of Christ also serve as local bases for VORPs. Local VORPs that started in Mennonite churches have become interdenominational.

Communities seldom have trouble getting the support of local courts and probation departments. When El Montecito Presbyterian Church in Santa Barbara asked their probation department how they could be of service, the chief probation officer suggested they start a program modeled after Central Valley VORP. Bill Jost, director of Tulare County VORP, says that his county's only complaint is that VORP cannot handle more cases.

VORP provides a much-needed opportunity for reconciliation between offenders and their victims—a practice based in the biblical concept of justice. It is also an effective solution to the problems of jail crowding and a burdened court system. •

Kathy Heinrichs Wiest is a free-lance writer from Kingsburg, Calif.

Homosexuality forum continues

Congratulations on your forum on homosexuality. A long time ago, when I realized that a friend of mine was a homosexual, I was shocked and did not know what to do about it. After thought and prayer, I decided I should do nothing. I knew then that one has to look at the total picture, that it is important to treat the individual as a human being.

However, I did not have the theological underpinnings to be explicit about my point of view. The articles by Ryan Ahlgrim, Glenn Lehman and Verney Unruh were particularly helpful. I am glad our denomination has joined with others to talk with homosexuals as human beings. I am only sorry that so much pain is involved. I hope that creative growth will be the result. *Helen R. Tieszen, K.P.O. Box 740, Seoul 110-607, Republic of Korea*

Enclosed you will find my response. The way the subject was treated seems to leave the impression that *The Mennonite* is arguing for homosexuality. Length of articles, number of articles and tenor of articles could lead to that conclusion. I see this as unfortunate.

I agree that we should be able to converse over such issues. I do not see this treatment as balanced. I hold no hostility toward *The Mennonite* or its staff. I know you work hard at doing your job and at fairly representing views. Your efforts are valuable and appreciated. *George O'Reilly, Box 181, Carlock, IL 61725*

Editor's note: Here are the main points of George O'Reilly's response. For the full text send a self-addressed envelope to me at Box 347, Newton, KS 67114.

1. I respect homosexual individuals as created in God's image, deserving of warm relationships and valuable to the life and ministry of the church. I reject the idea that homosexual acts can be condoned as valid sexual expressions for the believer.

2. It is inappropriate to compare homosexuals to lepers and homosexuality to left-handedness.

3. Quoting John Stott without relating his conclusion that homosexual acts are not to be condoned is to misrepresent him.

4. Science has a place, but not in defining morals.

5. Respect the "mind of the broader church," the 92 percent who say homosexual acts are "always wrong."

I empathize with the struggle of homosexual people. I urge all to extend grace and love to all. I cannot, however, condone homosexual acts, nor do I find a basis in the Bible for doing so.

We appreciate the struggle the church is facing when we try to bring the Good News to all people, including the homosexual.

Your coverage [of homosexuality] did not do justice to the topic. The lead article showed that the Bible has nothing to say. We appreciate the author's honesty in explaining how he approached the biblical text. He addressed the key to the whole discussion. If the Bible "contains" the Word of God and we decide which parts we will live by and which parts are culturally out of touch, then we understand Mr. Ahlgrim's conclusions. Our confession of faith states that "the General Conference believes in the divine inspiration and the infallibility of the Bible as the Word of God." Does this mean that the Bible "is" the Word of God or "contains" the Word of God? It appears that the American Psychiatric Association is more of an authority than the Bible on this topic.

You make reference to the Saskatoon '86 resolution, but the only other reference is Norma Goertzen's agreeing with the Dutch [Mennonite] church that said the resolution was "not according to the gospel of Jesus Christ our Lord." The least the magazine could do would be to give an explanation for the Saskatoon resolution and endorse it. Perhaps you wish to remain neutral, but you do not show neutrality on all questions.

Your dealing with the issue of homosexuality is a symptom of a deeper problem in the General Conference Mennonite Church, a moving away from the Bible as our authority for faith and practice.

We wonder if there is room in the GC family for people who are more conservative in their theology. Unless we affirm the truth of Scripture as revealed in the Bible we are turning our backs on what our Anabaptist fathers held so dear. *Grace Mission Mennonite*

Church Council (six signatures), Box 1268, Meadow Lake, SK S0M 1V0

I found the article "Homosexual Partnerships: a Christian Option?" an unabashed reinterpreting and undermining of the biblical accounts concerning homosexual behavior. The author's constant appeal to the incompleteness of God's inspired Word in light of today's enlightenment on the subject of homosexuality is heretical. He freely dismisses the sin of Sodom as "gang rape" and Paul's clear condemning of all homosexual activity with the phrase "as he knows it." If there are any homosexual relationships that are permissible, would not God in his infinite wisdom explicitly state such instances for the benefit of all humankind throughout all ages? *Steve Bauman, Route 2, Box 354, Berne, IN 46711*

Some Spirit-filled members practice [homosexuality] and plead that the church accept them. They sincerely believe it is an "orientation" given by their Creator. Others have a revulsion against it and consider it as needing discipline equal to adultery.

I asked six Mennonite psychiatrists what studies of identical twins were revealing. There seems to be no "proof" that it is a genetically given "orientation." In all cultures, it seems to appear rather as a sexually arrested development. It should be so regarded. I know that many therapists insist that we do not know what causes homosexuality.

I got over my earlier revulsion when a devout elder in a congregation in which I had bishop oversight, confessed his secret practice of homosexuality. I held Homosexual Anonymous meetings in my office. I came to love these homosexuals as readily as I might have accepted a millionaire brother who had come asking help to conquer his love of money.

What does the Bible say? Both extremes claim that the Bible favors their view. I am reassured that heterosexuality was and is the Creator's intention. Forced exegesis is required to make the Bible favor accepting homosexual practice. The church is to be a fellowship of those saved from sinful practices, and homosexuality is listed as one of these.

I told the members of my Homosexual Anonymous group that change may prove slow and difficult. A few

"blips" of reversed sex fantasy may persist a long time. I first gave total acceptance so they knew they were loved, even if they never achieved full change. I helped them re-examine their motives for wanting to change. I encouraged them to couple sexual reorientation with some other "spiritual formation" in their lives and to set out to develop another God-given gift (apart from their sexuality). I tried to help them to take accountability for all of their fantasy life and to discuss it with God when they had "shut the door" (Matthew 6:6).

At a certain point in their therapy, I encouraged cross-sexual friendships. But I cautioned recovering homosexuals not to try to go it alone. They need a support group of affirming Christians, both male and female, who can be praying as they recover the heterosexuality the Creator intended. We should be ready to try to help practicing homosexuals change.

Such groups are emerging, such as Day Seven Ministries, led by Mennonite psychiatrist Enos Martin, Elizabethtown, Pa. With God's leading there may soon be hundreds of such groups. Let us pray for Exodus International and others.

People who have found victory over homosexuality should give their testimony as to the steps and stages and disciplines they found helpful. I know quite a number, but at this point in the public confusion on the issue, they do not want to give their testimony in public. Anonymous letters to the editor should be encouraged. *Paul M. Miller, Philhaven, Box 550, Mount Gretna, PA 17064*

While so many religious periodicals tend to give simplistic, intolerant and even hateful answers to some complex problems, it is good to receive *The Mennonite*, which deals with tough issues in a comprehensive way to hopefully create enlightenment, understanding and Christian compassion. *John Eicher, Berne, IN 46711*

Thanks for sending us the 20 additional copies [on the forum on homosexuality]. For our congregation this was a timely topic, as we are currently facing the issue and trying hard to gain a better understanding. Many thanks. *Margot Fieguth, 99 Veronica Drive, Mississauga, ON L5G 2B1*

The debate over homosexuality

[involves] high stakes. Our understanding of Scripture, salvation and the family are on the line. Phrases like "constitutional homosexuality" and "monogamous covenanted homosexual relationships" sound good to a casual reader. Hidden presuppositions that undergird them are difficult to refute because they remain hidden. The obvious presuppositions are that homosexual orientation is unchangeable, that the Bible merely contains truth, that science provides the ultimate definition of truth and sin.

If these presuppositions stand, salvation is no longer all-encompassing, our sexuality will stand outside the influence of grace, and the life-changing impact of having the Lord himself in our lives will not be allowed to influence our sexual expression. Such a view is an insult to the Lord who saves us. It tells us more about our elevated view of sex and our lower view of the power of Christ than anything else. To come to Christ is to leave the past behind (1 Corinthians 6:11). Is our understanding of salvation so insipid that it has no power over our sexuality?

To examine the biblical evidence and to conclude that all of the texts are "anti-homosexual" (and therefore suspect) or are "uninformed of constitutional homosexuality" is wrong. It is based on the presupposition that we know something the biblical writers did not, i.e. that homosexuality is unchangeable. Does the American Psychiatric Association determine sin?

The Scriptures are clear (Leviticus 18:22, Romans 1:26-27). This has been the position of the Scriptures and the church for thousands of years. We dare not compromise the impact of salvation or the clear biblical truth we have received. All homosexual practice, monogamous or not, is outside God's design.

At the same time we must oppose the cruelty of homosexual stereotyping and the callous indifference to the AIDS crisis. God loves homosexuals, and so should we. "Gay bashing" is reprehensible. But the open rejection of biblical truth and limiting the all-encompassing nature of salvation is not helpful. God rejects homosexual practice, and so should we. God loves homosexuals, and so should we. Let's not forget the difference. *Larry Schram, pastor, Kelowna Gospel Fellowship Church, Route 6, Site 1, Comp. 9, 3714 Gordon Road, Kelowna, BC V1Y 8R3*

I am appalled at the Feb. 12 issue. I did not believe this kind of teaching was possible in our traditional Anabaptist-Mennonite churches. The lead article reminds me of the false teachers in the epistle of Jude and the church of Pergamum in Revelation 2:14-15. If this is the way our General Conference Mennonite Church leadership interprets the Bible, we are in for a rude awakening, a mass exodus of individuals, churches and perhaps district conferences. Living in Faithful Evangelism encourages every member to get involved in evangelism and church planting. All such efforts to reach the lost for Christ and the Mennonite church will quickly vanish when new Christians read such information. My two sons-in-law had high regard for the Mennonite church until the perverted teaching of homosexuality was published. I am a great proponent of dialogue in our papers. I have nothing against homosexuals or their relatives who are caught between their homosexual children and the church. One author rationalizes that homosexual orientation is not a sin because the individual was born that way and did not choose to be a homosexual. None of us chose to be sinful when we were born with Adam's sinful nature (Romans 5:12).

People could be born with homosexual orientation. I object, however, to the practice and the acceptance of such people into the church. A homosexual must come under the atoning blood of Christ and "go and sin no more" (John 5:14, 8:11). *Henry J Wiebe, Site 8, Comp. 13, Route 1, Winfield, BC V0H 2C0*

✓ Disclosure helps heal

Thank you for the issue "Shedding the Light on the Darkness of Abuse" (Dec. 25, 1990). Disclosure is a major part of stopping abuse. If we do not want it to happen we need to talk about it, write about it. The pastor who abused me abused others across North America, saying, "God wants this," "This is of the Spirit," and when questioned, [he answered] "I hope you will come to realize the connection between sexuality and spirituality." It took a long time for me to realize that "Spirit-led" for this pastor meant "I want." The pastor used the church's silence to justify his behavior. "Others have done it and nothing was said," but that has not lessened the damage or years of therapy and supportive

April 23, 1991

(over)

friends needed to regain trust in myself and others. The struggle to regain a healthy faith continues. I think it would be helpful for the others to read that the church does not accept these teachings or behavior and for the church to address the issue of abuse of power and exploitation of vulnerable people. The Center for the Prevention of Sexual and Domestic Violence, 1914 N. 34th, Suite 105, Seattle, WA 98103, has been a major help in understanding what is involved. *Name withheld*

A different point

Donald Fry (Letters, Jan. 22 issue) stated his concern over the marital status of a Mennonite Central Committee couple (with different last names) beginning a term in the Sudan.

Assuming that MCC chooses only married couples and "given the lax sexual climate," he felt that a statement clarifying the number of years this couple had been married (since they have one child) would ease his mind.

It would seem safe to assume that, married or not, this couple has made a Christian commitment to serve and that Mr. Fry missed the point. *Linda Nobbs-Thiessen, 2170 Tower Court, Port Coquitlam, BC V3C 5E3*

We pounced on a mouse

Many Christians, even some Mennonites, feel that the principle behind the Persian Gulf War was justified. Somebody had to stop that "big bully."

Looking at it a little more objectively, who really is the big bully? We are the strongest superpower, and it is our president who ordered the first shot fired. For what reason? To secure "our own lifestyle" and to protect "our oil," to use the president's words. As a big bear we pounce on little mouse Iraq, crush it, then pat ourselves on the back saying, "We won the war!"

Rather than being proud of ourselves we should hang our heads in shame for all the thousands of lives we exterminated and the horrible devastation in property damage we inflicted. Surely there must be a better way to solve disputes between nations.

If we would expend only a fraction of the resources that went into sending a man to the moon and then bringing him back on a preselected spot the size of a dime, then surely this civilized society of ours should be able to come

up with a more humane solution to settle our differences.

We can perform technological wonders, but in conflict resolution we are still in the dark ages. May God have mercy upon us. *John D. Wiebe, Route 1, Box 122, Newton, KS 67114*

Pray and be prayed for

The call for prayer to the God of non-violent love is most crucial now.

In this current battle for the faith, past heroes of the faith are cheering us on with encouraging words:

Sarah is praying for us now: "Courage, sisters and brothers! You shall bear children of non-violence; they shall be numbered as the stars of heaven."

Moses is praying for us now: "Courage, brothers and sisters! The God of creation hears the cry of all in bondage; you shall stand up to oppressive leaders and free the people from their captivity to violence."

Daniel is praying for us now: "Courage, brothers and sisters! Keep the window of your prayers open to the God of love. That God is with you in all times and places."

Mary is praying for us now: "Courage, sisters and brothers! You are women and men of God, pregnant with the New Creation. May it be done according to the will of God."

Jesus is praying for us now: "Courage, brothers and sisters! All power is given to me in heaven and on earth. I am with you always." *Peter Ediger, Box 4487, Las Vegas, NV 89127-0748*

Prayer for lasting peace

Almighty God, we gather under your umbrella to stand in your presence, trying to absorb the overarching sense of promise that you made to Sarah and Abraham when you said you would be God to their generation and ours.

With the sand in our eyes, realizing that we must do this together, help us make room for all your people. Give us the courage not to jab each other and cause great hurt but to nudge our neighbors to make room for all.

God, we know you enter into human relationships because Abraham asked you to save Sodom and Gomorrah if there were 10 just souls in the town. You agreed.

Enter our confused world, keeping the umbrella strong, holding your steady hand on the latch so it won't

fold up and click closed. Amen
Cornelia Regier, 8741 Newton Drive, Overland Park, KS 66212

Use other channels

You invited congregations seeking new pastoral leadership to advertise in *The Mennonite* (Feb. 26). I wish that you had checked with those responsible for ministerial leadership before doing so.

While we have never told congregations or search committees not to advertise in our church publications if they felt compelled to do so, it is far from the most desirable procedure.

People who often respond to such advertisements are those who are least capable and least accountable. What congregations who advertise must be willing and able to do is discern those who are the truly competent candidates. And above all they must assume the responsibility for replying fairly to all those who express an interest or apply for the position.

When a congregation is having difficulty in finding a pastor and when the normal conference services are not providing adequate information or names of good candidates, it is easy to understand why advertising seems a desirable option. But I hope we do not suggest it as the normal procedure for all congregations to follow. *John A. Esau, Ministerial Leadership Services, Box 347, Newton, KS 67114*

What's wrong?

The term "sic" is ordinarily used to acknowledge that a grammatical or spelling mistake in quoted text has been printed verbatim. I fail to see any mistake in the report about two Hutterian men who visited Saudi Arabia; it does not engender any confusion (Feb. 26, p. 84). *Robert Erck, 810 E. Madison, Lombard, IL 60148*

Editor's note: The sentence read, "We hate the military but we love the men."

Orchestrated for war

I appreciated the "Open Letter to Billy Graham" (March 12) from the Canadian Mennonites. It was no accident of timing that President Bush invited Graham to spend the night at the White House the night of the start of the Gulf War. The president and his advisers were aware of the great movement of the religious communities against the war. Graham has had

a line to the principalities and powers for many years and it was powerfully orchestrated to their advantage. The name of Christianity over the world was the loser. *Edith R. Stucky, Route 1, Box 81, McPherson, KS 67460*

Relating to armed states

As one drawn to Mennonites by the testimony of "the radicals," I was grateful for your March 12 editorial. I, too, have wondered who among us today endorses their thinking.

But I also wonder whether Anabaptist thinkers can have genuine harmony with armed rulers, who killed many of their spiritual ancestors. Jesus and the apostles did not experience much harmony with armed rulers either. I am sympathetic with the many Anabaptists who have questioned the wisdom of political participation. I believe that appealing through political processes only enhances powers that are based on armed force.

As I struggle with issues related to armed states, it is helpful for me to distinguish the general concept of "government" (structure, system, order) from the specific concept of an armed "state." I think of a "state" as a political corporation whose members (citizens) approve the use of armed force by its executive for the implementation of its decisions and the protection of its members. With this understanding I recently tried to summarize a biblical attitude toward armed rulers: (1) People are dependent subjects. They are not independent sovereigns. Everyone must have a ruler and protector. (2) People choose their rulers [thus making them] legitimate. (3) God offers himself to people as their Lord. Other spiritual beings and human beings also offer themselves as lords. (4) God desires to govern his people directly as their only king rather than through armed human rulers, who offer no desirable benefits to God's people that are not available to them either directly from God or through his church. (5) When God's people choose armed human rulers for themselves, God holds them accountable to the rules of submission. Such human rulers become God's servants. This is an arrangement of accommodation and toleration, not of God's choice. (6) When possible, Christians are encouraged to claim their freedom from all coercive human

masters, including political authorities. Those whose citizenship is in heaven do not need citizenship in human political corporations. Nor are they obligated to participate in the affairs of such corporations. (7) Among the people of the kingdoms of the world, God's people are called to live as foreigners, sojourners and ambassadors of Christ whose allegiance is directed to the Lord of another kingdom. Among the nations of this earth, they are called to live as a supranational community, a royal priesthood, a people belonging to God. *John Addink, pastor, Hebron Mennonite Church, Route 1, Buhler, KS 67522*

Process is important

Our church held a meeting to decide whether to use Styrofoam or paper drinking cups. Opinions were divided. One camp wanted the environmentally safe but more costly paper cups. The other camp was not convinced. Discussion became acrimonious. The vote was to go with paper.

Ironically a recently published analysis by a Canadian professor concluded that paper cups are more damaging to the environment than Styrofoam. They consume more natural resources and produce more pollution (*Science*, Vol. 251, p. 504).

We sometimes know little. An argumentative approach can be unproductive. Objectivity gets lost in an attempt to score points for one's "side." In the church we should exercise caution before casting aspersions upon those with differing opinions. Listening is important. The decision reached does not make as lasting an impression as the conduct of people in coming to decision. *Name withheld*

Peace and war

The killing has stopped. Thank God. Victory has been declared. What has been won?

I think of celebrations, homecomings and liberation, and I rejoice. I think of injuries, death and devastation, and I weep.

I think of 100 hours of ground-war killing and destruction, of burning oil wells and of unexploded mines, and I weep.

I think of 41 days of air war, of 100,000 sorties and the death and destruction that dropped from the sky, and I weep.

I think of light Allied and heavy

Iraqi military casualties, and I ask, Are casualties ever light? Are their lives less valuable? I weep.

I think of massive war expenditures, the stealing from the sick, the homeless and millions of children dying for want of food, and I weep.

I think of long-standing, festering injustices, the hardening of hate and fear, the yearning for peace, the continuing violence, and I weep.

I think of my tax dollars that helped buy this highly sophisticated military machine that kills so impersonally and efficiently, and I weep.

I think of oil and personal and national greed and American affluence and many thousands of Iraqi civilian casualties, and I weep.

I think of current euphoria, God's call to first loyalty, the awesome power of the military in American life, and I fear and hope.

I think of shalom, the new community where "righteousness and peace embrace," love and the well-being of all is sought, and I pray and hope.

Victory has been declared. Where is the peace? God grant me grace to "seek and pursue it." *Atlee Beechy, Goshen College, Goshen, IN 46526*

Emerging clarity

To all those who put *The Mennonite* together, the new format is delightful. You are to be congratulated.

The content of the Feb. 26 issue is inspiring and helpful to us in clarifying

our own personal response to the Gulf War.

The Mennonite Central Committee report and graphics is also outstanding. We are using the whole issue to inspire a new peace group just forming in our neighborhood in western Oregon.

These emerging tulips were

inspired after reading the Feb. 26 issue. *Mary Lou Goertzen, Deadwood, OR 97430*



In 1990, the Shoplifters Education Program had its most active year since beginning in 1986. Forty-one clients, ages 5-17, went through the 90-day program, which is administered by Offender Victim Ministries of Newton, Kan. 1989 saw 39 clients. Only one client had to be referred back to the Harvey County Attorney's Office for unsuccessful participation. Most of the shoplifters were male (83 percent), and 61 percent no longer live with both natural parents; 46 percent live in single-parent homes.

• • •

Mennonite Publishing House in Scottdale, Pa., will sell its three Provident bookstores in Ontario because of heavy financial losses. The Mennonite Publishing Board made the decision at its Feb. 8-9 meeting. The three stores are Northland in London, and Campus Court and Dutton Place in Waterloo. MPH will attempt to find buyers for the stores so that Ontario Mennonites may continue to buy books locally. The decision comes as a result of overall losses to MPH in four out of the last five years.

• • •

On March 17 the Christian Peacemaker Teams initiated Capitol Sabbath in Washington. Capitol Sabbath invited individuals and groups to vigil, worship, lobby and become more informed about matters of Middle East peacemaking. Michael Sprong, co-coordinator of the Newton (Kan.) Area Peace Center, coordinated the month-long event. He represented CPT in a public witness mourning the lives lost in the Persian Gulf War. On March 18 Sprong joined members of the Community for Creative Non-Violence and members of the Washington religious community in laying at the Iraqi embassy a wreath that said, "We mourn the Iraqi dead." Later the group gathered at the White House Ellipse, where people of peace had planted white crosses in remembrance of U.S. troops killed in the Gulf War. A prayer service mourning the loss of U.S. lives was held there, too.

Kenagy calls for immediate action on Palestine

Chicago (CPT)—Lois Kenagy, Corvallis, Ore., calls for churches to actively support peace with justice in Israel's Occupied Territories. Kenagy represented Christian Peacemaker Teams in



Kenagy

a nine-member delegation assembled in response to appeals from local groups in the Occupied Territories. The delegation, the first from the United States to visit the Occupied Territories since the

outbreak of the Gulf War, met with Palestinian and Israeli leadership for 10 days through March 5.

Kenagy expressed shock at the devastation wrought on the Palestinian community as a result of the Israeli-imposed curfew. Kenagy described the destruction of the Occupied Territories' economy, particularly the damage done to the agricultural, medical and educational sectors.

Israeli citizens are equally divided regarding the possibility of a two-state solution to the impasse. That division is confirmed, says Kenagy, by a recent poll that indicated 49 percent of Israelis supporting a two-state solution and 49 percent opposing it. Kenagy reminds churches that unless the United States shows strong support for a permanent settlement the recent initiatives by U.S. Secretary of State James Baker may go nowhere.

Kenagy says the Palestinian people now "need advocacy, not teachers or doctors. They are not asking for relief. They are asking for international support."

Kenagy says that children were shot during the curfew that lasted for the duration of the Gulf War. The long isolation led to abuse.

She urges U.S. church people to speak directly to congressional representatives and encourage them immediately to visit the Occupied Territories. The U.S. Embassy in Israel refuses to help groups visit the Occupied Territories. Former Mennonite Central Committee volunteer Kathy Bergen, who has deep roots in the Palestinian community, can provide logistical assistance for such visits.

It's time for change, say Alberta Mennonites

Rosemary, Alta.—"There Is a Time" (based on Ecclesiastes 3:1-8) was the theme for the annual sessions of the Conference of Mennonites in Alberta held Feb. 16-17 at the Rosemary Mennonite Church.

The Calgary Vietnamese Church, represented by its pastor, Niem Pham, reported that it has purchased land and has plans for a church building ready. Pham appealed for assistance, financial and other, for the building program.

The missions and service committee introduced several of the Blackfoot people with whom they work in the Gleichen area. Herman Yellow Old Woman and Larry Weaselhead expressed their appreciation for the help of Alvin Lepp and Fernando Dyck.

A refugee family from El Salvador, introduced by sponsor Charles Paetkau, sang several songs. Students from Rosthern (Sask.) Junior College sang songs from South Africa and taught the children a song in sign language.

Completing the international flavor, participants sang German songs, recalling how the conference has changed since all proceedings were carried out in German 62 years ago.

The missions and service committee reported that this year it worked out a more attainable balance in its subsidies to several struggling churches in the province.

Camp Valaqua receives the second largest amount of the budget. Director Bob Kroeker reported that he hopes to promote wider use of the camp facilities, especially during the off-season. Delegates agreed to increase fees for users of the camp. They also agreed to

further cooperation with the Northwest Conference so that the camp is used more. Congregations were encouraged to assist large families who may not be able to take advantage of the camp.

Rosthern (Sask.) Junior College and Swift Current (Sask.) Bible Institute, supported by Alberta and Saskatchewan conferences, gave positive reports. Delegates approved the establishment of a task force to study the future of Bible education for Mennonite young people in Manitoba, Saskatchewan and Alberta.

Another decision concerned the Every Home Plan for receiving *Mennonite Reporter* and *Der Bote*. Delegates decided to discontinue the provincial conference subsidy and encouraged congregations to pick it up.

Finances were a grave concern, since the 1990 budget was not met. Delegates accepted a \$295,753 budget for 1991, slightly higher than 1990 receipts. *Irene Klassen*, Mennonite Reporter correspondent for Alberta

CMM sets direction for Bible training and evangelism

Gretna, Man.—The 192 delegates at the Feb. 22-23 annual meeting of the Conference of Mennonites in Manitoba set direction for several major conference initiatives: a new ordinal for pastors, Bible education, camping and outreach.

The pastoral leadership commission presented a conference ordinal as a guideline for licensing, ordaining and commissioning pastors in the Manitoba churches. Delegates raised questions: Who is ultimately responsible for ordaining the pastor? Who is responsible to suspend or hold the pastors accountable? Why didn't the ordinal include guidelines for women in ministry? What relationship does this ordinal have with the General Conference ordinal? After much debate, the ordinal was accepted.

Since the closure of Elim Bible Institute in Altona, Man., in 1988, the conference executive has been exploring two directions for provincial Bible education. The Mennonite Brethren Winkler (Man.) Bible Institute and

Swift Current (Sask.) Bible Institute are offering three levels of commitment—as an endorsing and supportive conference, as a financially committed conference subsidizing students or as decision-makers with an appointed conference representative on the school's executive or board.

The delegates set up a task force to determine the conference's needs in Bible education and to explore the options.

Outreach ministries presented Living in Faithful Evangelism to the delegates and received a green light to continue exploration of the plan.

The commission on educational ministries recommended that the Elim theological library be moved to the Schaefer Library at Mennonite Collegiate Institute, Gretna, for a three-year probationary term and that the cataloguing continue to identify the library as Elim's. This created some tension, with another motion presented by the conference's business administration to hold off the sale of Elim for three years and to continue to utilize Elim as a retreat and conference center.

Another recommendation was to sell the vacant six acres beside the Elim complex to the town of Altona. Delegates approved the first.

Faith and Life Communications reported plans to place the Abundant Life program on a Fraser Valley (B.C.) radio station beginning in March at the expense of the Manitoba conference, hoping that it would soon support itself. The Faith and Life Male Choir will tour the United States and Ontario this summer to test the viability of placing the program where they visit.

The camping commission encouraged pastors to spend a week at camp, emphasizing Bible explorations and encouraging cabin devotions.

The business administration asked hard questions about the fact that 16 percent of the conference churches gave less than half of their fair share of church contributions. Was it lack of stewardship or lack of confidence in conference programming? These questions were not answered, but the budget of \$1,457,002 was passed, raising the dollar per member expectation from \$63 in 1990 to \$70 in 1991.

The meetings were interspersed with messages by former Mennonite Biblical Seminary (Elkhart, Ind.) president Henry Poettcker, Winnipeg.

The delegates, representing 41 churches, elected a new moderator,

Guatemala will import 11,000 tons of beans from Canada. Beans, corn and rice are staples of the Guatemalan diet. The fact that Guatemala is no longer able to provide enough food for its population is due to the increasing amounts of land being dedicated to cash crops for export, according to Alan Cibils of Witness for Peace. This is part of the International Monetary Fund structural adjustment and U.S. AID development policies. Debtor countries like Guatemala must produce for export in order to earn sorely needed hard currency. Thus countries are less and less able to satisfy the food needs of their own populations.



Mennonite Central Committee worker Martin Bartel, a member of Eden Mennonite Church, Chilliwack, B.C., helps till a plot of land with Alpha Boys' School residents in Kingston, Jamaica. The 240, 7- to 18-year-old boys come to Alpha through the family courts system. They receive primary- and secondary-level schooling as well as training in a trade. Bartel teaches farming on the school's three-acre plot of land. "My goal," he says, "is to be Christ's representative on the farm," even when reaching goals is difficult. The 107-year-old school is owned and operated by the Roman Catholic Sisters of Mercy, who requested a farming instructor from MCC.



Donna Johnson

Peter Sprunger-Froese (left) burns his driver's license as a commitment to resist what he calls "a major cause of the war—the thirst for oil." About 25 local friends joined him March 2 at the intersection of Motor City Drive and Motor World Parkway, the locus of motor vehicle sales in Colorado Springs, Colo. Of the license burning and its accompanying bicycle vow, Sprunger-Froese said, "I see this as a positive way to explore alternatives that sustain rather than destroy the earth and all that lives."

• • •

"Mennonites and Alternative Service in World War II" is the title of a conference to be held May 30-June 1 at Goshen (Ind.) College. Sponsored by *Mennonite Quarterly Review* and the Mennonite Historical Society, the event comes 50 years after the start of alternative service camps and projects in the United States and Canada. One of the goals of the gathering will be "to take stock of our present Mennonite position and attitudes about conscientious objection to war," said John Oyer, editor of *MQR*. Presenters include Howard Schomer, president emeritus of Chicago Theological Seminary; Marlene Epp, Waterloo, Ont.; Rachel Waltner Goossen, Lawrence, Kan.; William Janzen, Ottawa; Al Keim, Harrisonburg, Va.; Robert S. Kreider, North Newton, Kan.; Wesley Prieb, Hillsboro, Kan.; Ted Regehr, Saskatoon; E. Morris Sider, Grantham, Pa.; Keith Sprunger, North Newton, Kan.; and Paul Toews, Fresno, Calif. For more information write to John Oyer, Goshen College, Goshen, IN 46526.

Neil Heinrichs. The vice moderator is Darlene Driedger. *Wilma Derksen, staff writer for Mennonite Reporter*

'One in Christ' is theme at Conference of Mennonites in B.C.

Aldergrove, B.C.—"Favorites? None. Favored All." Enclosed in a red heart, these words were suspended behind Jake Tilitzky as he opened the 56th annual sessions of the Conference of Mennonites in British Columbia at Bethel Mennonite Church here Feb. 15-17.

Delegates used three sessions to work through the theme "One in Christ...Neither Jew Nor Greek." Tilitzky (conference chair), David Chiu (BC coordinator for evangelism and church development) and Chris Arney (conference minister) spoke on the theme.

"It is difficult to be a Chinese Mennonite," said Chiu. He talked about the changing face of the Mennonite church in British Columbia as it includes Chinese, Hispanic, Laotian, Vietnamese and Indian. "There is still an attitude of exclusiveness," he said.

"My name is part of my history," Arney said, "not my faith. We are not aiming at sameness but Christlikeness."

Only seven churches in British Columbia met their budgets in the past year. Fred Hildebrand said, "We cannot vote for something and hope that someone else will pay for it." Churches were encouraged to budget a dollar amount per member.

The delegates rejected the subsidy plan for *Mennonite Reporter* and *Der Bote*. Concerns centered on controversial issues that have been reported, lack of B.C. representation and not enough biblically based articles.

Camp Squeah, because of cancellations due to weather, experienced a budget shortfall. The conference youth worker (now two-thirds youth, one-third camp) will become full time in 1992. Columbia Bible College, Clearbrook, B.C., will begin part one of its building program as funds become available.

The resolutions committee made the theme "One in Christ" practical by

asking delegates to be more inclusive in their language and jokes, and to encourage better representation of non-English-speaking churches.

Next year the conference will be held in June instead of February. *Lois Siemens, Mennonite Reporter correspondent for British Columbia*

Saskatchewan Mennonites tighten their budget belts

Rosetown, Sask.—The budget was the major item of business at the 32nd annual sessions of the Conference of Mennonites of Saskatchewan Feb. 22-23, held here at the Rosetown United Church. Delegates numbered 177, with 110 visitors.

Donations were almost \$70,000 short of budget for 1990, resulting in another deficit. Delegates accepted a reduced 1991 budget of \$516,030, with \$390,130 to come from churches and individuals. (Actual giving was \$371,498 in 1990.)

The subsidies for the two schools—Rosthern (Sask.) Junior College and Swift Current (Sask.) Bible Institute—were pared down for 1991.

Delegates voted in favor of executive committee recommendations to cease subsidizing the German radio program of CKSW by the end of March and to drop the subsidy for the Every Home Plan for *Mennonite Reporter* and *Der Bote* at the end of the current year.

Delegates discussed how to spend \$53,255 received from insurance after a barn burned down at the Rosthern Youth Farm. A large majority approved investing the money in capitol projects rather than deficit reduction—to earmark \$30,000 for Shekinah Retreat Centre and spend the balance in consultation with the conference's camp committee.

Guest speaker Paul Voegtlin, conference minister for the Northwest Conference of the Mennonite Church, spoke on the conference theme, "Being Built Together to Become a Dwelling in Which God Lives" (Ephesians 2:19-22). "Unity must be voluntary," he said. "It is possible to have union without unity. Our fragmentation is obvious to the world. Let us strive humbly for unity."

Nutana Park Mennonite Church in Saskatoon will host the 1992 annual sessions. *Ingrid Janzen Lamp*, Mennonite Reporter correspondent for Saskatchewan

Students ponder peace in the wake of declared war

Hesston, Kan.—On the morning after the Persian Gulf War cease-fire, 90 Mennonite students met here to study "Shalom & Staying Power, Beyond the Latest Fad." Prophetically, Hesston,

reading, memorization, study and meditation; paying attention to God's word manifest in creation and in people who worship, work and discern together; life in the Holy Spirit with commitment to the believing community and to purposeful solitude; prayer and service.

Two speakers told the story of John Schrag, a Mennonite who refused to buy war bonds to support World War I and who was nearly killed by a mob in Burton, Kan., at an Armistice Day celebration.

The Hesston College Readers' Theater told of Franz Joseph Jagerstatter, who refused to go along with his

Cedar Hills Mennonite Church, Surrey, B.C., will celebrate its 50th anniversary Sept. 28-29. Members invite all former members and participants to attend. Direct any requests to the church at 12246-100 Ave., Surrey, BC V3V 2X1, (604) 589-2922, or to William Sawatsky, 13184 Huntley Ave., Surrey, BC V3V 6B8, (604) 581-1207.



Staying power: The Bethel College Gospel Choir drew sustained applause at the Inter-Collegiate Peace Fellowship Conference gathering in Hesston, Kan.

Bethel (North Newton, Kan.) and Tabor (Hillsboro, Kan.) college students chose the topic for the Inter-Collegiate Peace Fellowship Conference almost a year ahead of the Feb. 28-March 2 event.

Forty-five local students registered along with 45 students from Mennonite colleges across North America—including 26 from Canadian Mennonite Bible College and Mennonite Brethren Bible College, both in Winnipeg.

John Stoner, executive secretary for Mennonite Central Committee Peace Section (which provided some financing); Marion Bontrager, Hesston College professor, and Patty Shelly, Bethel College professor, provided leadership.

Stoner said that the book of Revelation was written "for living Christians like us who struggle to believe that the shalom way is worth it."

"Staying power," he said, can be nurtured in traditional ways: Bible

Roman Catholic village, Radegund, Austria, and fight for Adolf Hitler in World War II. As a result he was executed by decapitation.

IPF participants struggled with how to relate to non-Christians who work for peace and with Christians who do not.

Next year's conference is to be at Goshen (Ind.) College.

Making things right reduces crime, says study

Akron, Pa. (MCC)—Does the opportunity to make things right reduce crime? Yes, says a new study, when young offenders are positively rewarded for taking responsibility.

Reduction of recidivism (re-offense) has not been a primary purpose of most Victim Offender Reconciliation Programs. Still, recidivism rates are

A Chinese evangelist who was arrested and charged with vagrancy while preaching to a gathering of 400 house church leaders was released unconditionally after 43 days in prison, reports *The Church Around the World* newsletter. Sun Tieneng, daughter of the late Chinese evangelist John Sung, assured local believers after her release that she did not reveal any information about the vast house-church movement in the Fujian Province and that she would continue to preach the gospel no matter what the consequences.

Face-to-face meetings between male sex offenders and adult female victims of sexual abuse in British Columbia have been judged a success by the victims and offenders who participated in the encounters. The Langley (B.C.) Victim Offender Reconciliation Program brought together seven offenders and six victims between January and June last year. According to the evaluation of the Langley program the women said it allowed them to show offenders the effect of their actions on victims. They said they not only discovered more about offenders by participating in the meeting but also more about themselves. One woman said that the meeting "made me face my abuse and the effect it has had on my life." Another said that is valuable because "offenders need to see what harm is really done."

An Assemblies of God pastor was executed in Iran last December amid a wave of repression against Christian believers. Hossein Soodmand, 55, was hanged Dec. 3, 1990, after being tortured during two months of imprisonment, according to World Evangelical Fellowship. Soodmand was one of a handful of Iranian pastors serving in the country who had left Islam and accepted the Christian faith.

The second annual World Mission Institute, designed to give basic training for cross-cultural Christian mission will be held June 16-28 in Washington. Offered by the Coffman Center for Evangelism and Church Planting at Eastern Mennonite Seminary, the program is sponsored by Eastern Mennonite Board of Missions, Mennonite Board of Missions and Virginia Mennonite Board of Missions. For more information contact Eastern Mennonite Seminary, Harrisonburg, VA 22801, (703) 432-4260.

One of the top "growing edges" for Mennonite Central Committee should be to expand programs in Africa and Latin America, especially among marginalized people such as Latin American aboriginal peoples, according to a survey of delegates at four MCC provincial annual meetings. Delegates at the meetings were asked to prioritize six possible growing edges for MCC over the next three years. The others, in order of priority, were that MCC should increase the level of educational activity in Canada and the United States about the circumstances in countries where MCC is working; give greater emphasis to programs in urban areas; increase placement of personnel in Islamic contexts; initiate more exchange programs, including exchanges between people in less-developed countries; and increase responses to environmental concerns in program and educational activity.

an important concern, one that is often addressed to those involved with VORP. Until now good evidence has been scarce.

Researchers Anne L. Schneider and Laurie Ervin looked at six juvenile courts that use restitution, one of which included victim-offender mediation as a component. They found that young offenders who made restitution were less likely to recommit offenses than those who did not. However, through formal, organized programs the effect was most pronounced. When restitution was informal, simply ordered by the court, the recidivism rate dropped by 18 percent a year. When restitution was made through an organized program, the rate of recidivism dropped 27 percent.

Why? Schneider and Ervin tested the theory that young offenders were deterred by the threat of this punishment, but the theory did not stand up. What emerged was that VORP and restitution, unlike traditional "punishments," required action on the part of the juvenile, then gave concrete, positive results. For each repayment or

service there was a tangible reward.

Juveniles who complete restitution in a formal program, the study concluded, are more likely to have done something positive and tangible, providing a sense of success. *Howard Zehr, MCC U.S. Office of Criminal Justice*

Koontz installed as seminary dean

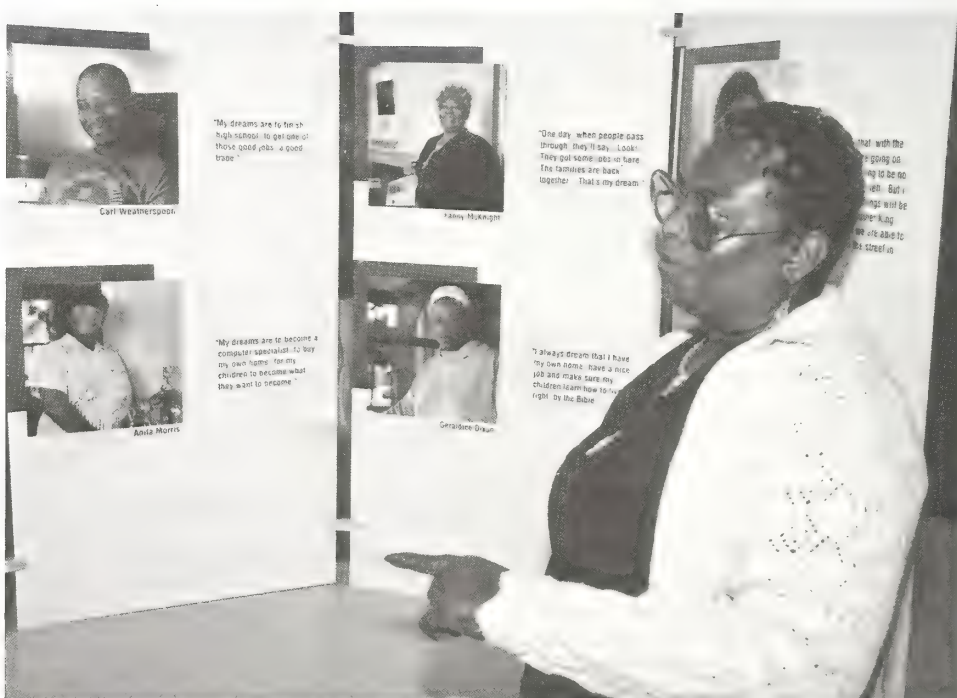
Elkhart, Ind. (AMBS)—Gayle Gerber Koontz, a member of Assembly Men-



Gerber Koontz

nonite Church, Goshen, Ind., was installed as dean of Associated Mennonite Biblical Seminaries here April 19. She gave the major address on the theme "Pursue a Vision." Gerber Koontz assumed her new responsibilities Jan. 1, having joined

Photos help people affirm themselves



Howard Zehr

"One day, when people pass through, they'll say, 'Look, they got some jobs in here. The families are back together.' That's my dream," said Fanny McKnight (above), New Orleans, to interviewer and photographer Howard Zehr. Zehr, Mennonite Central Committee U.S. secretary for criminal justice, created a photo exhibit called "The Dreams of St. Thomas," a housing project in New Orleans. About the opening, to which 150 people came, Zehr said, "It was not a bunch of yuppies standing around sipping drinks and intellectualizing. I got lots of hugs. People seemed involved in what they saw." To reserve the exhibit for a free display, contact an MCC regional office or MCC resource library, Box 500, Akron, PA 17501-0500, (717) 859-1151.

the seminary faculty in 1982. She was the acting dean in 1985-86 and has chaired the history, theology and ethics department. Most recently she was associate professor of theology at AMBS. The new assignment calls for 60 percent administrative work and 25 percent teaching.

Gerber Koontz received a doctorate in philosophy of religion and ethics from Boston University in 1985. She graduated from Lancaster Theological Seminary (M.A.) and from Bethel College, North Newton, Kan., in 1969 after spending three years at Bluffton (Ohio) College.

She succeeds Jacob Elias, who was dean from 1981 to 1990. Gayle and her husband, Ted, associate professor of ethics and director of peace studies at AMBS, have three children.

College students spend interterm in outreach work in Denver



Kristine Miller, a Hesston (Kan.) College student, enjoys Headstart student James Toledo, Denver, as he fingerpaints. Six Hesston College and four Bethel College (North Newton, Kan.) students spent the January interterm with the Denver Opportunity for Outreach and Reflection program. Three days each week the students worked in internships related to their career interests. They also studied issues of Christian service, culture and militarism.

A first: Guatemalan Mennonites protest war



Nathan Zook Barge (MCC)

"Holy war does not exist," reads the sign these two participants are holding. More than 150 Mennonites of all ages gathered Jan. 29 in Guatemala City in front of the U.S. Embassy to protest the Persian Gulf War. It was the first time the various Mennonite groups in Guatemala joined publicly in a united voice. "Quit this death business that further increases the hunger and misery of the least favored in the world," said their statement.

Consultation planned on violence against women

Elkhart, Ind. (AMBS)—People working with the issues of peace theology and/or women's experience of violence will meet for a consultation at Associated Mennonite Biblical Seminaries here Oct. 4-5.

Called a Consultation on Peace Theology and Violence Against Women, which may include up to 50 participants, is sponsored by the AMBS Women's Advisory Council in cooperation with the Institute of Mennonite Studies and peace studies program.

For more information write to IMS Director, AMBS, 3003 Benham Ave., Elkhart, IN 46517.

Emmanuel Mennonite Church, Clearbrook, B.C., on Jan. 13 celebrated 10 years of "God with us" (the meaning of Emmanuel). When the planters of the congregation had chosen its name 10 years earlier, they did not have a pastor, a constitution, committees, a church building or a large bank account. The celebration ended with a renewed commitment and a plea for God's presence.

"We've never sold 20 copies of anything in one week," said Rudy Regehr, "as we did of the Chinese translation of John Howard Yoder's book *Politics of Jesus* during Assembly 12 of Mennonite World Conference." Regehr is executive secretary of the Congregational Resources Board of the Conference of Mennonites in Canada.

More than 400 pastors, artists, businesswomen, parents, musicians and singers gathered March 1-2 in Harleysville, Pa., for the 11th Women in Ministry Conference. "Women at the Well" was the conference theme. In her opening prayer, Diane Bleam, pastoral counselor and conference coordinator, prayed, "You are the fountain of life. We pray that the fountain of our breasts will flow with sweet milk for babes in Christ....May our wombs give birth to expressions of your grace." Mary Schertz, professor at Associated Mennonite Biblical Seminaries, Elkhart, Ind., preached three times. "God is greater than our sexual histories," she said, "no matter what we have done or what has been done to us. In Christ our sexuality is redeemed. It is good. Our womanhood is a glorious gift from God. The church must become a safe place for us to deal with our sexuality." Dramatist Barbra Graber presented the play "The Parable of the Naked Lady." The play was so well received that Graber performed it again the next day. The conference included a display of artwork by 32 women, 25 workshops and special interest groups. (From a report by Cindy Hines Kurfman)

In response to U.S. President George Bush's call for National Days of Thanksgiving April 5-7, Christian Peacemaker Teams suggested that people wear black arm bands thento show "anguish for all God's children who were offered up as human sacrifices for the New World Order." Bush asked Americans "to give thanks to Almighty God for liberation of Kuwait, for blessings of peace and liberty, for our troops, our families and our nation." Many Christian people will find this call to national thanksgiving an insult to biblical faith, said CPT in a March 26 press release. "By taking on the role of religious spokesperson the president places himself in the character of an ancient king who claims that God is on his side," the release said.

David Hayden, peace activist, recently brought a gift-wrapped package to Roanoke, Va., mayor Noel Tayler—a brown grocery bag full of "tiger dung." The publicity stunt was part of Hayden's continuing criticism of fund-raising for a \$147,000 habitat for the Mill Mountain Zoo's tiger called Ruby. Hayden says it's wrong to build a home for a tiger while many Roanoke Valley residents are homeless and poor. Under questioning from reporters, Hayden conceded that the dung had not come from a tiger but from "various animals." Hayden brought 10 residents from Justice House, the program for the homeless that he runs, to city hall to join in the protest. One held a sign that said, "The Gospel According to Roanoke: 'I was hungry and you fed Ruby the tiger.'" Hayden said there were many others besides the mayor who deserved criticism for neglecting the needs of the poor, so he suggested that the mayor take the gift and "spread it around." He said, "We were just giving back to the established order what they have been giving the poor. You could say that it was our version of the key to the city."

DEATHS

Peter W. Goering, 81, pastor at Lehigh (Kan.) Church for 25 years, died Feb. 7. He is survived by his wife, Mary.

Art D. Meyer, 62, Fresno, Ohio, died March 19 of cancer. An advocate for Christian-motivated care for the earth, he wrote articles for the Mennonite press on environmental themes. He is survived by his wife, Jocene, two sons, one daughter, eight grandchildren.

WORKERS

George Barna, president of Barna Research Group, Glendale, Calif., will be the keynote speaker for Council on Church and Media May 30-June 1 at Eastern Mennonite College, Harrisonburg, Va. The theme is "Making It Work For Today's Audience." CCM is an association of communicators from several Mennonite and Brethren denominations.

John and Martha Bergen, Pulaski, Iowa, **Erna and Walt Braun**, Rosthern, Sask., **Eleanor Moyer**, Kitchener, Ont., **Arlen and Ellen Ortman**, Marion, S.D., **Al and Martha Rempel**, Chilliwack, B.C., and **Edna and Henry Zacharias**, Meadow Lake, Sask., participated in Mennonites Encountering New Neighbors Overseas, a COM project in Colombia. They worked at the Mennonite school in Cachipay and visited churches and other Mennonite-related organizations.

Jonathan Bonk, Kleefeld, Man., professor of missions at Winnipeg Theological Seminary, was the speaker for Deeper Life Services Feb. 16-17 at Bethel Church, Winnipeg.

Claude Boyer, pastor at Grace Church, Pandora, Ohio, was the minis-

ter-in-residence April 2-4 at Bluffton (Ohio) College.

John Elias, Peace Church, Saskatoon, has begun a part-time assignment with MCC as mental health concerns consultant in Latin America and the Caribbean.

Joyce Ganse, Community Church in Lancaster, Pa., began a two-year MCC term in May 1990 as a wholesale sales manager for Self-Help Crafts in Akron, Pa.

Orland Gingerich, Steinmann Church, Baden, Ont., has begun a two-year MCC term in Kitchener, Ont., as an agricultural concerns worker.

Dan Graber has begun as interim pastor at Neil Avenue Church, Columbus, Ohio.

Marlene Harder, Assembly Church, Goshen, Ind., has begun a six-month MCC term in Ibura, Brazil, as a social worker at a day-care center. Her parents are Betty and Walter Harder of Bingham Lake, Minn.

Elizabeth (Liz) Hunsberger has been named director of MCC Visitor Exchange Programs, overseeing the International Visitor Exchange Program, Intermenno, SALT International and Youth Discovery Teams. She succeeds **Doreen Harms**, who helped begin the program in 1950.

John King, pastor at Beth-El Church, Milford, Neb., was the pre-Easter services speaker March 24-27 at Bethesda Church, Henderson, Neb. His theme was "The Kingdom Comes."

James Klassen, Tulsa (Okla.) Vietnamese Church, was listed in the first edition (1990) of *Who's Who Among America's Teachers* for his achievements as a mathematics teacher at the secondary level at Tulsa Christian School.

Rachel A. Koch, Grace Fellowship,



Barna



Hunsberger



E. Letkeman



M. Letkeman



H. Martens



M. Martens



G. Neufeld



T. Neufeld



Mark Oxley



Mary Oxley



R. Rempel



Sauder



Schirch-Elias



Schultz



Schumm

New Hamburg, Ont., began a two-year MCC term in August 1990 as receptionist and secretary for the MCC office in Kitchener, Ont. Her parents are Earl and Lucille Koch of New Hamburg.

Willard Krabill, Goshen (Ind.) College campus physician, is retiring. He will be succeeded in July by **Lydia Kay Mertz**.

Waldo Leisy, Lorraine Avenue Church, Wichita, Kan., has received the Lifetime Service Award of the Wichita Craftsmen's Club in recognition of his long service to the graphic communications industry and to the community.

Mel and Enid (Janzen) Letkeman, Zoar Church, Langham, Sask., have begun a four-year COM term in Brazil. Following language study, they will be involved in church planting, evangelism and community development in Recife. They have one daughter, Rebecca.

Henry and Mary Martens, Coaldale (Alta.) Church, have begun two-year MCC terms working with Umsiedler in Schönberg, Germany.

George and Tina Neufeld, White-water Church, Boissevain, Man., began two-year MCC terms in November 1990 as custodians at the MCC office.

Mark and Mary Oxley, Brantford (Ont.) Church, have begun three-year MCC terms in Maijdi, Bangladesh. He is a livestock specialist and she is a homesite agricultural adviser. His parents are Pamela and Stephen Oxley of Huddersfield, England. Hers are Catherine and David Abbott of Horley, Surrey, England.

Martha Rempel, Charleswood Church, Winnipeg, began a two-year

MCC term in August 1990 as assistant supervisor of Self-Help Crafts Nav Jiwan Tea Room in Ephrata, Pa.

Ron Rempel, editor of *Mennonite Reporter*, was the guest speaker March 22 at the Rockway Mennonite School (Kitchener, Ont.) Association annual fellowship banquet. His theme was "Education in a Time of War."

Renee Sauder, Bethel College Church, North Newton, Kan., will begin June 1 as coordinator of women in leadership ministries, a new staff position at the Mennonite Board of Congregational Ministries, Elkhart, Ind. She will work out of Newton.

Lisa Schirch-Elias, Olive Branch Church, Waterloo, Ont., began a two-year MCC term in Kitchener, Ont., in October 1990, where she coordinates the Native Concerns program.

Mary Lou Schmucker is a new receptionist-secretary and **Christiane Stickel** is a new administrative secretary at Conrad Grebel College, Waterloo, Ont.

Harold J. Schultz, president of Bethel College, North Newton, Kan., since 1971, will begin Sept. 1 as executive director of the St. Luke's Hospital Foundation in Kansas City, Mo.

Steve Schumm, East Zorra Church, Tavistock, Ont., began a one-year MCC term in New Hamburg, Ont., in June 1990, where he works in shipping and receiving in the Self-Help Crafts warehouse. His parents are Laird and Lois Schumm of Tavistock.

Shirley Wagler, East Zorra Church, Tavistock, Ont., began a one-year MCC term in November 1990 as assistant manager of the Self-Help Crafts store in New Hamburg, Ont.

—compiled by Sharon Sommer

Mennonite Central Committee Canada will explore the possibility of creating a "jubilee fund" that could symbolically address concerns about treaty land entitlements for Native people in Canada. The focus of the fund could be areas of Canada where Mennonites have directly benefited from use of Native lands. Treaty land entitlements are parcels of land promised to Native people by the Canadian government but never delivered. Some of these land debts are now over 100 years old. MCC Canada interim Native Concerns director Bob Bartel says that a recommendation to set up the fund will only occur after Native leaders have been consulted.

• • •

"Two shadowy figures came into my cell as I lay on my top bunk. They stabbed my cellmate below me, then one pointed a sharpened spoon with blood on it at me and said, 'You didn't hear or see anything.'" An inmate told of this incident at a VORG (Victim Offender Reconciliation Group) session one evening. He said that on the average one inmate per week is murdered in the California prisons, and most of the victims are child molesters. Many prison guards "look the other way" when these events happen, he said. VORG developed in the prison system and wanted to help inmates after their releases. The VORP (Victim Offender Reconciliation Program) in Fresno, Calif., responded by beginning a VORG/OUTSIDE group in Fresno. It meets regularly to develop a formal process of reconciliation for each of the sex offenders who want to follow the plan. One member of the support group, John Bergey, a retired psychiatric nursing instructor and member of Mennonite Community Church in Fresno, says the group wants to hear from others who may be doing similar kinds of support. His address is 4024 E. Huntington Blvd., Fresno, CA 93702.

"Mutual Aid? Isn't That Pretty Old-Fashioned?"

Sure, mutual aid is an old-fashioned idea. But like old people, old ideas are still quite useful. Sometimes being around a while actually makes value increase.

Take mutual aid. It's as old as Moses making sure the daughters of Zelphe had received a fair inheritance (Num. 27) or Jesus teaching the importance of sharing with those in need.

In every generation mutual aid finds expression in unique ways. For 19th century preacher Jacob Kulp it involved loaning money at no interest and each year whitewashing the basement wall where the only loan records were kept. Richard K. MacMaster concludes the practice of mutual aid was one key factor in enabling our 18th century forebears to maintain their faith in the prosperous New World.

When I was a child, mutual aid meant wearing pajamas made by my congregation's sewing circle. As an adult, mutual aid came in rich expressions of love, including financial help to supplement health insurance, when my wife needed surgery for an aneurysm.

The whitewashed walls and alms books eventually gave way to love offerings, thrift shops and, by 1945, Mennonite Mutual Aid. But this in no way relieves congregations and individuals of the need to care for one another. Participation in MMA simply becomes one convenient way of doing it.

Today, mutual aid may include taking soup to a student with pneumonia, paying auto repairs for a single parent, providing Medicare supplement insurance to a widow or connecting a small, isolated congregation with a church possessing more resources. Wherever your abundance and my need (or my abundance and your need) genuinely meet, mutual aid happens.

Rather than gathering dust on a history shelf, mutual aid needs active feet, hands, hearts and minds, warmed and empowered by God's love. Mutual aid is one old-fashioned idea that grows in value.

*James M. Lapp
Executive Secretary
Mennonite Church General Board*



We're more than just insurance.

For a free copy of our new booklet, Take a Closer Look, call 1-800-348-7468.



**Mennonite
Mutual Aid**

Are you lonely? Maybe Cross-roads can help you too. Some of the couples who have met their mates through us include a nurse and a minister, a teacher and a carpenter, and a widow and a farmer. Other clients are meeting friends who share their interests. Some are still waiting to meet the right one. Perhaps they are looking for you. How will you find out if you don't join?

For information write to Cross-roads, Box 32, North Tonawanda, NY 14120.

Freeman Academy has positions open for 1991-92 for
1. **Physical education and coaching** with history and social science or Spanish and German,
2. **Director** of day-care center and nursery school.
Freeman Academy is a Christian junior-senior high school, grades 7-12, affiliated with the General Conference Mennonite Church.

To apply, send letter and credentials to Leroy Saner, principal, Freeman Academy, Box 1000, Freeman, SD 57029, (605) 925-4237.

Cornerstone Church Mennonite is seeking an **associate pastor** who will work closely with the senior pastor and have primary responsibility for youth work and related ministries.

Interested individuals should send a resumé to the Pastoral Search Committee, Cornerstone Church Mennonite, 315 Lenore Drive, Saskatoon, SK S7K 7Z5. Resumes should be received by May 15.

The Lorraine Center, a non-profit, adult day-care center, is seeking an **executive director**. Applicants should have a bachelor's degree in behavioral science, gerontology or health-care administration. Some experience in administration would be highly desirable.

Send letter of application plus resumé to Hal Brown, 363 S. Cardington Circle, Wichita, KS 67209, by April 30.

Goshen College seeks an **assistant director** for the Merry Lea Environmental Learning Center beginning July 1. The administrative position is full-time, non-tenured. Rank and salary are commensurate with degree and experience. Qualifications include a master's degree in a discipline related to biology, environmental studies or administration and administrative experience. The Merry Lea Environmental Learning Center of Goshen College is a 1,100-acre natural preserve and environmental-education facility about 30 miles southeast of Goshen, Ind.

To apply send a resumé and three professional references to Dr. John W. Eby, Academic Dean, Goshen College, 1700 S. Main, Goshen, IN 46526. Applications should be received by April 30, but will be accepted until the position is filled. (Women and minority people are encouraged to apply.)

Get personnel!

Mennonite Voluntary Service has two full-time salaried staff openings.

Personnel director—Responsible for coordinating the recruitment and placement of voluntary service workers for assignments in the United States and Canada. The personnel director has extensive contacts with prospective volunteers in person and by telephone and letter. Must be able to communicate clearly and to accurately assess candidates' abilities and needs. The position also includes major responsibility for supervision of finances, medical and other volunteer benefits and other administrative matters which require solid organizational skills. With other members of the MVS staff team, the personnel director will help plan and lead orientations, produce promotional materials, visit churches and colleges, etc. Some travel is required.

Administrative assistant—Provides support services for MVS administrative staff. Will work closely with the director, associate director and Youth Venture coordinator. The administrative assistant is responsible for contact with the public and program participants and for extensive word processing. Must be able to work with limited supervision and carry out special independent assignments. Office experience or training required.

Both positions will be available mid-summer. Experience in voluntary service would be an asset. Minorities are especially invited to consider these opportunities.

Mennonite Voluntary Service is a program of the Commission on Home Ministries of the General Conference Mennonite Church. Direct inquiries to Chuck Neufeld, Box 347, Newton, KS 67114, (316) 283-5100.

Keep your graduate in touch with the church.



Give them *The Mennonite*.

TILLING NEW SOIL

"I served with MCC for three years in Bangladesh. While there I helped farmers increase their food production. I also learned firsthand invaluable lessons about sustainable agriculture."

Omer Brubaker, farmer, Lancaster, Pa.

This year Mennonite Central Committee needs 24 agriculturists willing to serve and learn from Third World farmers in Bangladesh, Cambodia, Haiti and Nigeria.

For more information about MCC agricultural service opportunities, ask for our Agriculture Service Packet.



Mennonite Central Committee
Mennonite Central Committee and MCC U.S.
21 South 12th Street
PO Box 500
Akron, PA 17501-0500
(717) 859-1151
(717) 859-3889

Send a subscription for *The Mennonite* to

Name _____

Address _____

City _____ State/Prov. ____ Code _____

Bill me

Name _____

Address _____

City _____ State/Prov. ____ Code _____

Clip and mail this order to *The Mennonite*, Box 347, Newton, KS 67114-0347, U.S.A.

BOOKS

'Mennonite' writing

The New Quarterly Special Issue: Mennonite/s Writing in Canada, Hildi Froese Tiessen, guest editor (Vol. X, Nos. 1 and 2, Spring/Summer 1990) and **Prairie Fire: New Mennonite Writing**, Hildi Froese Tiessen, guest editor (Vol. 11, No. 2, Summer 1990)

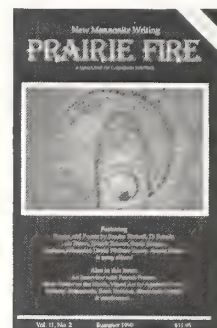
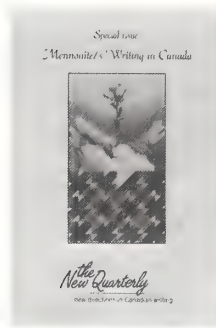
Reviewed by Gordon Houser, assistant editor

Last year these two literary quarterlies each brought out a special issue featuring "Mennonite writing" in Canada. The two are tied together by having the same person, Hildi Froese Tiessen of Conrad Grebel College, Waterloo, Ont., edit them. And a conversation with poet Patrick Friesen spans both volumes, with part I in *The New Quarterly* and part II in *Prairie Fire*.

While some authors appear in both volumes, the same pieces do not. The sheer number of Mennonite writers evidenced in these volumes is impressive: 34 in *NQ*, 24 in *PF*. At least in Canada (the United States is an entirely different matter), Mennonites have been recognized in the broader society for their literary contributions. In her *NQ* introduction, editor Tiessen claims, in fact, that "among the minority-culture literary communities in Canada, few...are more productive—or more visible as a literary community—than the Mennonites."

Collections like these raise the question, What is Mennonite writing? Tiessen addresses it in her *PF* introduction, arguing that "Mennonite" must include both its religious and its cultural aspects. As poet Audrey Poetker writes in her response to what it means for her to be Mennonite (*PF* has each contributor do this), "for me, to be a mennonite does not necessarily mean to be a part of a religion but neither does it exclude religion so as to become a cult of *vareneki* & low german."

I am uneasy with this and share



some of Jeff Gundy's reservations in his article "Voice and History in Patrick Friesen" in *NQ*. To me the label "Mennonite" in these volumes reflects more ethnocentrism than inclusiveness, but I'll not belabor that.

As far as the works themselves, the quality varies. There are some outstanding pieces, like the intriguing excerpt from Dallas Wiebe's new novel, *Our Asian Journey*, Sarah Klassen's story "Lake Sharon," Lorraine Janzen Kooistra's fascinating philosophical reflections on the photographs from Patrick Friesen's *The Shunning*, Sara Stambaugh's novel excerpt "The Sign of the Fox" and poems by Patrick Friesen and Di Brandt (all from *NQ*), David Bergen's short story "The Fall," poems by Leonard Neufeldt, David Waltner-Toews, Maurice Mierau, Sarah Klassen and Marjorie Toews (all in *PF*). Others are good, some so-so.

PF adds variety to its volume by including visual art, edited by Dale Boldt, and reviews.

These two volumes provide an excellent opportunity to read Mennonite writing in Canada, and readers will find much to enjoy and ponder. These artists, whether in the church or not, present us with questions and insights that will enrich our community. May their tribe—whatever it is called—increase.

Hands folded in prayer

A Song for Nagasaki by Paul Glynn (*Eerdmans*, 1988, 263 pages)

Reviewed by Mary Derksen, No. 602, Excellent 36, 23-11, 5 Chome, Mugino, Hakata Ku, Fukuoka Shi, Japan 816

Several years ago our family visited the A-bomb museum in Nagasaki. As we moved with the crowd from floor to floor, a deathly silence choked the atmosphere. Suddenly I ducked into an isolated spot, quiet sobs shaking

my body. "Why? My God, why?" I cried. *A Song for Nagasaki* by Paul Glynn has given me some answers.

Glynn spent more than 20 years as a priest in Japan after the war. He deftly weaves important Christian historical background of Japan and Nagasaki into the life story of Takashi Nagai, an atheist doctor turned Christian.

After the A-bomb holocaust in 1945, when the demoralized Christians of Nagasaki gathered beside their disintegrated Urakami Cathedral to commemorate the deaths of 8,000 fellow believers, Nagai told the quiet crowd that although Nagasaki was the second choice for the A-bomb, it was really God's first choice. "Was not Nagasaki the chosen victim...slain as a whole-burnt offering...atoning for the sins of all the nations during World War II?" The mourners reacted in anger at this emotional bomb, but Nagai continued. Had not the Christians of Nagasaki persevered during three centuries of persecution? This sacrifice of Nagasaki was bringing peace to the world, "and religious freedom to Japan." He could only speak thus because of his own suffering. He had seen the "naked city" of Nagasaki, found his wife, a charred lump in their demolished home, and in spite of his own pain worked day and night for the victims. Instead of why, Nagai asked, "How may I use this for Your glory?"

The symbol for the Nagasaki A-bomb anniversary is hands folded in prayer. Nagai's last word before he died of radiation sickness in 1951 was, "Pray!" Although I cannot agree with many of the Catholic practices, Glynn does bring out a deep faith in God's goodness in spite of devastating circumstances.

Other strengths in the book are Nagai's simple lifestyle, a strong pacifism (he insisted that peace movements could only be effective if the participants had hearts at peace with God) and an unquestioning acceptance of God's will for his life. I highly recommend this book for your reading and for church libraries.

FILMS

The church and civil rights

The Long Walk Home, written by John Cork, produced by Dave Bell and Howard Koch Jr., directed by Richard Pearce

Set in Birmingham, Ala., in 1955-56, *The Long Walk Home* tells a fictional tale of two women against the actual events of the bus strikes by blacks in Birmingham during a period of about a year.

Whoopi Goldberg plays a maid who works for the Thompson family. Each day she gets up early and rides the bus across town from her own poor neighborhood to the nice home where she cleans, cooks and cares for the younger daughter, who is the narrator of the story.

Mrs. Thompson (Sissy Spacek) is a kind woman who runs off to her bridge games and hair appointments. She is also a product of her society—1950s American South—which is blindly racist. The movie is as much about her own liberation as a woman as it is about the struggle for civil rights for blacks.

The bus strikes begin after Rosa Parks' famous refusal to sit at the back of the bus and her subsequent arrest, an event mentioned but not dramatized in the film. The maid and her family join in the strike, and she must walk all the way to and from work, rain or shine. Mrs. Thompson, taking pity on her, gives her a ride the two days a week she drives downtown to shop.

Tension builds as the strike continues and the whites get nervous. Mr. Thompson's brother is outspoken in his resolve to stop "these uppity niggers." Soon he has Mr. Thompson involved. The crisis comes to a head when Mrs. Thompson must decide between being the obedient, racist wife or living with her conscience.

The Long Walk Home makes clear, as the TV documentary *Eyes on the Prize* shows even more powerfully, that the strength of the civil rights movement in the American South lay in the black church. This is one of the more religious films you'll see this year. And while it has a moral point to make, it does so fairly and authentically. And it achieves success with a minimum of violence or long speeches.

The acting—particularly by Goldberg and Spacek—is excellent. The writing and the performances are restrained; the film tells its story without extravagance. It shows us courageous people and helps us see the subtle ways we can allow terrible injustices to go on. It is well-worth seeing.

Resources

BOOKS

Accord is published by Mennonite Central Committee Canada for Victim Offender Ministries, Box 2038, Clearbrook, BC, V2T 3T8, (604) 850-6639.

The January-February issue of Mennonite Central Committee's **Peace Office Newsletter** focuses on "Responding to Urban Violence." Order from MCC, Box 500, Akron, PA 17501-0500.

LIFELines is a newsletter published by the National Coalition to Abolish the Death Penalty, 1325 G. St. NW LL-B, Washington, DC 20005.

Negotiations have been completed for the release of six Herald Press books in Spanish by Ediciones Semilla in Guatemala: **God's Word Written** by J.C. Wenger, **The Upside-Down Kingdom** by Donald B. Kraybill, **A Third Way** by Paul M. Lederach, **Discipling in the Church** by Marlin Jeschke, **The Believers' Church** by Donald Durnbaugh and **Biblical Criticism in the Life of the Church** by Paul M. Zehr.

Making Friends with Yourself: Christian Growth and Self-Acceptance by Leo P. Rock (Paulist Press, 1990, \$7.95) presents the thesis that if we would be friends with others, among them God, we must first make friends with our inner self.

Sally Conway shares a candid view of menopause and how to move successfully through this sober and dramatic life-changing stage in female human maturity in her book **Menopause: Help and Hope for This Passage** (Zondervan, 1990, \$9.95).

Global Neighbours is a new game designed to teach players about the needs in developing countries and Mennonite Central Committee's assistance to them. MCC Alberta created and produced the game and released it to the public last November. Produced to raise funds for MCC's overseas programs, the game sells for \$34.95.

Called by one mayor "a blueprint for the citizen action that America's cities

need," **Making Cities Work: How Two People Mobilized a Community to Meet Its Needs** by Basil Entwistle (Hope Publishing House, 1990, \$9.95 paper, \$15.95 hardcover) describes how the private initiative of one couple made a difference in their community.

To Kill and Be Killed: Case Studies from Florida's Death Row by Kent and Betty Miller (Hope Publishing House, 1990, \$9.95 paper, \$16.96 hardcover) tells the stories of 10 people condemned to die and explores issues around America's use of capital punishment.

The scriptural image of the steward is "highly provocative and even revolutionary" in today's society, writes Douglas John Hall in his book **The Steward: A Biblical Symbol Come of Age** (Eerdmans, 1990, \$14.95). In this revised, expanded version of his 1982 book, Hall compares scriptural teaching on stewardship with its role in the church's history, maintaining that ever since the fourth century the church's understanding and practice of stewardship have been distorted by its alliance with institutional power.

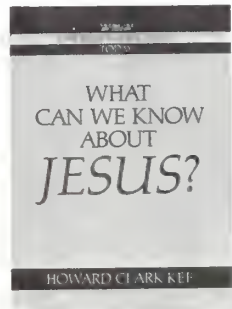
Understanding Jesus Today, edited by Howard Clark Kee (Cambridge University Press, 1990, \$6.95 each), is a series that brings together conclusions of an international team of scholars about Jesus' life and teaching. The first four titles in the series are **What Can We**

Know About Jesus? by Howard Clark Kee, **Jesus as Teacher** by PHEME Perkins, **Jesus and the Future** by David L. Tiede and **The World of Jesus: First-Century Judaism in Crisis** by John Riches.

Two new titles from Friends United Press are **Betsy Ross: the Little Rebel**, a historical novel by Ethlyn Walkington (1990, \$8.95) and **A Living Faith: An Historical Study of Quaker Beliefs** by Wilmer Cooper (1990, \$13.95).

Apart and Together: Mennonites in Oregon and Neighboring States: 1876-1976 by Hope Kauffman Lind (Herald Press, 1990, \$26.95, \$33.95 in Canada) is the newest book in the Studies in Anabaptist and Mennonite History series.

—compiled by Gordon Houser



01 0022 031 350
 LIBRARY
 ASSOC MENN BIBLICAL SEM
 3003 BENHAM AVE
 ELKHART IN 46517

Editorial

It is shoulder-tapping time

We need more mediators for victim-offender ministries. What better source than the historic peace churches in general—our conference in particular.

Canada and the United States agree that crime on our continent is out of control. And the public mood appears to be changing. Gun control (at least a seven-day waiting period before the purchase of a handgun) is getting attention in the U.S. Congress. But meanwhile the market is coming out with bullet-proof T-shirts, jackets, even baby blankets.

The prison population is growing rapidly. In Canada 106 of every 100,000 people are incarcerated. In the United States it is 413 of every 100,000, more than any other country. Most of them exist (says one former prisoner) in "a moment-to-moment despair that is utterly beyond the comprehension of anyone who has not been there."

What are we going to do? Build more and bigger prisons? I vote no. We have a 50-year history of an organized alternative to participation in war. Now it is time to increase our presence alongside North American courts. We need to spread the good word of alternatives to the prison system, particularly about crimes against property. We need to say to the world: Restitution, not retribution. This is consistent with God's message of reconciliation.

Mutual restoration: Ulli Klemm (see page 173) says that the execution of a murderer did not make him feel any safer. What would? Two things: first, the healing of the relationship between offender and the victim or victim's family; second, the mutual restoration of justice. The Victim-Offender Reconciliation Program does both. (These are less possible where the crime is against life.)

VORPs (formally begun in 1974 in Kitchener, Ont., and in 1977 in Elkhart County, Ind.) and their variations are an idea whose time has come. The chorus of voices saying this is growing. So are the number of VORPs; between 50 and 70 such programs are now in Canada and the United States. And for once the church found its voice faster than did the government. VORPs, strangely enough, have been slow to win the support of local, state/provincial and national governments, even though they have the potential

of saving them millions of dollars. VORP simply makes good sense.

The economic advantage is easy to recognize. For example, two juveniles worked through a VORP program in California recently. Had they been in prison instead the community would have paid out \$30,000. But now the two are more likely on their way to rehabilitation, and (as a bonus) the victims feel compensated. Offenders in VORP programs usually stay in their home communities to make things right.

Good stewards that we are, the economic part may be easy for us to embrace. But making VORPs *theologically* our own is more of a challenge. To do so means being propelled by verses of Scripture like, "...in Christ God was reconciling the world to himself" (2 Corinthians 5:19).

When we as a Mennonite community heard anew Jesus' explicit instruction, in Matthew 25, to visit those in prison, visitation programs became successful (formalized in the 1960s, first by Presbyterian Dick Simmons in Snohomish, Wash., then in British Columbia). Many of the area conferences that I attend include reports of prison visitation programs. Last year our local program matched 351 visitors with prisoners, and there's a long waiting list of prisoners. The M-2 and W-2 programs (for men and women) are excellent ways to participate.

Civic courts: These visitation programs are the "parents" of VORP. But like most offspring, VORP demands more than its parents do. It is more public. It requires entrance into civic courts, knowledge of the legal system, background in criminal justice. It is more complicated, requiring specialized training in mediation in addition to the foundation of God's love. And for those of us who are squeamish about participation in government, VORP may get us into a gray area.

The public mentality of an eye for an eye is blinding our continent, which is becoming a fortress of frightened people defending their turf. We need to tap the shoulders of many potential mediators within our ranks. Restitution, inside and outside prison walls, brings God's good news of reconciliation to the people who need it most—all of us.

Muriel T. Stackley

Inside

Circle the globe
with Pentecost praise

This one thing
I know: I believe

Aristarchus: third man
on the totem pole

THE

Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

106: 9
MAY 14, 1991



Baptismal
candidates say
what baptism
means to them.

(See page 199.)



Should we insist on
believer's baptism?

Prologue



Pentecost and baptism are twin events in many of our 368 congregations. I hope many of you will use the litany of praise (on the next page) provided by Mennonite World Conference. I hope many of you will express your opinions in the two-question questionnaire on page 197. We are all enriched by hearing from one another.

Lisa Goh Wei Meng, our writer on pages 198 and 199, was baptized at North Goshen (Ind.) Mennonite Church when she was a college student a couple of years ago. That church, she says, "became like family to me." Now she lives in Malaysia, where she longs for a Mennonite congregation. Lisa reminds

us of the worldwide composition of our faith family. Pray for her and her husband, Raymond.

The next issue of *The Mennonite* will feature stories and articles about evangelism. *mts*



Editor
Muriel T. Stackley

Assistant editor
Gordon Houser

Editorial assistant
Sharon Sommer

Art director
John Hiebert

Editorial offices
722 Main St., Box 347,
Newton, KS 67114-0347,
(316) 283-5100



The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.



The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: one year, \$20 U.S., \$23 Canada; two years, \$35 U.S., \$41 Canada; three years, \$48 U.S., \$56 Canada. Group rates available. Outside North America add \$24 U.S. per year to U.S. rate for surface mail, \$55.20 U.S. for airmail. Single copies: \$2 U.S. Five or more: \$1 U.S. each. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114. ©1991

Contents



197



204



207

195 Circle the globe with Pentecost praise

196 Why we should insist on believer's baptism

198 This one thing I know: I believe

199 What does it mean to be baptized?

200 Letters

202 To our congregations regarding the Persian Gulf War

203 Third man on the totem pole

204 News

- MCEC delegates face budget cuts, tax withholding
- MCC plans to help Kurds
- Record

216 This table is open, but be careful how you approach it

Cover: Photo is by Religious News Service.



Circle the globe with Pentecost praise

Mennonite World Conference invites us to join together May 19 for World Fellowship Sunday. Let us offer our international confession of praise, repentance and commitment in the spirit of Isaiah 6.

One: Let us, with the prophet Isaiah, come into the presence of the Lord and with the seraphim sing,

All: Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.

Women: Praise be to God, who sustains the people of God and reigns in the world in spite of evil and sin.

Men: Praise be to God, who through Christ redeems from sin, saves from destruction and reconciles the world to himself.

All: Praise be to God, who through the Holy Spirit empowers and guides the church in faith and faithfulness.

One: Let us, with the prophet Isaiah, confess,

All: Woe is me.

Men: We confess that we have gone our own way and have failed to grasp the wholeness of the gospel. We have resisted the Spirit's desire to manifest the fullness of resurrection power in our personal and communal life.

Women: We confess that there is brokenness in the global Mennonite family. We have built structures that oppress rather than liberate. We cling to our ethnic and national backgrounds, thereby hindering the mission of Christ and our communion with one another.

One: We confess our apathy and lack of initiative to stand with those who suffer. We repent that the walls of division still exist

Under 30s: Between rich and poor,

Over 30s: Between educated and uneducated,

Under 30s: Between majorities and minorities,

Over 30s: Between men and women,

Under 30s: Between adults and children.

One: At times our selfish way of life causes us to trample the weak, to violate the defenseless and to abuse the creation.

All: We deny the power of the cross by failing to respond to the pain and brokenness around us.

One: Let us, with the prophet Isaiah, answer,

All: Here am I. Send me.

Women: Send us into the world as a people with a clear message of salvation. Jesus Christ is the way, the truth and the life.

Men: Send us forth with a passion for reconciliation in God's family. Jesus prayed for unity so that the world may believe.

Under 30s: Send us forth with a strong commitment to peacemaking and rejection of militarism and violence. Christ is our peace.

Over 30s: Send us forth to minister in solidarity with all who suffer injustice, and give us a heart of compassion for the oppressed. Christ calls us to forsake all for him.

Men: Send us forth to minister to people with disabilities and to support disabled people in their discipleship. Christ welcomes everyone.

Women: Send us forth with concern into a world that is on the brink of ecological disaster. In Christ all creation awaits liberation.

All: Send us forth with renewed commitment to witness in deed and in word. Christ shows us the way.

One: We make our commitment this World Fellowship Sunday as a global family, uniting in our witness to Jesus Christ, through whom the love of God is made known to us and to all the world.

All: The Lord reigns. Let the earth be glad. Let the distant shores rejoice. Amen. Come, Lord Jesus. •

This litany is based on the international faith statement created at Assembly 12 of Mennonite World Conference, July 29, 1990.

Why we should insist on believer's baptism

It is folly to compromise our historic insistence upon believer's baptism as the only legitimate and scriptural form of baptism.

Anabaptist/Mennonite churches have historically taught that believer's baptism and not infant baptism is the only legitimate New Testament water baptism. Ample evidence in the Scriptures and church history supports this.

Jesus himself submitted to water baptism as he began his ministry (Matthew 3:13-17). He commands us to make disciples and baptize them (Matthew 28:18-20).

A new Joint Confession of Faith shared by the Mennonite Church and the General Conference Mennonite Church is being written. A draft of it for testing is being discussed in our regional conferences.

In its article on baptism, I find the following paragraph alarming: "People who have been baptized as

infants and wish to become members of a Mennonite congregation will normally be encouraged to request water baptism as a sign of accepting the meaning of Christian baptism. If applicants for membership who were baptized as infants have since publicly confessed or confirmed faith in Jesus Christ, have long been living a life of faith and Christian witness, have been actively participating in a Christian congregation and commit themselves henceforth to teach and practice baptism for those of an age of accountability who freely request it, churches may consider the transfer of membership unaccompanied by baptism."

In church history a transition from believer's baptism to infant baptism occurred between the first and sixth centuries. At first, baptism was administered only to believers. The first record of child baptism appears early in the third century.

Augustine's doctrine of original sin

led people to think baptism was essential for salvation. It is not (Mark 16:16). People began to think that unbaptized infants who died went to hell or "limbo" on the borders of hell. So infant baptism became common by the middle of the third century. High infant mortality led many midwives to baptize babies minutes after their birth.

Both believer's baptism and infant baptism were practiced until the sixth century, after which only infant baptism was practiced.

Initially, when almost all converts were Jewish, they were baptized with little or no delay. But by the outset of the third century, extensive pre-baptismal instruction was the rule, noted Hippolytus, bishop of Rome. By then a convert's occupation and personal relations were scrutinized and they underwent *three years* of pre-baptismal instruction. If they were martyred before water baptism, their death was considered their "baptism in blood." Good progress and the imminence of persecution could shorten the instruction period.

This prebaptismal instruction was often carried out by lay people, but by the fourth century the clergy took it over. Intensive preparation, including fasting and exorcism, often preceded baptism in this period. As the church-state alliance known as "Christendom" developed, the systematic teaching of new converts and believer's baptism faded, and infant baptism became the common practice.

Symbol or sacrament? Anabaptist/Mennonite tradition since 1525 includes eight points for believer's instead of infant baptism:

- New Testament baptism requires prior conviction for and repentance of sin and spiritual birth in Christ. This rules out infants as candidates.

- No single explicit example of infant baptism occurs in the New Testament.

- Because baptism is a symbol and not a sacrament, it is meaningless where faith is absent.

- Jesus set an example for us in his own submission to water baptism.



Dale D. Gehman

Should unbaptized Christians be allowed to take communion? Here Phil Schmidt and Tim Classen (Newton, Kan.) receive serving instructions at the triennial sessions of the General Conference Mennonite Church at Normal, Ill., in 1989.

- Jesus commands us to make disciples and then baptize them.
- In baptism one publicly submits to the discipline of a congregation.
- Infants and children who die before the age of accountability are innocent and will go to heaven.
- Infant baptism actually does a child and parents an injustice by fostering a false sense of security that hinders children from embracing their own faith when they achieve sufficient maturity to do so.

William Estep (in *The Anabaptist Story*) says, "Like spokes of a wheel, the Anabaptist views of the Scriptures, discipleship and the visible church find their hub in baptism. [Believer's] baptism is thus the most effective single distinguishing mark of the Anabaptist movement."

I reviewed 10 major Anabaptist confessions of faith written since 1527. All explicitly teach believer's baptism. About half explicitly refute infant baptism. This has been a central, non-negotiable belief of ours for 475 years.

Pay with blood: The principles of separation of church and state, religious liberty and toleration are enshrined in the First Amendment of the U.S. Bill of Rights. These principles are directly traceable to the original spiritual and political revolution that the Anabaptists started when they insisted on believer's baptism instead of infant baptism. They paid for these principles by the thousands with their martyr's blood. Dare we negotiate something away that we have always believed they rightly died to defend?

In 11 years of ministry in Mennonite churches I have explained the rationale for our doctrine of believer's baptism to many candidates (even

those previously baptized as infants). Not one has refused believer's baptism saying that it did not make theological sense.

It is ironic (and perhaps demonic?) that even while leading mainline Protestant thinkers (like Barth, Willimon, Hauer-was) are suggesting that Anabaptist Christianity is the most nearly faithful form of Christian witness, arguing for believer's baptism themselves, some of our own people and leaders are asking us to compromise our historic convictions on baptism.

The proposed change in our denominational understanding of baptism in the new Joint Confession of Faith would allow people from other denominations who were (1) baptized as infants, (2) who confirmed their faith when older and (3) have been faithful members of a Christian church to join our churches without submitting to believer's baptism as long as they agree to henceforth teach and practice believer's baptism.

Casuistry: The proposed change does not make sense. If one agrees to henceforth teach and practice believer's baptism for those who freely request it, why would they not themselves submit to it in practice? This sounds like casuistry to me.

It would not be helpful to the identity and vitality of our churches to legitimate Christendom's infant-baptism/later-confirmation scheme. This is a product of Christendom and not the New Testament church period.

It would be folly to compromise our historic insistence upon believer's baptism as the only legitimate and scriptural form of baptism because we seek to be "sensitive," "ecumenical" or are afraid of losing a potential member. We can be sensitive. We can be ecumenical. We may lose a potential member because of our stance on believer's baptism. But let us not lose what has been called the "most single effective distinguishing mark of the Anabaptist movement." •



Mark Winslow is pastor at First Mennonite Church, 1213 Chew St., Allentown, PA 18102.



What do you think?

Should Christians who were baptized as infants be rebaptized as adults when they join a Mennonite congregation?

☐ Yes ☐ No

Should unbaptized Christians be allowed to take communion?

☐ Yes ☐ No

Let your voice be heard.

Return this to *The Mennonite*, Box 347, Newton, KS 67114.

This one thing I know: I believe

Before I
recuperated from the
horror of coming face to face
with the faceless figure, it lifted
a finger and pressed it onto
my neck.

Lisa Goh Wei Meng

It was 11:45 p.m., Aug. 5, 1984. I had just finished studying for the day. I got up from my desk to get a drink of tea. The stale, humid air in the living room got cooler as I entered the little backyard garden to enjoy my tea and to watch the moon in the quiet night.

I sat on the old rattan chair and sipped my warm tea, staring at the bright, full moon. My mind wandered to my conversation with Yee Ching about Jesus Christ.

Yee Ching's voice echoed in my mind. "Christ is real and he loves you...loves you. Please don't shut him out of your life...don't." Usually I do not pay much attention to her preach-

ings, but somehow what she said to me earlier that day had made an impact on me. The harder I tried to forget her words at school, the clearer I seemed to remember them.

"Why do I have to be bothered by all these decisions? Why must she tell me about Christ when I would have been happier with my Buddha? Why? Why?" I had no answers. My heart felt heavy. My head ached. I was tired.

Suddenly I felt drops of water trickling down my skin. It felt cold. It had begun to drizzle. I grabbed my tea cup and hurried back into my bedroom. I could not sleep. I glanced at the wall clock and to

my horror found that it was past 1 a.m. "I must sleep now or I won't be able to wake up for school tomorrow," I said to myself.

A faceless presence: I was just about to close my eyes when a strange thing happened. My vision blurred and became dreamlike. Toward the door I saw the curtain sweep back slowly. Cold chills ran down my spine. Sweat formed in beads on my forehead, and my heart beat like a drum.

A white figure, a bright, bright figure floated toward me. As it slowly advanced I tried to shout. I tried to reach out to my mother and sister, who were in the room beside me, but my body was paralyzed by some unknown force. Not only was I unable to find my voice, I could not move a muscle.

My eyes were transfixed on that figure. I could not shut them. Neither could I look away. My mind raced, searched for a way to escape, but my efforts were hopeless. I called out in my heart to "God" in general to protect me from this creature.

By now the figure had come to my bedside. It knelt down beside me. I had no choice but to stare into its face. To my horror I could not see a face. The head was there, but besides a mass of bright white light from the face there were no eyes, mouth or nose.



Never alone: I heard a voice urge me to hurry "before it is too late."

"How could this be?" I asked myself. "Wake up! Wake up!" I told myself, hoping it was just a nightmare, but it did not end. I did not wake up.

Before I recuperated from the horror of coming face to face with the faceless figure, it lifted a finger and pressed it onto my neck. I felt the pressure of the sharp fingernail on my flesh. It rested there for a few seconds, then gestured no. Just when I thought it would pierce my throat with its sharp nail, the figure rose and left. The curtain fell back in place and my vision returned to normal.

I jumped out of bed and darted to my mom, frightened. I asked her if she had heard anything. She said, "Nothing."

As a result of that terrifying experience, I immediately refrained from having anything to do with Christianity.

The name of Jesus: Sometime later, as I studied in the living room, I heard a voice urging me to hurry "before it is too late." I turned around to see who spoke but found no one in the room. The same thing occurred several times. I feared being alone in that room. The feeling was not eerie; rather it was as if someone was talking to me. The strange thing is that the name Jesus

occurred in my mind at the same time.

Finally I told Yee Ching about my experience. She persuaded me to join her and her friends for a prayer meeting at the sixth form block after school the next day.

At the meeting, while everyone else prayed, I secretly made fun of them. I opened my eyes to look at their facial expressions as they prayed. I thought they were a bunch of sillies, playing make believe. I got bored. As there was nothing else to do, and I was too polite to leave, I decided to shut my eyes to steal a nap.

Then some of my friends laid hands on me and prayed. I had not expected it but decided to play along with them. I did not think anything would happen. To my surprise, after several minutes a wonderful feeling went through my body like nothing I had experienced before. I felt enveloped by love. I felt light as a feather.

What happened on the night of Aug. 5, 1984, and again at the sixth form block? Did I imagine things at both occasions or did it actually happen? It is a dilemma I still try to figure out. However, there are two things I am positive about. I felt that thrust on my neck, and my experience at the sixth form block was genuine.

Today I am a Christian. When I first converted to the Christian faith, my friends and family disapproved. I felt alone. However, the Lord is faithful and carried me through those times.

I came to Goshen (Ind.) College, not knowing a single person. Over the years God has blessed me with kind friends who are like family to me. Now I know that wherever I am I will never be alone because my Lord is with me. •

Lisa Goh is a 1988 graduate of Goshen (Ind.) College. Her address is 409, Block 27, Section 24, 40000 Shah Alam, Daoul Ehsen, Malaysia.



What does it mean to be baptized?

A sampling of testimonies from First Mennonite Church, Burns Lake, B.C.

• I am trying my hardest to repent from all sin. I believe that the Lord Jesus Christ died for me and many others on the cross. I have accepted the Lord Jesus into my heart and I am yielding so I can do the right things for the Lord. *Anna Peters*

• I was born into a Christian home and I am thankful for that. I think being a Christian is something to be proud of. Sometimes I would think, Is God there? Can he hear me? When God did not answer me, my heart would fade away from believing in the Lord and I would do crazy things. But then there were times when I knew the Lord was there. He would say things through my heart and show me things that were possible only through God. During catechism classes I became closer to God. I asked the Lord for his forgiveness. I have accepted Jesus as my personal Savior. I want to live for God and follow his word. *Martin Peters*

• From June to December 1990 I was a "bucker-man" working for my dad. During that time I realized that there really is a God. I remember all those times with the felling of the trees when dry snags came crashing down beside us without us knowing. Or the time when the chain from the power saw broke and whipped the back of my leg. I thank the Lord for taking care of me. I have made a definite decision for Christ. I wish to be baptized and become a member of this church so that I can help the church in any way the Lord wants me to. *Philip Peters*

• This is my personal testimony. I have accepted Jesus Christ as my Savior. I confessed that I was a sinner, repented of my sins and asked the Lord to forgive me. I believe that I have eternal life through Jesus Christ, my Savior. *Abe Unruh*

• I thank Pastor Ed [Funk] for teaching us. I have learned a lot in the last three months, but there is more to learn from the Bible. I pray that God will continue to direct me and help me to keep from slipping away. *Edith Thiessen*

• Dwane and I were married in 1990. During that time my faith had its ups and downs. Jesus spoke to me when we attended a concert one evening. I saw the mistakes I had made and how I was to change my life. Dwane and I now help each other with our daily struggles and we walk together with the Lord. *Jodi Wiebe*

The dialogue continues

If we employ the method of biblical interpretation expounded in most of the articles [Feb. 12 issue], we can conclude that polygamy is also a viable alternative. Our statement on human sexuality accurately reflects God's perfect will and portrays our human frailties. Jesus made clear his father's intentions for sexual intimacy when he declared, "Male and female he created them and because of this a man will...be united to his wife and the two become one flesh."

I applaud your efforts to provide a "dialogue." I feel the Feb. 12 issue is biased, especially the list of resources. At least a dozen ministries help the person of a homosexual orientation find a clear and scriptural sense of their sexual identity. Make [these] available to readers of *The Mennonite*. Scott C. Reichley, Box 163, Sumneytown, PA 18084

Editor's note: Here are three titles: *Overcoming Homosexuality* by Ed Hurst and David Jackson (David C. Cook, 1987), *Steps Out of Homosexuality* by Frank Worthen (Love in Action, Box 2655, San Rafael, CA 94912) and *Long Road to Love* by Darlene Bogle (Zondervan, 1985). For more recommended reading from Day One Ministries, send me a self-addressed business envelope.

We are not troubled by an issue focusing on homosexuality. The 1986 Saskatoon resolution calls for further discussion of sexuality. Likewise, we feel there were a few good points in the [Feb. 12] articles to reflect on. They encouraged us to examine the Scriptures, to be more open about our own sexuality. Having said that, we also feel the tone was unbalanced. We expect more from our conference periodical. The discussion was one-sided considering that the churches discerned and made specific decisions on these issues at Saskatoon '86.

Many in our conference feel that in the name of the Saskatoon human sexuality resolution an effort continues

to be made to alter the stance taken in the resolution as it pertains to homosexual acts. The Feb. 12 issue helped feed that perception in our area. Little space is given to the confessions, affirmations and covenants of the sexuality resolution except for the emphasis that we are now committed to dialogue. The 1986 resolution was more extensive in its comments than that. It also made clear statements on our understanding of appropriate sexual expression: "We understand the Bible to teach that sexual intercourse is reserved for a man and a woman united in marriage and that violation of this teaching is a sin. It is our understanding that this teaching also precludes premarital, extramarital and homosexual sexual activity. We further understand the Bible to teach the sanctity of the marriage covenant and that any violation of this covenant, including spouse abuse, is sin." We state bluntly that we affirm the statement accepted by the delegates to the 44th triennial sessions. We encourage you to be faithful in upholding the content of that resolution to the constituency. Important as it is to be sensitive to pain experienced and caring and honest in our discussion, it is just as important that when our churches make a resolution, we act responsibly to support that decision. That is the choice we make when we belong to the church. Christopher Lars Arney for the Conference of Mennonites in British Columbia executive committee, Box 2204, Clearbrook, BC V2T 3X8

I was disappointed to see such an imbalance toward the pro-homosexual stance, especially when we have so recently taken a clear stance as a conference. As a GC pastor and staff person I was embarrassed and frustrated that members of my congregation received that issue. *The Mennonite* is seen as the voice of the conference. Richard Foster in his book *Money, Sex and Power* articulates well a view that seeks to be balanced—compassionate and biblical. Jim Egli, Box 217, Flanagan, IL 61740

With regret we are cancelling our subscription. We cannot ethically subject our children to the unbiblical principles (Feb. 12 issue) touted in a church publication. Marlin and Delores Miller, Route 1, Box 82, Versailles, MO 65084

I add my voice to the few who are

congratulating you for having the courage to bring the matter to *The Mennonite* and who are thanking you for the compassion and care shown in that issue. Those of us who are Mennonite lesbians and gay men often feel caught between our commitment to the Mennonite church and to our sense of pride and well-being. It is often difficult to be both true to our calling to be Mennonites and true to our calling to be whole and gay. The Feb. 12 issue was a step toward bringing those two integral identities together. Sharon K. Heath, 1607 Noe St., San Francisco, CA 94131

I had hoped we had reached the end of this dreary discussion. My suggestions: (1) Never again print anything to do with homosexuality in *The Mennonite*. (2) If anyone feels he must state his position, pro, con or otherwise, let him submit such to the editor of *The Mennonite*. (3) When enough articles have accumulated, the editor may issue a separate piece, perhaps called "The Gay Anabaptist." (4) Only those wishing copies would get them. I add my name to those not receiving it. (5) Contributors should be required to submit a check for at least \$100 for publication costs. Peter Hilty, 632 Bellevue, Cape Girardeau, MO 63701

Our forbears were keenly aware of a fundamental biblical principle of biblical exegesis: The Bible must not be interpreted on the basis of human opinions but through the guidance of the Holy Spirit. Jesus quotes Isaiah 29:13: "These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men" (Matthew 15:8f). This is violated in the article that accepts the possibility "that monogamous homosexual partnerships are morally sound."

The Bible condemns fertility rites involving male and female prostitutes, but there is no evidence of homosexual practices in the promotion of fertility cults. The whole argument is a false teaching. The Hebrew "zanah" and the Greek "porne" are both used in a broad connotation proscribing all aberrant sexual behavior, including homosexuality. David Janzen, Box 594, Niagara-on-the-Lake, ON L0S 1J0

Bravo for the recent issue on homosexuality. Unfortunately it appears that we cannot discuss the issue. As a

heterosexual Christian I have several homosexual Christian friends—earnest, sincere, seeking—struggling to find acceptance within our Mennonite church tradition. It breaks my heart to think that they may never find it and perhaps even leave the body of Christ because fellow Christians will not even entertain the possibilities of dialogue. Let's grant gays and lesbians the equal standing in the church to which they are entitled. *Rich Preheim, 17 S. 11th St., Akron, PA 17501*

It is ironic that while we talk of integrating our two denominations, something such as beliefs about Mennonite gays and lesbians are so divisive. I am grateful that *The Mennonite* is carrying through with the Saskatoon resolution to remain "in loving dialogue with each other in the body of Christ" in terms of addressing concerns people have with lesbian and gay Mennonites. Some of the readers' responses have been less than loving, however. It is obvious that biblical interpretation is the crux. The gap between divisions of interpretation of Scripture among Mennonites seems to be widening. Perhaps once integration has taken place, we will need to divide according to our own divisive theological interpretations. *Wilma J. Harder, 211 E. Douglas, Goshen, IN 46526*

People should remember that through the years they have treated homosexuals as fellow Christians until [the gays and lesbians] told the truth about themselves. For a time divorcees were the unpardonable sinners. Then alcoholics were unpardonable sinners. Today it is people with AIDS, gays and lesbians. Mark 2:15-17 (Jesus' attitude toward sinners) and Matthew 7:1-2 (Jesus' words about judging) express my feelings. Where Paul expresses a different view, I accept Jesus as the true Son of God, my authority. *Vic Buller, pastor, Disciples Mennonite Fellowship, 206 W. Fourth St., Room 18, Duluth, MN 55806*

Tonight I weep. *The Mennonite* has arrived with yet more condemnation by those who call themselves Christians. I grew up Mennonite and base my life on the teachings of Jesus. Jesus warned against judging others, yet many of these letters presume to know who can or cannot be a part of Christ's body. Dedicated Christians are being driven from the church because they

love someone of the same gender. Homosexuality is not about hurting; it is about loving. As a caring woman I love my family, friends, the children I teach and, yes, another woman.

Over the years I have been dismayed to see gay and lesbian friends leaving the church, and now I fear I will do the same. I thank *The Mennonite* for its courage to continue the dialogue as promised, and I pray for my persecutors. *Name withheld*

Likes thematic approach

We enjoy *The Mennonite* and appreciate how articles are organized around a particular subject. *Geraldine Peters, Route 1, Box 206, Henderson, NE 68371*

Good hymns, good worship

We at Elmira (Ont.) Mennonite Church had a good worship experience every Sunday in February. The young people presented special music under the leadership of Andrea Weber. The preludes to our worship services were sung by the congregation and led by Andrea and her violin. Thank you, Hymnal Committee, for good work on fine selections of old and new hymns in the *Hymnal Sampler*. *Ezra Brubacher, 14 James St., Elmira, ON N3B 1L5*

Examine and consider

World War II is history; now the Persian Gulf War is history. A number of questions linger.

1. In the intervening years, how has my conscience as a conscientious objector measured up in society as far as business tactics, labor union involvement, peace marches and rallies or protests are concerned?

2. Is any consideration or effort made on the conference or congregational level as to alternative service awareness for potential conscription-aged men and women?

3. What stand would I take today, considering my age, if I were backed up against the wall?

4. What should we World War II COs have done regarding the Persian Gulf War? What responsibility do we sense in view of all the turmoil and conflict in the world? We hear the elderly say, "We are old and useless." On the contrary, we older people have an obligation more than ever and the privilege to pray, and pray we must, "without ceasing," even if that is the last and only thing we can do.

5. Should we COs assemble in

groups, large or small, for weekly or monthly prayer sessions? "Where two or three are gathered in my name, there I am in the midst of them" (Matthew 18:20). "The harvest is ready, the workers (prayer warriors) are few" (Matthew 9:37). To God all things are possible, even to direct our authorities along his chosen way. *John C. Klassen, Box 665, Morden, MB R0G 1J0*

Speedy delivery

Somebody has paid an airmail subscription to *The Mennonite* for me. Whoever it is, I want them to know I greatly appreciate it. *Anne Garber, B.P. 40, Orodara, Burkina Faso*

Living threads

I have enjoyed reading *The Mennonite* in this setting [southeast Asia]. Your ministry is one of the living threads that binds me to the Mennonite community over such distance. I am often encouraged or reminded of realities when reading. *Carol Rose, c/o MCC, 487/53 Soi Watana Sil, Rajaprarop Road, Phyathai, Bangkok 10400 Thailand*

Sad and angry

I am saddened by the theology and values put forward by *The Mennonite*. Article after article insults and degrades the Scriptures. The inspiration and authority of the Bible is questioned repeatedly in your articles. If we do not stand on the whole Word of God we do not stand on anything. Once we start chipping away parts we do not like or do not understand, we may as well throw it all out.

I do not think that your publication reflects the beliefs and values of rank-and-file General Conference Mennonites, and it troubles me that we have to put up with this spiritual harassment from a publication that claims to represent us as a conference. You are failing at your responsibilities as an editor. Your job is to build up the conference and reflect its beliefs and values.

Another great concern of mine is the reputation our conference is getting as a result of your magazine. I pray that God will bring renewal to every heart in the General Conference [Mennonite Church] and that we can once again get upon the firm foundation of the Scriptures. *Lorin Bergen, pastor, First Mennonite Church, 1305 Gordon Drive, Kelowna, BC V1Y 3E7*

To our congregations regarding the Persian Gulf War

This message from the General Board to the General Conference congregations regarding the Persian Gulf War emerged during the second weekend of March. The first impulse was that nothing needs to be said since a cease-fire is in place. On further reflection, the board realized that some unfinished agenda deserved attention. Concerned church members will want in the months and years to come to follow up on some of the specific suggestions in the message below. Vern Preheim

As the General Board of the General Conference Mennonite Church, meeting in Newton, Kan., March 12, we share the relief that there is a cease-fire in the Persian Gulf. Yet while many are jubilantly celebrating victory, we feel a profound dismay about this tragic war.

As we meet, estimates of deaths in the war are reaching hundreds of thousands. Estimates of damage to property and the environment are reaching several hundred billion dollars.

We sense deeply the need for reconciliation between Western and Middle Eastern societies, which this war has only made more difficult and urgent. We especially request our church leaders to convey to leaders of Middle Eastern churches our solidarity with them and our sorrow that the governments under which we live have made war upon each other. We call upon our U.S. and Canadian governments to work diligently for just and peaceful solutions to Middle Eastern conflicts, including the Palestinian situation.

We lament the use of military force, first by Iraq against Kuwait, and equally by the coalition of governments that attacked and defeated Iraq. We firmly believe peace comes not through military power but only by the redressing of injustices and the restoring of right relationships.

We especially lament therefore the enormous devotion of resources throughout the world to supposed "solutions" by military force. Many

governments, including our own, are using their resources to impose their will militarily on other nations instead of using those resources to meet the desperate needs of the poor within their nations. We repent that through our taxes we have contributed to death and destruction.

Since 1525 we Mennonites and our Anabaptist ancestors have pleaded with the nations to study war no more. Mennonites and other peacemaking Christians have been particularly concerned for the almost-hidden sufferings caused in distant lands by even localized wars. We realize, for example, that millions may die in the famine area of Sudan and Ethiopia because the Gulf war and its politics have disrupted food relief efforts. We support our Mennonite Central Committee in making maximum efforts to respond to human need wherever it exists, including war-devastated Iraq.

We seek to be more diligent in teaching peace in our congregations, especially to young people. We seek to be more alert to oppose brief, devastating wars, such as the United States' invasion of Panama, or "low-intensity" wars fought with our money, such as that in El Salvador. We call on Christians not to enter the military forces and to protest or refuse the use of our taxes for military purposes. We call each other as Mennonites to explore new peacemaking skills, for example, through supporting the non-violent efforts of Christian Peacemaker Teams and through participating in Christian voluntary service around the world.

In all our service and our peacemaking we are helpless and futile without the strength renewed constantly in prayer to the Lord our God. We commend our congregations who have gathered much for prayer in recent months, and we encourage this on a continuing basis.

We pledge ourselves to continue in prayer and service to all who suffer from this tragic war and pledge ourselves to follow Christ in faithful endeavors toward his kingdom of peace and wholeness.

Third man on the totem pole

Aristarchus was a living demonstration of what Jesus meant by a faithful servant.

Chalmer E. Faw

It all happened so fast. Rough hands grabbed him and his friend Gaius. The mob dragged them into the open-air theater, a huge place that seated 26,000 people. People raged around them in utter confusion, yelling at the tops of their lungs. What was going on?

A leading silversmith named Demetrius had stirred up a hornet's nest. Paul's preaching was wrecking the economy. Because of Paul the market for images of the many-breasted Artemis had dropped. Their makers protested loudly. People raised their fists in the air, shouting "Great is Artemis (Diana) of the Ephesians!" as though their lives depended on it. The result: Paul's companions, Aristarchus and Gaius, got roughed up by the wild crowd.

After two hours of utter chaos a sensible city clerk shamed the crowd into silence. He appealed to their civic pride and finally dismissed them. (Read all about it in Acts 19:23-41).

Part of some great plan: Aristarchus is a biblical hero who is never credited with doing anything on his own. He is never praised for any personal quality or achievement. He is known entirely for the people he worked with and the events he was part of.

Yet there emerges from the total record the figure of a man of unique gifts. He made a contribution to first-century Christianity. Call him "Mr. Team Member."

Aristarchus enters the story as an innocent bystander. He could have

lost his life right there in the Ephesian mob. But by the grace of God and through some qualities of his own, he lasted to the end. The secret was that he worked for a Lord who put him with Paul as an assistant and did not let him off for years.

Paul and Aristarchus' immediate project was the offering being raised among the gentile Christians for the mother church in Jerusalem. This inspired group effort involved many congregations. No individual got any glory from almost two years of collecting money and taking it to Jerusalem. Aristarchus was one of the dozen or more of them. Nor does the account in Acts make much of delivering the offering to the mother church. The whole project seems to have gotten lost in the trials and imprisonment that Paul suffers as a result of the visit.

The man who stayed on: The other men who helped deliver the relief money spent some time around Jerusalem, then disappeared from the biblical record. But two do not leave: Luke and our man Aristarchus. After all of Paul's beatings, arrests, trials and imprisonment, these two were still on hand. Luke we know. Presumably he used the two years to gather material for his Gospel and the early parts of Acts. But what did Aristarchus do?

He stuck as close to Paul as possible. From the mention of his name in Acts 27:2 as accompanying Paul and Luke to Rome, it is clear that he was with the apostle all the time, likely as his personal servant. (William Ramsey points out that both Aristarchus and Luke could be taken with the prisoner Paul to stand trial *only* if they were signed on as what the Romans would call his "slaves.") So the faithful Aristarchus, without one recorded word of thanks for his work, served the great apostle during some of the most tedious years of his career.

The stormy voyage to Rome: Bound to Paul with his life, our Thessalonian friend boarded ship along with Luke as the third member on the team of Christians headed for Rome (see Acts 27). Again there is no special word either from him or about him. But we know he was present as they changed ships at Myra, were hit by a storm of hurricane proportions off the coast of Crete and for more than two weeks fought to stay alive on the raging sea. He was there as they were wrecked on a beach off Malta and was one of the prisoners the

Characters in the Bible

last in a series of four

soldiers planned to kill but was saved by Paul and Julius as he jumped into the water and swam ashore.

Aristarchus was there serving Paul during the three months that all of them were stranded on the island and as they boarded their third ship and sailed to the mainland of Italy. He walked along with Luke and Paul to Rome, where he continued to be the silent participant in a history now well-known to us.

More time in prison: During Paul's first imprisonment in Rome, Aristarchus was by his side constantly and as "fellow-prisoner" joined the apostle in greeting the church at Colossae as well as the household of Philemon (Colossians 4:10 and Philemon 24). Listed among the "men of the circumcision," he was no doubt useful in witnessing to fellow Jews and probably, like Epaphroditus of Philippi (Philippians 2:25-30), took his turn preaching even while performing more menial tasks.

His name in Greek means "the best reign (or rule)," and though many others of his day were called this, no one was more worthy of the title. He provides us a picture of the slave that Jesus spoke of in Luke 17:7-10 who, when he had done all that his Lord commanded still regarded himself as an "unworthy servant," for he had only done his duty. He is a living demonstration of a kingdom in which each is present "not to be served but to serve and to give himself for others" (Mark 10:45). Let us always remember him—Aristarchus the durable. •

Chalmer E. Faw, 1101 E. Kansas Ave., McPherson, KS 67460, taught Mennonite seminary students during his years (1945-1958) on the faculty of Bethany Theological Seminary, with which Mennonite Biblical Seminary cooperated before moving to Elkhart, Ind. He has also been a missionary in Nigeria.



"If homelessness is capitalism's most flagrant failure, our nation's greatest evil is that as a people we now fear and despise the poor," writes Ed Loring in *Hospitality*. "As the Judeo-Christian ethical influence mixed with the development of Western culture, the poor were seen as 'ambassadors of God' or opportunities to 'do good.' Throughout most of our history, a stranger represented the divine or a friend; today a poor person, unknown and hungry, represents evil and stands as an enemy." (Context)

• • •

"I care about sick people, but that doesn't give me the right to operate on them," said David Billings at a one-day workshop on racism for leaders of Mennonite Central Committee U.S. Service Program units in March. Billings, a Methodist minister and MCC partner in New Orleans, suggested that a calling from God is not sufficient license to enter a poor community and begin to "operate" on residents by providing services. Although not suggesting that all services to the poor are bad, Billings cautioned against "getting into a works righteousness without any analysis of why poor people are poor." He said that service to the poor may end up causing more harm than good "if we do not bring a clear analysis to our work, if we are not accountable to local, indigenous leadership and if we are not aware of the effects of racism."

• • •

Twelve of the world's 25 largest churches are in South Korea, according to the Megachurch Research Center in Boliva, Mo. The United States has only one: First Baptist Church of Hammond, Ind., with an attendance of 20,000 is 15th on the list. The top three churches, based on total attendance at worship services, are Yoida Full Gospel Church of Seoul, South Korea (180,000), Vision de Futuro of Santa Fe, Argentina (80,000) and Deeper Christian Life Ministry in Lagos, Nigeria (70,000). (EP)

MCEC delegates face budget cuts, tax withholding

Baden, Ont.—Given the budget shortfall in the last year for the Mennonite Conference of Eastern Canada, the theme of this year's sessions, "Discovering Our Hidden Treasure"—may be seen as an unintentional pun.

Marlin Miller, president of Associated Mennonite Biblical Seminaries, Elkhart, Ind., addressed the theme, which had to do with using spiritual gifts. Meanwhile, the delegates struggled with issues of decreased giving, tax withholding, a request by Rock-



Offering our talents to the Lord: The group Ontario '90 performs beneath a banner stating the conference's theme.

way Mennonite Collegiate to begin building new facilities, and distribution of undesignated funds.

Faced with a deficit of \$40,000, the executive board in January cut \$131,000 from the proposed budget, which had represented an 8 percent increase. The board proposed a budget increase of 0.15 percent, but this meant that giving from congregations must increase 8 percent (\$112,000).

Of the proposed cuts, one directly affected personnel. The youth minister position, shared by Glyn Jones and Susan Allison Jones, was to be reduced from a 1-1/2-time to a full-time position, a savings of \$13,500.

During discussion of the budget several people objected to this cut.

Vickey Roeder of Calvary Mennonite Church, Ayr, Ont., said that it was not right for the youth to suffer. "What message are we sending to youth?" She went on to suggest that the youth help raise part of the money needed to reinstate the half-time position.

Others disagreed. Lester Kohl of Bethany Mennonite Church, Virgil, Ont., said, "I don't see us cutting back on trips to Myrtle Beach or Florida among adults or youth."

Jim Penner of Waterloo-Kitchener (Ont.) United Mennonite Church compared the situation to Ananias and Sapphira in the book of Acts: "Can we say we have no more to give when we have nice cars and nice clothes?"

Finally an amendment passed to add the \$13,500 to the budget to keep the 1-1/2-time position, with the stipulation that the youth will raise \$5,000 of it.

Next to the budget, the most debated item was the executive board's recommendation to "withhold no income tax from the salary of any conference [MCEC] employee who requests this on the basis of conscience" as well as to ask the Canadian government to recognize conscientious objection to payment of military taxes and to provide peaceful alternatives for use of such tax dollars.

Fred Martin, who works with students and young adults for the conference, made the request that led to the board's recom-

mendation. He said he wants to motivate people to consider the issue. He called his act a symbolic one "that would witness to our hope in the love of Jesus Christ."

Several spoke in favor of the action. Doug Pritchard quoted the famous Catholic activist Dorothy Day: "If we truly rendered unto God what is God's, there would be nothing left for Caesar."

Sam Steiner said that governments listen more if they see you're willing to sacrifice for it. Wilmer Martin added that we need to support our members who try to be true to their conscience.

Others opposed the idea. Victor Dorsch of Maple View Mennonite Church, Wellesley, Ont., said that such

• A Mennonite Central
Committee publication
• April 1991
• vol 15
• no 2



Speaking truth in times of **WAR**



In this issue

• • •
Truth: A casualty of war,
page 2

• • •
Mourning another war,
page 3

• • •
Middle East Christians,
page 5

• • •
The "economic draft", page 4

• • •
**This is a time for
the church to
guard against the
insidious lure of
half truth,
distortion and lie.**

• • •
In a time of war, many voices call us to support physical power, victory over enemies and justice through destruction. But Jesus calls us to spiritual power, victory through suffering, love for enemies and justice with peace for all people.

In this issue of *MCC Contact*, MCC workers ask us to hear the voices of those who suffer from the Gulf War; to see clearly and speak the truth, looking to the words of Jesus for guidance, not to the logic of political calculation.

When these articles were written, the war was in progress. As of this writing the fighting has ended. We can decide to forget this "successful" war until the next one comes. But the tens of thousands of Iraqis, Kuwaitis and others who have lost family members cannot do so. Nor can those who have been disabled, or those who will be injured in the coming months and years by mines, cluster bombs and other armaments left strewn in the region. Economic, political and religious fallout from this war will continue in many parts of the world for a long time.

If the church is true to the teachings of Jesus, we will not forget this war. We will work to help those who suffer the results of war, make clear our opposition to this and all wars, and teach Jesus' way of peace in our homes and congregations. This can be a time of renewed witness and work for peace, rather than a time to return to business as usual.

• • • **Ardell Stauffer
MCC Information
Services**

Truth

A casualty of war

On the day after the United States began to bomb Iraq, several newspapers carried a cartoon with the caption: "Truth: the first casualty." Actually, the truth had already fallen victim before the bombs began to fall.

During times of war, governments become obsessed with shaping public opinion. Even the strongest defenders of democracy come close to justifying a state-run press. News of war is filtered carefully through the military funnel. Deception becomes a virtue in defense of liberty.

This is a time for the church to guard against the insidious lure of half truth, distortion and lie. This is a special time to reinforce Jesus' call to honesty and openness, to let our "nay be nay and our yea be yea." It is only the truth that can set one free.

We are told that the war began on August 2, not January 16. Both dates are wrong. The roots of this war are long and old, winding through the Western lust for oil, the colonial era of "divide and conquer," and the medieval Crusades. The Old Testament indicates that the roots are thousands of years old. Added more recently to these roots is the American sense of "manifest destiny" to police the power balance of the entire world.

President Bush assured his nation that, unlike Vietnam, this war would be short, clean, surgical; like a quick kick to the backside. But even though the bombing and ground war have stopped, this war will continue for many years. The seeds of this war were sown long ago; this war now becomes the seed for future conflicts. Palestinian/Israeli relations have been set back many years; suspicion of Christians by Muslims has been further deepened.

One is tempted by the illusion that this war is contained to the Gulf region. But it is wider than that. MCC personnel in countries as diverse as Sudan, Burkina Faso, Bangladesh and Thailand have experienced a dramatic rise in anger among Muslims, an anger aroused by a perceived Christian invasion of Islamic lands.

American leaders boast that their army is entirely voluntary. No reference is made to the GIs in Germany who, having read their Bible more closely, feel it is wrong to kill. No mention is made of those few GIs who were handcuffed and forcibly flown to the Gulf. No mention is made of the many who, from the ranks of poverty, have been lured into the military by glossy commercials promising an education, a career, an adventure and a way to "be all you can be." The ads do not issue the call to kill, just as alcohol ads do not show mangled bodies in car accidents or the bruises of abused women. Both commit the crime of false advertising.

The harshness of war is blurred by the rosiness of euphemism: weapons are "assets;" deaths of innocent civilians are "collateral damage;" bombs are "ordnance" or "weapons systems;" to kill is to "neutralize." Weapons are humanized by names such as "Patriot;" even this humanization has a ring of racist stereotype as a type of helicopter is called "Apache." War is made into a game, like football or video. It is even "entertaining" as a TV commentator remarked after watching pinpoint destruction by "smart" bombs.

God is the first person to be recruited by both sides. Religion is trivialized by graffiti written on an American bomb: "If Allah doesn't help, try Jesus." Billy Graham invokes the Sermon on the Mount on the night of the first bombing. Some American Christians joyfully claim more Bibles are now in Saudi Arabia than ever before. Saddam Hussein becomes a devout Muslim of convenience. He orders his troops to certain death with the promise of an instant heaven.

Leaders on both sides attempt to put their side on a high moral ground, a sort of holy war. Paul Fussell, author of *Wartime: Understanding and behavior in the Second World War*, and a soldier himself during that war, warned that any war is still war and "to believe it is anything but a lot of people killing each other is to pretend it is something else and to misread man's instinct to commit murder." (p. 296)

Barbara Reynolds, in *USA Today* (January 25), wrote that "once the mask of deception is lifted, we will have to answer: how do you kill other humans without losing your own humanity?"

Jesus warned Peter that those who live by the sword die by the sword, one way or another. Jesus did not sanitize his language. We are called to do no less.

• • • **Ray Brubacher**
Director of Overseas Services

Mourning another war

• • •
Mourning seems an appropriate thing to do at this time. The whole world should be mourning instead of monitoring who is ahead each day in this war. When we claim ourselves God's children we should feel the suffering of our brothers and sisters deeply, and if we do, we should mourn.

Somehow this mourning effect of a war seems to begin long before the killing actually begins — I remember feeling as though there were a funeral in our home in Vietnam every time each of my three brothers was drafted in the '60s. I was too young to understand everything, but I felt so sorry for them; so sad hearing my mother weep at night, and watching my father in his troubled silence. The mourning did not stop either when the war ended.

One of my brothers fought in that war for 13 years, spent seven years in re-education camp after the war and was unemployed the following eight years, living almost as an outcast from society. He finally left the country last year.

I was at Goshen College when the peace treaty was signed and the U.S. troops were brought home from Vietnam. One morning in chapel I sang "Last night I had the strangest dream" with a lot of emotion, and read, with much hope and confidence, the words of Trinh Cong Son's "Toi se di tam," ("...when my country has peace, I shall go to visit, from Saigon to Central Vietnam, from Hanoi to the South.") The last line says, "And the sad stories of my people will be forgotten."

Well, I did make the visits and saw a lot, but also realized how naive I was to think that once the country has peace, the sad stories of my people would be forgotten that quickly. Vietnamese — both winners and losers, those who lost and did not lose loved ones during the war, those who have resettled in foreign lands and those who had no reason to leave — still mourn to this day.

After the war ended in Vietnam, I was angry with God for not intervening and helping us out when the crisis began. I argued with God a lot and sometimes concluded God did not care. Somehow I expected God to jump in and solve our problems; I overlooked completely the fact that those crises were consequences of what we, as human beings, had done to one another.

Here we are, the people of this earth, letting another war take place. How will I answer five, 10, 20 years down the road from now, when I will plead for God's intervention and help, and the question keeps coming to me: where was I when this war was about to start? I know I won't be able to say I was too young to understand everything.

• • • **Minh Kauffman of**
West Point, Neb.
MCC Vietnam

Not just a job, an adventure

The "economic draft"

Wesley Hatch, a black teenager from Chicago's impoverished West Side, graduated from high school two years ago. His dream was going to college to study architecture, but his family could not afford to send him. Passing up dead-end jobs and life on the streets, he opted for the military. His mother told *The New York Times*, "He didn't want to go, but he thought by joining the army he'd be able to do better, help me out and go to school." Now he is an infantryman on the front lines of Operation Desert Storm.

Unfortunately, Hatch's story is not unusual. During peacetime, many American youth signed up for the United States' "all-volunteer" army out of economic necessity. As in Hatch's case, the military seemed to provide the only economically viable employment. Now many who signed up for a job, training and possible funds for college find themselves not just in a job, but in a real life-and-death adventure. This has become known as the "economic draft" since many who sign up for military duty have few other employment choices.

People of color — particularly blacks and Hispanics — by virtue of their disproportionate lack of economic opportunities, find themselves in this bind in numbers relatively greater than their proportion of the population. According to Martin Binkin, a military analyst with the Brookings Institution, in 1980 42 percent of black men between the ages of 19 and 24 who could potentially qualify for the armed forces had served in the military; 14 percent of all potentially qualified white men in the same age group had served. He estimated that today 33 to 35 percent of all qualified young black men have served in the military, compared with 16 or 17 percent of young white men.

Another living example of the ironies of race and war is Dan Frye, a U.S. Naval Reserve medic. In November he was alerted for deployment with a Marine armored vehicle battalion headed for Saudi Arabia. Currently a 21-year-old student at the University of the District of Columbia, Frye told *The Washington Post* he joined the military because it could do for him what his parents couldn't — pay for college. To him it seems unfair that so many young blacks like him have to look to the military as their only ticket to advancement.



• • •
Columbus Thomas, resident of St. Thomas Housing Project, New Orleans, La.: "I want to go to a junior college, then try to get into the service. There are better opportunities in the service than hustling out here."

• • •
Thomas' photo and dream are part of "The Dreams of St. Thomas," a photodocumentary introducing 22 residents of St. Thomas, their portraits and hopes. The exhibit will be available for free loan from any MCC office in the United States beginning June 1, 1991.

A schoolmate of Frye's and former Marine, Chris Hawkins, says of the decision to enlist, "Sometimes it's involuntarily voluntary, because you have no other choice." Allen Frye, Dan's father and a retired Army sergeant, laments, "I couldn't afford to send him to college, and he wanted to go to school, and this was the only means he could go to school."

The traditional Anabaptist opposition to conscription for military service seems inadequate to fully address the complexities facing Christian sisters and brothers in light of the "economic draft." While we work to avoid the drafting of our family members for military service on distant fronts, we need to also work side by side for economic justice on the home front.

• • • **Greg Goering of Hillsboro, Kan. MCC Washington, D.C.**

Fearing for survival

Middle East Christians and the Gulf war

Middle East Christians have been consistently overlooked in analysis of the Gulf crisis. Many in the West do not realize that this sizable Christian community has congregations in Kuwait, Iraq, Iran, Syria, Jordan, Egypt, Occupied Palestine and Israel. These Arab Christians are minorities in a unique situation, with unique pressures. Many times they feel trapped between demands from the Middle East and demands from the West. The Gulf War has added to these difficulties.

A battle cry for fundamentalist Muslims of the Middle East in the past months has been that the current war is a new manifestation of the Crusades. "Christian" nations are imposing their will and control on "Muslim" nations.

This notion that the United States represents Christianity was fostered by the announcement that Billy Graham spent the night of January 15 with George Bush to give the president "spiritual guidance" while he made his decision to launch the war. Bush ended his speech following the first wave of bombing with the usual "God bless America." Later Bush declared Sunday, February 3, a day of prayer for the men and women fighting for the U.S.-led forces in the Gulf. This has all contributed to the certainty in the eyes of many Middle Easterners that Christianity is supporting, perhaps even leading, the war on Iraq.

This has intensified the precarious position in society of Christians indigenous to the Middle East. As minorities in the region, they are perilously balanced between its political and religious regimes. In most Middle East countries today they are protected by law and enjoy a certain religious freedom. The future of this freedom and protection depends, however, on this Christian community proving itself to be Arab and not simply followers of the West. Any overt action by "Christians" in the West can adversely affect this balance. The view that Christians are making war on Muslims can only harm this community, and many Christians openly fear for their survival in the aftermath of this war. That the war will almost certainly strengthen the hand of Muslim fundamentalists in most Middle Eastern countries has increased this fear.

Gabriel Habib, general secretary of the Middle East Council of Churches, asks that a three-point message be relayed from the church in the Middle East to the church in the West.

- Western churches should educate themselves about the Middle Eastern churches: their culture, heritage and surrounding communities. The church in the Middle East began at the time of Christ, and has been a faithful and witnessing minority community since that time.
- The Gulf War has created special dangers for Middle East churches. Middle Eastern Christians are being associated with the "Christianity" of the war nations and are beginning to face extreme pressures. The war's consequences will bring new situations and power bases to the region, which could potentially endanger the very existence of the church.
- Most importantly, the church of the Middle East is calling on Western churches to separate themselves firmly and clearly from their governments' policies in the Middle East. Western churches must speak with their own prophetic voice and reject the voices coming from their governments. Not only is this position faithful, but it may present to Middle Eastern people a Christianity of true love, forgiveness and caring rather than one of war.

In this time of crisis let us hope and pray that our churches in North America can be one small voice amidst the drums of war: a voice of peace, understanding and love.

• • • **Ed Epp of Winnipeg, Man.
MCC Lebanon**

MCC Contact (USPS 689-760) is published in February, April, June, August, and November by Mennonite Central Committee, PO Box 500, Akron, PA 17501-0500. Editors are Charmayne Denlinger Brubaker, Ardell Stauffer and John Longhurst. Design by Ronald Tinsley. Copies are sent in bulk to church addresses upon request. Address correspondence to **MCC Contact** Editor, 21 South 12th Street, PO Box 500, Akron, PA 17501-0500. In Canada, address correspondence to **MCC Contact** Editor, MCC Canada, 134 Plaza Dr., Winnipeg, MB, R3T 5K9. Second class postage paid at Akron, Pa., and additional mailing offices. POSTMASTER: Send address changes to PO Box 500, Akron, PA 17501-0500. Printed in U.S.A.

Photo credits: Page 2, Howard Zehr; Page 7, Ardell Stauffer.

Human voices crying to be heard

Palestinians suffer under curfew

February 7 — A week before the war began people in the village where we live in the Israeli-occupied West Bank began to prepare themselves. Those who had the means stocked up on food supplies. And those who were able bought tape to seal the windows of their homes as protection against chemical warfare.

At the outbreak of war the common fear among the people here was the threat of missiles carrying chemical warheads. Gas masks were not distributed among the villages in our area. By January 15, no tape could be found in any village shops.

However, since the beginning of the war, a greater fear has gripped the people of the village: survival under a prolonged curfew. In practical terms, curfew means "house arrest" for an entire population. As food supplies are depleted, starvation has become a more immediate threat than chemical warfare.

It has never been more apparent to me just how defenseless and vulnerable the Palestinian people are, under military occupation. They have no advocate. This is why some Palestinians support Saddam Hussein. Furthermore, people here legitimately mistrust Western nations and the United Nations, whose many resolutions regarding the occupation of Palestine have changed nothing.

From our apartment we hear our neighbors' children, confined to their homes, playing. We used to be annoyed that the children always yell and scream at each other. But I can appreciate now the symbolism of their screams. They are the children of a people who have not been heard. Their screams are dignified because it is a human voice demanding only to be recognized as such.

• • • **Angel Ocasio of Harrisonburg, Va.**
MCC West Bank

[Editor's note: As of March 4, curfew on the Occupied Territories had been lifted during the day, but continued at night.]

News from MCC

The MCC board has authorized a fund for relief, reconstruction and reconciliation efforts in the Middle East. Money from the "Bridge the Gulf" fund will also pay for a pastoral team that will visit Middle East church and community leaders and a delegation of Middle Eastern Christians to North America. Send contributions to any MCC office.

Building solid marriages, loving families and caring communities in a country such as Jamaica with its tragic history of slavery is difficult at best, say MCC Jamaica workers Milo and Viola Stahl. But Stahls see positive changes as they do Christian counseling and lead marriage enrichment seminars.

Learning to know and love Soviet citizens while serving with MCC in Soviet Armenia changed the life of Andreas Hofer, of Muttentz, Switzerland. Before going to Armenia to help with earthquake reconstruction, Hofer completed a 21-week military training course and a three-week stint in the military's medical service. Now, he says, he can no longer do that. For this refusal he will face two to six months in jail and annual fines.

MCC-supported ministries to people with AIDS have begun in three Canadian locations. In Toronto, Ont., an MCC worker is setting up a volunteer support network for AIDS victims. In the Fraser Valley a worker heads MCC British Columbia's AIDS education program. And an MCC worker serves at Nazareth House in Montreal, Que. Here people with AIDS, many in the final stages of the illness, can live their last days with support and dignity in a Christian home.

Is God calling you to fill one of these urgent personnel needs?

China: English teacher

Philippines: Country representative

Pennsylvania: Administrative assistants

Ontario: Youth worker

Manitoba: Curriculum developer and researcher

Bangladesh: Food technician

Burkina Faso: Water resource and community worker

Brazil: Community health worker

If you or someone you know are interested in any of these positions, contact MCC Personnel Services, PO Box 500, Akron, PA 17501-0500, (717) 859-1151.

Jordan



MCC country profile

Jordan

Population: 3,031,000

MCC present: 1952-1980, 1985-1991

Number of MCC workers: 4

1990 expenses: \$137,186

Jordan, hit hard by the Gulf crisis, is in desperate economic shape. More than 50 percent of Jordan's exports went to Iraq before the U.N. trade embargo. Thousands of Jordanian workers have lost their jobs in the Gulf; grants from oil-rich countries like Kuwait and Saudi Arabia have stopped. In late 1990 the flood of Asian and Arab evacuees from Iraq and Kuwait strained already short food and transportation resources. Jordan has not received most of the \$50 million other countries pledged to help pay evacuee costs. More than 30 percent of Jordanians now live below the poverty line. Unemployment is soaring and may reach 40 percent.

Emergency assistance: MCC participated in creating Shalan 3 (Mercy) Displaced Persons Camp in the desert on the Iraq/Jordan border in late 1990. Six MCC volunteers worked with evacuees at the camp for varying lengths of time. Between 20,000 and 50,000 evacuees came through the camp.

Regular program: Two MCC workers teach at Anglican schools in Amman. MCC funds a center for disabled children from two Palestinian refugee camps near Irbid. An MCC agriculture extension program supports tree distribution, land-clearing and home gardens. MCC has worked through village leaders near Karak to encourage cooperation in village road improvement and electricity installation.

Resources

Following are resources on peace and the Middle East. All are available from MCC, PO Box 500, Akron, PA 17501-0500 (717) 859-1151. Some are available from other MCC offices.

A Middle East reader, 14-page study guide, gives background on Middle Eastern peoples, religions and conflicts, and Mennonite work there.

"Wars begin in the minds of people, and it is there that they must be resisted," poster. 11 by 17 inches; 28 by 43 centimeters.

"I can't read or write but I can handle a machine gun," poster on children and war. 8 by 14 inches; 22 by 36 centimeters.

Christian perspectives on war tax opposition contains information on war tax payments and alternatives.

In Journey to pacifism, a 22-minute video, a former MCC board member tells how he became a pacifist after serving as an officer in Hitler's army. Also available from all MCC provincial offices.

March/April 1991 MCC Peace Office Newsletter, titled "Enemy Images," examines psychological factors contributing to the war climate, the media's role in creating enemies and the way racial and religious stereotypes made war thinkable.

Thoughts on personnel

Participating in hope

Prospects of survival in Sudan and Ethiopia look bleak for the coming year. Several million people may die of starvation and thirst. The severe famine there is a result of both drought and war's devastation of the land and people.

But as the world looks on these countries in pity and hopelessness, hope holds strong amongst peasant people there. Local farmers' groups provide economic stability, as well as a necessary political and social voice for the people most capable of providing food through their small farms. These farmers encourage one another to use methods that nurture and sustain the land despite difficult climatic conditions.

MCC agriculturists work with farmers and communities, providing experience, training and encouragement. By working with people who can provide hope in their own situations, MCC agriculturists participate in that hope. Tim Fretz, an MCC agriculturist in Ethiopia from 1986 to 1989, says about MCC's work in Ethiopia: "I think it is difficult and somewhat shortsighted to plant trees without also nurturing seeds of peace. Trying to arrest soil erosion seems incomplete if we aren't also involved in conflict resolution. MCC's peacemaking efforts gave integrity to my local [work] in rural development."

Fretz spent eight months after his return from Ethiopia visiting churches in the United States, talking about his work and Ethiopia. "I hear the media image from 1984 and 1985; that is, the starving helpless masses in their dry barren country. To show slides of people working, or the highlands in their rainy season mantle of lush green evokes a simple yet significant change. Signs of hope, and Ethiopia's history, independence and ability to survive, run counter to the idea of a hopeless people needing relief from the West." In the most severe famines, relief is a necessity. But living and working with farmers of the developing world is the best way to participate in the hope of a world without hunger.

MCC needs 24 agriculturists in 1991 to work in Africa, Asia, Latin America and the Caribbean. MCC also needs researchers, agronomists, teachers, agroforesters, agriculture extensionists and community development workers to participate in this hope.

• • • **Suzanne Ford**
Personnel Services

Material aid projects

• • •
(June) **School kits:** MCC needs 11,500 school kits for Cambodian children displaced by civil war. MCC will also send school kits to Haiti, Swaziland and other countries in 1991. To prepare a school kit, place these items in a 10- by 16-inch (25- by 41-centimeter) drawstring bag: 4 unsharpened pencils, 1 plastic metric ruler (30 centimeters long), 4 spiral notebooks (a bit smaller than the cloth bag and about 75 pages each), 1 package of 12 to 16 crayons or colored pencils and 1 pencil eraser.

• • •
(July) **Clothing:** MCC will send more than 23 tons of clothing to war-torn Liberia this year. People of Angola, Nicaragua and other countries will also receive MCC clothing. Donated clothes should be light- or medium-weight, preferably wash-and-wear. New or used clothing is welcome.

Cash projects

• • •
(June) **Palestinian/Israeli dialogue:** In Beit Sahour, Israeli-occupied West Bank, MCC supports the Rapprochement Centre for Understanding Between People. Here Palestinians and Israelis meet weekly to discuss their fears and aspirations. \$7 pays one day's rent and utilities for the center. \$210 covers center costs for one month. Please include project number B865-71 with your contribution.

• • •
(July) **Bible guides for pastors:** An African inter-church team has written guides for three books of the New Testament, using local stories and illustrations. The guides were written for grassroots pastors and teachers, and are available in Setswana, a major language in Botswana. \$15 covers printing cost for 10 Bible guides. \$450 is total cost for the project. Please include project number B603-71 with your contribution.



**Mennonite
Central
Committee**

Mennonite Central
Committee and MCC U.S.
21 South York Street
PO Box 500
Aurora, PA 17004 (717)

MCC Canada
124 Paza Drive
Jimmiesburg, MB R3T 5K9

**Please include the following
information with all
contributions for Contact
cash projects:**

Name of project:

Your name:

Address:

Conference or church affiliation:

Project no.

On the second day of the MCEC sessions the *Toronto Globe and Mail* published part of a report from Statistics Canada that said Canada's unemployment rate was at a six-year high of 10.5 percent. During March 43,000 more people lost their jobs, increasing the jobless total to 1.4 million. About three-quarters of the job losses have been in Ontario, mostly in manufacturing, the report said.

Delegates authorized percentages of an integrated capital fund for distributing undesignated contributions to Conrad Grebel College, Rockway and MCEC congregational buildings.

In other business, MCEC delegates

- called for more dialogue with Natives and for advocacy of Native rights;

- encouraged efforts for justice and peace in the Middle East;

- called upon the Canadian government to not sell arms to Saudi Arabia.

This fall's meeting will be held Oct. 26 in Markham, Ont. *Gordon Houser, assistant editor of The Mennonite*

During the Persian Gulf War, United Methodists requested nearly 1,400 copies of the *Conscientious Objectors and the Draft* publication from the United Methodist General Board of Church and Society. The board lists about 100 United Methodists who registered with the U.S. Selective Service Board as conscientious objectors, according to *The United Methodist Reporter*.

• • •

One in eight U.S. children goes hungry each day, according to a new survey. Based on interviews with 2,300 low-income households nationwide, the Food Research and Action Center concluded that 5.5 million children under age 12 in the United States experience hunger because their families cannot always afford food. (*National Catholic Reporter*)

• • •

The protective ozone in Earth's upper atmosphere is being depleted much faster than scientists thought, and the United States could suffer 200,000 more skin-cancer deaths than previously estimated over the next half-century, said William Reilly, head of the U.S. Environmental Protection Agency, April 4. Evidence gathered by NASA shows that rather than thinning 1-3 percent during the previous 12 years, as earlier studies showed, the ozone layer over the United States apparently has been degraded 4-5 percent, Reilly said. His announcement came as space agency officials prepared for the April 5 launching of the shuttle Atlantis from Cape Canaveral, Fla. According to Project Censored 1990, one of the 10 most important under-reported news stories of 1990 was that NASA shuttles are destroying the ozone shield. A report by Gar Smith in the fall issue of *Earth Island Journal* restated the warning of Soviet rocket scientists that each time a U.S. space shuttle is launched, 187 tons of ozone-eating molecules are released into the atmosphere. The scientists estimated it would take only 300 shuttle flights to completely destroy the ozone.

MCC plans to help Kurds

Akron, Pa. (MCC)—Relief distribution to Kurdish refugees in northern Turkey is "chaotic," reports Mennonite Central Committee worker Ed Epp, a member of Bethel Mennonite Church, Winnipeg.

Epp, who is seconded by MCC to the Middle East Council of Churches, visited the border area of southeastern Turkey April 9-16. He reported that bags of rice and other supplies (parachuted by U.S. transports) burst as they hit the ground and were ground into the mud. Turkish soldiers told refugees to come in groups of 50, but people rushed for the supplies. Soldiers lost control and beat people back.

The airdrop took place four kilometers up the mountain, Epp said, and the refugees were camped as high as two kilometers farther up, past the snow line. He climbed up some distance beyond the airdrop site, in some areas through knee-deep mud. The Turkish army gave permission for sick people to be brought down into Turkey. Epp counted 22 ambulances in one hour, each jammed with sick people.

The Syrian Orthodox churches, a small minority in Turkey, are helping coordinate MECC efforts there. They began monitoring refugee border crossings months ago, Epp said, getting names and making lists of refugees' relatives and friends outside Iraq.

Epp and his wife, Norilynn, are spending six weeks in Turkey in May and early June. They will assess the refugee situation, help coordinate

an action is not a positive peace witness. "Our tax dollars are also going for abortions," he said. Peter Epp of North Leamington (Ont.) United Mennonite Church was also against it and called for a secret ballot.

The moderator delayed further discussion until that evening's session. In the end, delegates voted down the original recommendation on tax withholding, 159 to 48. Margot Fieguth of Mississauga (Ont.) Mennonite Fellowship introduced an alternative resolution, which still called for the conference to work for legislation to recognize conscientious objection to

"I see this as a symbolic act that would witness to our hope in the love of Jesus Christ."



Martin

paying military taxes and recommended hiring Martin on a contract basis so that the conference was not liable. After more discussion delegates voted to table discussion until the next delegate session.

Rockway Mennonite Collegiate had agreed to not begin its building project until it had received 80 percent of its goal of \$3.5 million. By February the school had less than half the money in hand or pledged, yet its board was hopeful that 80 percent of the total would be in by the time building began this summer. They want to build now because with the recession the market is favorable. Delegates okayed a plan for the school to build within its means.

MECC response and determine whether additional workers are needed in the camps. *Ardell Stauffer, MCC Information Services*

Now is the time to change U.S. policy toward Central America, says MCC worker

A black Mennonite pastor says he was badly mistreated by a Los Angeles police officer following a traffic accident Feb. 4. Basil Marin, Belizean pastor at Family Mennonite Church in Los Angeles, suffered significant injuries in a head-on collision with a car traveling the wrong direction on Interstate 10. Despite Marin's obvious injuries, the police officer who arrived seconds after the accident pointed a gun at Marin's head, pulled him from the car, handcuffed him and forced him to lie face down on the ground. Only when the officer saw a Bible with "Pastor Basil Marin" stamped on the cover in Marin's car seat did he stop harassing Marin and call an ambulance. Mennonite Central Committee U.S. and West Coast MCC responded with letters of protest to Los Angeles police chief Daryl Gates.

Ronald G. Webb's 130 dairy cows trample every week on tons of outdated telephone directories. Webb, of Pittston, Maine, grinds up the books and uses them as bedding for the cows as part of a state-sanctioned recycling experiment. Webb also combines the waste paper with discarded produce from supermarkets and a restaurant. The compost is used to enrich the topsoil in which he grows silage corn, hay and alfalfa. (*Mennonite Weekly Review*)

The Mennonite Congregation of Boston delivers and serves a meal to 150 homeless and working poor at a soup kitchen four times a year, reports Faith Eidse Kuhns in *Atlantic Coast Conference Currents*. Once every three months "Mennonite children, single parents and grandparents are rolling ground beef for Feeding the Homeless Meatball Stew or dropping oatmeal cookies onto baking sheets," she wrote. "We need to show some kind of tangible concern for the homeless, and preparing food is valid," said Hilda Swartz, principal coordinator of the homeless dinners.

Akron, Pa. (MCC)—The time is ripe for change in U.S. policy toward Central America, says Blake Byler Ortman, who monitors Central America issues for Mennonite Central Committee from its office in Washington.

Ortman, who spent the last nine years with MCC in El Salvador, says U.S. legislation on El Salvador and Guatemala could now change dramatically with pressure from U.S. citizens.

"After a decade of financing wars in Central America, many conservative U.S. Congress members have increasing questions about the region's militaries," says Ortman.

Deplorable record: "For the first time in a decade the U.S. administration is addressing Guatemala's deplorable human rights situation," says Ortman. In December 1990 it suspended military aid to Guatemala, citing the human rights record and the government's failure to fully investigate last year's shooting death of a U.S. citizen.

Human rights groups estimate that 100,000 Guatemalans have been killed and 40,000 have "disappeared" by government security forces in the last 30 years. An estimated 50,000 to 75,000 were killed and 400 villages destroyed between 1978 and 1983.

President Jorge Serrano was voted into office in January; it was the first peaceful transfer of the presidency from one civilian to another in Guatemala. "The United States would like to see Serrano have a greater share of power," says Ortman, and the State Department is considering renewing \$2.8 million in military aid (which had been cut off earlier) as a vote of confidence in Serrano.

El Salvador: On Jan. 15, at the height of tensions in the Persian Gulf, President Bush released the \$42.5 million in aid to El Salvador that

MCC urges U.S. Mennonites to

- commend the State Department for suspending military aid to Guatemala,

- recommend that they not renew that aid,

- encourage no support of military aid to El Salvador (support the Adams Bill in the Senate and the McDermott Bill in the House of Representatives).

Congress had voted to cut with certain conditions last fall. Many Central America-advocate groups oppose the release.

These groups are urging congressional members to cosponsor a bill calling for no military aid to El Salvador and limits on economic aid. Among other things, they cite documented cases of the military targeting civilians for harassment and documentation of 46 military death squad assassinations in 1990.

When Bush renewed aid, says Ortman, it was "as if suddenly the government was safe to do what it wanted." According to Salvadoran church groups, the military has become more intransigent in their negotiations with the FMLN.

On Jan. 21 El Salvador saw its biggest massacre since the murder of six Jesuit priests last year. Fifteen peasants were shot and stabbed to death by the army's First Brigade about five miles north of San Salvador. On Jan. 31 the military detained 17 foreign reporters, confiscating their film, notes and tape recorders.

In February the government began a new campaign to discredit groups doing humanitarian work and supporting a negotiated solution to the war. Included in those attacks were the Lutheran Church, the Archdiocese of the Catholic Church and the National Debate for Peace, who were all falsely accused of supporting and being part of the FMLN. "Similar accusations were made before the Jesuits were killed," says Ortman.

Through May the U.S. Congress is working on the foreign aid package for next year for El Salvador. The Adams Bill in the Senate and the McDermott Bill in the House of Representatives would end all U.S. war-related aid to El Salvador and redirect economic assistance to address basic human

need. For information or help in promoting the bills, call the MCC Washington office, (202) 544-6564. *Andrea Schrock Wenger, MCC Information Services*

'Peaceful woods' is 40 years old



Doug Luginbill

Cassopolis, Mich.—A girl balances on a log at Camp Friedenswald, the Central District Conference camp here, which will celebrate July 20-21 its 40th year of programmed camps. Registration is at 2 p.m. on Saturday, and activities continue until noon on Sunday. Participants should send or bring pictures or slides of the camp, stories or poetry about the camp, memorabilia (like camp-store items, arts and crafts or nature projects made at camp). A free-will offering will be taken. Child care is provided. For more information contact the camp at 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

James Liu's son, daughter-in-law receive baptism

"Timothy and Edna were full of joy after their baptisms," reported James Liu of the Peoples' Republic of China.

Liu, 87, a former Mennonite worker for many years earlier in this century, wrote that there were about 400 people attending the Easter service at the Christian church in Hengyang, including many students from the local colleges. Eighteen people were baptized, including four college stu-

dents and Timothy and Edna, Liu's son and daughter-in-law.

"I was glad to see Timothy and Edna baptized," said Liu. "I had been praying for them for many years. Praise the Lord; finally God answered my prayers."

Timothy and Edna accompanied James to North America last summer to attend Assembly 12 of Mennonite World Conference and to visit many friends on this continent. During a visit in Pennsylvania with former Mennonite Central Committee workers in China, Timothy and Edna committed their lives to Christ and indicated their interest in following the Lord. After a period of instruction, Timothy and Edna prepared for baptism on Easter Sunday. *John Sommer, COM secretary for Asia*

In war's wake, Chicago Mennos sing for peace

Chicago (GCMC)—Singing a cappella, they stand behind a banner lettered "Sing for Peace, Pray for Peace, Work for Peace." The group, known as About Face, is comprised primarily of Chicago-area Mennonite Voluntary Service workers. MVS is a program of the Commission on Home Ministries of the General Conference.

About Face sings about freedom, hope, peace and Jesus as they huddle in the drafty El (elevated railroad) stations or face crowds in churches and coffeehouses. Their repertoire is a mix of folk songs, spirituals, '60s peace songs and hymns. Save for an occasional tambourine, they sing four-part harmony unaccompanied by instruments.

Kent Unruh of the Pilsen MVS unit says the group started on the eve of the Persian Gulf War. "A group of us were driving to Markham for a vigil when we started singing the South African version of 'Kum Ba Yah' in the car," he says. "After that the group started singing in the El stations two or three times a week."

Unruh describes About Face as "a different kind of peace witness. We received a lot of positive response, and as far as negative response, apathy was the worst we experienced." He says people often stopped and listened to them. After a few performances they reluctantly put out a basket for

Just prior to the outbreak of war in the Persian Gulf, the Philippine government announced an 80 percent hike in fuel prices. Increased food prices and public transportation fares hit the poor hard, writes Joy Hofer, Mennonite Central Committee worker in the Philippines. Electric rates jumped 30 percent. The government refused to give in to national strikes for an increase in the minimum daily wage, which is about \$3.50 (U.S.). A few thousand workers who supported extended families on their salaries from the Middle East came back to the Philippines jobless and penniless.

• • •

The 1991 Transcultural Seminar will be held June 2-14 at Bethel College, North Newton, Kan. Mennonite Central Committee, Bethel College, Eastern Mennonite College and Goshen College cosponsor the annual seminar. Participants will study sustainable development. Keynote speaker will be William Brackett, executive director of World Neighbors in Oklahoma City. Cost of the seminar is \$750 for room, board and tuition, \$405 for tuition alone. For more information contact Thomas Lehman, Bethel College, North Newton, KS 67117, (316) 283-2500, ext. 221.

• • •

Mennonite Central Committee needs more contributions to the "Bridging the Gulf" fund to carry out special programs developed in the response to the Persian Gulf War. Bridging the Gulf monies will cover the cost of a medical supply shipment to Iraq, an April visit of six Middle East church leaders to North American churches, a May visit of eight North American pastors to the Middle East and an early March conference held in Cyprus to discuss peace initiatives and mediation possibilities in the Middle East. Donations MCC receives above what is needed for these special programs will help fund continuing MCC programs in Jordan, Lebanon and the Israeli-occupied West Bank.

Urging churches and synagogues to renew their historic ties with the labor movement, 20 national religious leaders launched a campaign on behalf of organized labor's drive to ban the permanent replacement of striking workers. In a statement issued March 22 in Washington, the Religious Committee for Workplace Fairness said, "Among industrialized nations, only South Africa and the United States permit corporate abuse of striking workers." The group has published a pamphlet, "Restoring the Balance: Toward Justice for Working People," for distribution nationwide. (*National Catholic Reporter*)



Silence, then applause: Singing in the elevated train station are (from left) Jonathan Andreas, Jan Wiebe, Joanne Juhnke, Susan Hunsberger, Dawn Kaufman, Greg Newswanger, Kent Unruh.

money. "We felt we were taking away people's ability to respond to us. Some people looked around for a basket, and that was embarrassing."

Funds collected go toward traveling expenses and making buttons. About Face pens slogans such as "Peace is more than an absence of war" and assembles the buttons in a friend's basement, then sells them for \$1 each.

The group chose the name "About Face" to put a new twist on a military term. "We wanted to give the impression of turning around, of facing issues," says Unruh.

About Face has enjoyed "incredible success," he says. He tells of one evening when the group performed at an open-mike coffeehouse. Pro-war sentiment among the crowd was high, but after they sang they were greeted first by silence, then applause. "Singing is a great disarmer," Unruh says.

Stahly stays in Sudan during war as a 'witness'

Omdurman, Sudan (MCC)—Just before war broke out in the Persian Gulf, all Americans in Sudan were told to go home. But Mennonite Central Committee worker Jerold Stahly, a member of Bethel Mennonite Church, Lancaster, Pa., decided to stay.

Stahly, who teaches at Ahlia University here, weighed the risks of staying in Sudan, a country allied with Iraq, against his desire to be a positive witness and fulfill commitments to students and Christian friends. Stahly teaches ecology, food hygiene, disease control and desertification control at the private school located across the

Nile River from Khartoum. "The senior students were just completing their last semester. It would not have been fair to desert them at that critical point in their studies," he said.

Other foreign teachers' departures "caused a lot of anxiety for the students. I wanted to show that MCC could be counted on."

Stahly consulted northern Sudanese friends and university administrators, local church leaders and Christian friends before making his decision. At no time did he feel personally threatened in Sudan. "I told [ques-



Against all wars: Jerold Stahly talks with his students in Omdurman, Sudan.

tioners] that I was against this war and all wars. I told them I was trusting God and my Sudanese hosts to protect me. *John Longhurst, MCC Canada Information Services*

World Fellowship Sunday is May 19

Strasbourg, France (MWC)—Pentecost inaugurated a new age, an age of peace lived in the people of God and offered to all nations. So affirm Raul Garcia (Argentina) and Larry Miller (France) in calling global Mennonites, Mennonite Brethren and Brethren in Christ to celebrate World Fellowship Sunday May 19.

Garcia and Miller urge congregations to consider the implications of belonging to an interdependent world family. An international litany based on the faith statement used at the closing worship of Assembly 12 (see page 195) was distributed through conference offices.

World Fellowship Sunday offerings are welcome on behalf of Mennonite World Conference, connector of member churches around the world. As of January the Assembly 12 deficit was \$90,000 (U.S.), \$105,000 (Canadian).

Columbia Bible College, Clearbrook, B.C., is offering three summer courses as in-service training for pastors and Christian workers. Theodore Williams, missionary statesman from India and president of World Evangelical Fellowship, will teach "Dare to Live on the Cutting Edge: Changing Strategies for Global Outreach" June 10-14; Dennis Hollinger of Associated Mennonite Biblical Seminaries, Elkhart, Ind., will teach "Preaching for Today" June 24-28; and Al Dueck of Mennonite Brethren Biblical Seminary, Fresno, Calif., will teach "Marriage and Family" June 24-28. Room and board are available. Contact Columbia Bible College, 2940 Clearbrook Road, Clearbrook, BC V2T 2Z8, (604) 853-3358.

AIMM—Africa Inter-Mennonite Mission
CMBC—Canadian Mennonite Bible College
COE—Commission on Education
COM—Commission on Overseas Mission
MCC—Mennonite Central Committee

WORKERS

Calvin Bergen, associate pastor at Cornerstone Church Mennonite, Saskatoon, will resign in July. He plans to attend Mennonite Brethren Biblical Seminary in Fresno, Calif.

Peter Buller, Silverwood Church, Goshen, Ind., will continue into the summer as interim pastor at Birkey Avenue Fellowship, Goshen. Peter and his wife, Gladys, are former COM/AIMM workers in Zaire.

Edna Dyck, editor and copy editor for COE, has been appointed associate editor of *Rejoice!*, a devotional guide produced by Mennonite churches. She succeeds **Mary Lou Cummings**.

Peter Dyck, Akron (Pa.) Church, told stories at MCC Saskatchewan's "Housewarming" April 12 and 14 in Saskatoon. He was also the featured speaker at its fund-raising banquet April 12.

Vicki Dyck, Mennonite Fellowship of Rosthern, Sask., was the guest speaker April 26-28 at Spring Back '91 for Mennonite Youth Organizations of Alberta and Saskatchewan at Rosthern Junior College. Her theme was "Being the Best We Can Be."

Carl and Hilda (Schroeder) Epp, Mount Royal Church, Saskatoon, returned to Winnipeg in February after completing 15 years of COM service in Taiwan. Carl worked in

internal medicine at Hualien Christian Hospital. Hilda most recently helped with hospital volunteers.

Frank Horst, pastor at First Church, Aberdeen, Idaho, has resigned.

Waldemar Janzen, professor of Old Testament and German at CMBC, Winnipeg; **John H. Neufeld**, president of CMBC; and **Vern Ratzlaff**, pastor at Nutana Church, Saskatoon, are Bible teachers, using the Uniform Series Lessons, on the Abundant Life radio program in British Columbia, Manitoba and Saskatchewan, March through November.

Elmer Martens, secretary for Mennonite Brethren Missions/Services board, taught Old Testament theology January-February for three weeks in Madhya Pradesh with Mennonite Church and General Conference Mennonite Church groups.

Beverly Nachtigal Loeffler, First Church, Reedley, Calif., has been recognized by the King's Canyon Unified School District for her counseling work in an intervention program called "Special Friends," involving 10,000 children.

James W. Ritchie began May 1 as pastor at Calvary Church, Liberal, Kan.

Twenty Mennonite specialists in development education and/or development work met in consultation in Winnipeg last December, sponsored by Menno Simons College. Charles Loewen, MSC board member from Steinbach, Man., invited participants to evaluate the social and economic development studies major program at MSC. Jim Harder, economics professor at Bethel College, North Newton, Kan., urged MSC to become known for presenting the "human and moral issues" in development, as opposed to too much reliance on modern technology. George Richert, MSC board member from Regina, suggested that MSC build on the consultation with future events that may help the school become known as a "centre for excellence."

Last October jurors in Oregon assessed more than \$12 million in damages against a white supremacist group and its leaders. Morris Dees, the leading trial lawyer for the plaintiffs, brought the lawsuit against the White Aryan Resistance (WAR) on behalf of the family of Mulugeta Seraw, a 27-year-old Ethiopian who was bludgeoned to death in Portland, Ore., two years earlier by three "skin-heads" who said they were followers of WAR. The civil suit was the latest use of a strategy that has been used only two or three times: bankrupting white supremacist groups with enormous civil judgments. Four years earlier, Dees, who works for the Southern Poverty Law Center and took no fee in this case, won a \$7 million award in a wrongful death suit in Mobile, Ala., against the United Klans of America on behalf of a woman whose teen-age son had been lynched by Klan members. (New York Times)



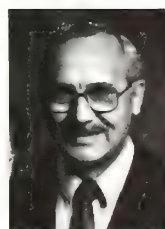
Buller



E. Dyck



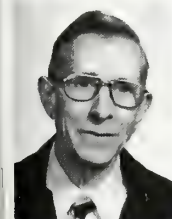
P. Dyck



C. Epp



H. Epp



Horst



Stoner



A. Thiesen



T. Thiesen



Tieszen



G. Toews



R. Toews



E. Waltner



Yoder

Tammy Duvanel Unruh began March 1 as part-time youth minister at First Church, Hutchinson, Kan.

Dennis Wagner began as

Native Ministries of the Conference of Mennonites in Canada has been awarded \$2,800 by the Manitoba Heritage Federation toward the Matheson Island oral history project. Neil Funk-Unrau, Winnipeg, has 11 taped interviews with tribal elders, the makings of a book. (*Intotemak*)

Associated Mennonite Biblical Seminaries alumnus Stan Bohn, pastor at Shalom Mennonite Church, Newton, Kan., in the church's March 3 bulletin invited the congregation to get into the spirit of the "AMBS-33 Years" celebration by "writing a check at 3:33 p.m. on this date, 3-3." Bohn highlighted in the bulletin that "\$33 places a book in the seminary library or supports a child in seminary child care for a month....\$333 provides 10 percent of a tuition scholarship, and \$3,333 provides a full scholarship." All seminary faculty, staff, students and board members have made contributions or pledges to AMBS-33 Years. For more information about the project contact Marlin Miller at AMBS, 3003 Benham Ave., Elkhart, IN 46517, (219) 295-3726.

Mennonite Service Venture invites youth aged 14-18 to participate in a Youth Venture this summer. Youth Venture is a short-term service project offered jointly by the Commission on Home Ministries of the General Conference Mennonite Church and by the Mennonite Board of Missions of the Mennonite Church. Youth Venture locations include San Antonio, Texas; Wichita, Kan.; Salina, Kan.; Markham, Ont.; Seattle; Portland, Ore.; Bucks County, Pa., and Arvada, Colo. Costs range from \$100 to \$150, excluding transportation. Youth Ventures are also offered to Colombia and Northern Ireland. The cost is \$1,800 and \$2,200, respectively, airfare included. Leaders are also needed. For more information contact Mennonite Service Venture, Box 347, Newton, KS 67114, (316) 283-5100.

Jalane Schmidt, New Creation Fellowship, Newton, Kan., has completed an internship with the Commission on Home Ministries in the peace and justice office in Newton.

Kurt Schwarz, Warden Woods Church, Scarborough, Ont., began a two-year MCC term in Toronto in October 1990. He coordinates volunteers who work with AIDS outpatients at St. Michael's Hospital.

J. Andrew Stoner, Berne (Ind.) Church, began April 1 as secretary of family life ministry for the COE.

Paul R. Taylor, Emmanuel Church, Clearbrook, B.C., began a two-year MCC term in December 1990 in Clearbrook as a caregiver with Supportive Care Services. His parents are David and Elaine Taylor of Camrose, Alta.

Abe and Tina Thiesen, Altona (Man.) Bergthaler Church, have begun a four-month MCC term as packers for Self-Help Crafts in Akron, Pa.

Jonathan Tieszen, Lorraine Avenue Church, Wichita, Kan., has begun a three-year MCC term in Sikalongo, Zambia, teaching at the Brethren in Christ Secondary School. His parents are Caryl and Robert Tieszen of Wichita.

Russ and Gail Wiebe Toews, Emmaus Church, Whitewater, Kan., and their son, David, returned to Kansas March 12. They have completed their COM/AIMM service in Burkina Faso. Gail worked at transforming the Senufu language to written form. Russ worked in agricultural development projects.

interim pastor at Trenton (Ohio) Church in January.

Erland Waltner received a Mennonite Medical Association award at the Protestant Health and Human Services Convention March 15-20 in Miami for his work with promoting health through writing, teaching and service.

James Waltner, Goshen, Ind., is the chairperson (representing Mennonite Health Association) of the committee planning "Conference on Aging 1992."

Katie Funk Wiebe, professor emeritus at Tabor College, Hillsboro, Kan., was the guest speaker for the Northwest Ohio Chapter of Mennonite Economic Development Associates April 9 at Bluffton (Ohio) College.

Samuel A. Wilson, pastor at Christian Community Fellowship, Detroit, was licensed for ministry Feb. 10. The evangelism and church development committee of Central District Conference is involved in this new fellowship sponsored by the Indiana-Michigan Conference of the Mennonite Church.

Allan Yoder, Pasadena (Calif.) Church, began Feb. 1 as the new director of evangelism and church development for Mennonite Board of Missions, Elkhart, Ind.

Paul D. Zehr, Church of the Servant, Wichita, Kan., has had a watercolor painting, "City #1001," selected to receive the Walnut Valley Corporation Patron Purchase Award as part of the Kansas Watercolor Society's 1991 Five State Exhibition.

—compiled by Sharon Sommer

YOU CAN MAKE MONEY

In our self-absorbed society, even caring, committed people can become caught up in making money. Wealth promises security, status and privilege.

YOU CAN MAKE A DIFFERENCE

Jesus offers his followers freedom from riches. Compassion, love, and mercy are the marks of greatness among them.

YOU HAVE TO MAKE A CHOICE

MVS BELIEVES in following Jesus through a lifestyle of service, simplicity, social concern, and non-violence.

MVS WORKERS are needed in 25 communities in the United States and Canada. They live collectively, receive room and board, health insurance, and a small personal monthly allowance.

MENNONITE VOLUNTARY SERVICE
BOX 347 NEWTON, KS 67114 (316) 283-5100

A little extra effort makes the difference

You will receive every issue of *The Mennonite* when you move if you send

- the address label on the back of your copy of *The Mennonite*
- date effective
- your new address to Box 347, Newton, KS 67114, at least four weeks before you move.



Freeman Academy has positions open for 1991-92 for

1. **Physical education and coaching** with history and social science or Spanish and German,
2. **Director** of day-care center and nursery school.

Freeman Academy is a Christian junior-senior high school, grades 7-12, affiliated with the General Conference Mennonite Church.

To apply, send letter and credentials to Leroy Saner, principal, Freeman Academy, Box 1000, Freeman, SD 57029, (605) 925-4237.

TOUR- MAGINATION

CAN SHOW YOU 3000 YEARS OF HISTORY FOR ABOUT 75¢ A YEAR

... From the ancient Celts and the Etruscans to the newly united Germany. . . from the Roman Empire to the European Community, and more. Along the way you'll meet Charlemagne and Mozart, Menno Simons and Anne Frank. Not to mention Hans Denck, Napoleon and the Emperor Constantine, Rembrandt and van Gogh. And most of them in very scenic surroundings!

We think it's quite the bargain. Contact us if you're interested.



Europe 91A	June 10-30	Jan Gleysteen, Alvin Miller
Europe 91B	July 1-19	Wilmer Martin, John Ruth
Penna to Indiana	July 11-25	Arnold and Rhoda Cressman
Eastern Canada 91	July 12-25	Hubert Schwartzentruber, Henry Landes
Europe 91D	Aug. 29-Sept. 18	Jan Gleysteen, Henry Landes

TOUR- MAGINATION

1210 Loucks Ave.
Scottsdale, PA 15683
412-887-5440
412-887-9436

131 Erb St. West
Waterloo, ONT N2L 1T7
519-747-0517
519-745-7433

569 Yoder Road, P.O. Box 376
Harleysville, PA 19438
215-256-3011
215-723-8413

Rosthern (Sask.) Mennonite Church invites applications for a full-time **youth worker**. The position requires a mature, enthusiastic person who indicates a strong Christian faith and who can relate to youth in the church community. Bible college graduate preferred.

Resumés should be mailed to the Search Committee, Box 519, Rosthern, SK S0K 3R0, by June 15.

Position opening: **executive secretary, Africa Inter-Mennonite Mission**, Elkhart, Ind. Starting date: Sept. 1, 1992. Responsible for management of AIMM program on behalf of six North American Mennonite conferences.

For more information or a name to suggest, contact Henry Klassen, AIMM board chair, Box 1268, Steinbach, MB R0A 2A0, (204) 326-6401.

The **Bergthaler Mennonite Church of Altona** is accepting applications for the position of **assistant pastor** with duties to commence immediately. The successful applicant will become part of a pastoral team of three. Areas of work will include junior youth, family ministry, education, preaching, teaching and member care. Applicants should have Anabaptist orientation. Formal studies in Christian education would be an asset.

Send resumé with references to The Personnel Committee, Bergthaler Mennonite Church of Altona, Box 90, Altona, MB R0G 0B0, (204) 324-6717.

Director of communications. Responsible to oversee college and seminary communications department, plan publicity for college and seminary events, supervise information services and coordinate production of EMC&S publications. Master's degree in communications and/or related field, familiarity with the Mennonite Church, experience in mass communications, marketing, graphic design and publishing required. Mennonite Church graduate helpful. Minorities encouraged to apply.

Send resumé to Personnel Office, Eastern Mennonite College and Seminary, Harrisonburg, VA 22801.

Olivet Mennonite Church invites applications for a one-half time position in **music** and a one-half time position in **education**.

Please send inquiries to Chairperson, Pastoral Search Committee, 2630 Langdon St., Clearbrook, BC V2T 3L2



A QUESTION OF LOYALTY

A Mennonite Central Committee video
13 minutes

"Loyalty and ultimate obedience: Is it to the flag or is it to Jesus Christ?" —Peter J. Dyck. Peter J. Dyck and his grandson travel to Europe to see historic Anabaptist sites and meet people working for peace today. Challenges youth to examine their loyalties.

For free loan contact the MCC office nearest you.
For sale \$30 (Can.) \$25 (U.S.)
contact:



Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500, Akron, PA
17501-0500
(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

BOOKS FOR EVERY HOME

Mirror of the Martyrs

by Robert S. Kreider and John S. Oyer • 96 pages • \$9.95, paper (\$12.95, Canadian)

"In these stories selected from the **Martyrs Mirror** we come into the presence of several thousand Anabaptists who died as martyrs."

Why did these persons hold firmly to their faith, often leaving behind children and spouses? Who were their executioners?

In this exploration of courage and martyrdom, Kreider and Oyer raise the questions these people had to answer—what beliefs are worth dying for? Is teaching to love one's enemy practical counsel?

Includes etchings and their details.

The CPS Story: An Illustrated History of Civilian Public Service

by Albert N. Keim • 128 pages • \$11.95, paper (\$15.50, Canadian)

The time was World War II. The United States government had not devised a way to deal with conscientious objectors to the war. Eager to avoid a repeat of the harsh treatment their young men had experienced during World War I, the Historic Peace Churches fashioned the Civilian Public Service program. This is a pictorial history of that movement by a leading expert. It is an earthy story, full of personal struggle, government red tape, humor and loss—an unusual experiment in church-state relations.

"Must be reckoned among the best of its kind—the specialist history written for the general reader."—*Booklist*

Reflections of an Hispanic Mennonite

by José Ortiz and David Graybill • 96 pages • \$6.95, paper (\$8.95, Canadian)

An Hispanic professor and church leader talks candidly about finding a place in the Mennonite faith community, being a Puerto Rican in Anglo society, raising children in North America and teaching in Puerto Rico, Central America and the U.S. Midwest. He tells of his struggle to overcome insensitivity and prejudice.

"Attractive and fast-paced."—*Mennonite Weekly Review*

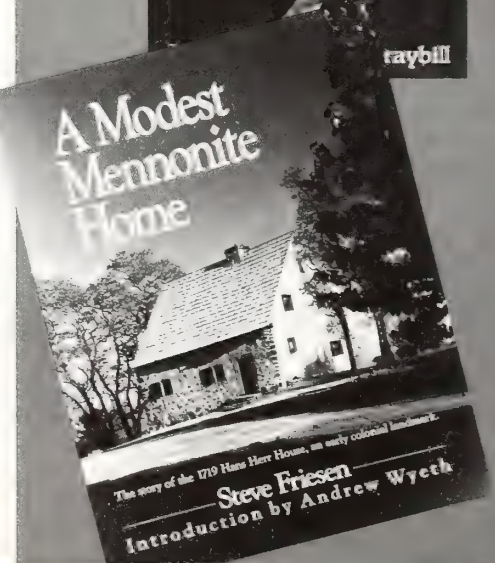
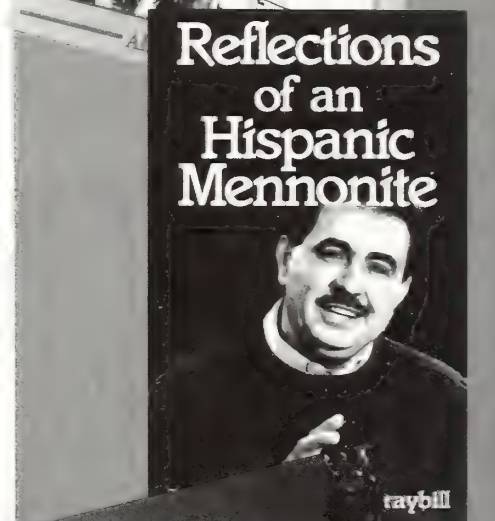
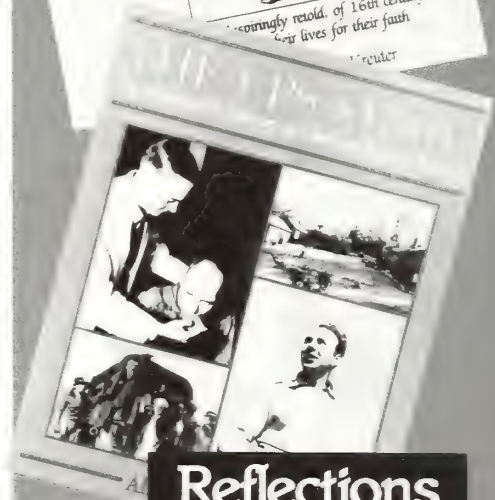
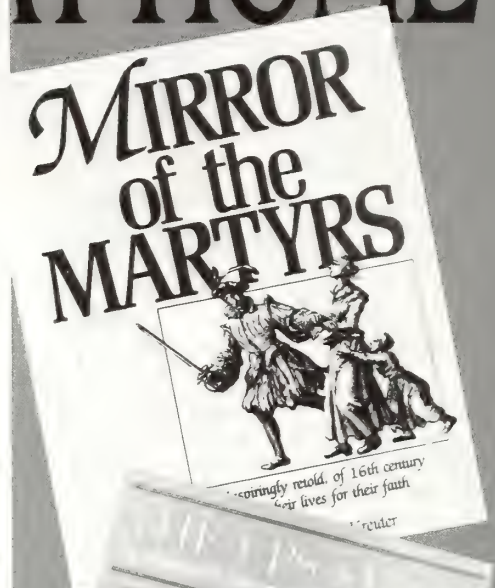
"Traditional Mennonites need to read this book."—*Mennonite Mirror*

A Modest Mennonite Home

by Steve Friesen • intro. by Andrew Wyeth • 96 pages • \$9.95, paper (\$12.95, Canadian)

Here is a book full of interesting history, colorful anecdotes, and beautiful color photography! In the early 1700s, the family of Hans Herr joined the exodus of persecuted Mennonites from the Palatinate, making their way to the New World. Following the urging of William Penn, this group settled in Lancaster County, Pennsylvania. Friesen re-creates the facts and ambience of the time when the 1719 Hans Herr house (still standing today) was built.

"Betsy and I thoroughly enjoyed reading this book about my ancestral home."—Andrew Wyeth



Good  Books®

Available from local bookstores or directly from the publisher.

Main Street, Intercourse, PA 17534

Call toll-free 800/762-7171. (In Canada, call collect 717/768-7171.)

Mastercard and Visa accepted

An invitation to reflect...

The Persian Gulf War brought many new experiences to Mennonites who sought to be peacemakers. President Bush proclaimed the war to be just and asked Americans to pray for God to bless "our troops." Symbols of patriotism such as flags and yellow ribbons appeared virtually everywhere.

Many Mennonites have reflected that the atmosphere in North America was unlike anything they had experienced. The vocal patriots often asserted that there should be no dissent once the fighting began. Evidence is growing that there was prior planning and encouragement for such patriotism at the highest levels of government.

What does this suggest for our Christian peacemaking in the years to come? One crucial step is to gather data as widely as possible. **This invitation is for you to send your reflections to the peace and justice office.**

What was peacemaking like in your community during the war? What items did you glean from the commercial media (television, radio and newspapers) or from alternative sources (the church periodicals, peace newsletters, etc.) that seemed important for your efforts? How did you see the government seeking to rally support around its policies? What reflections arise within you about Christian peacemaking in the future?

Please send your thoughts and reflections by June 15 to Peace and Justice, General Conference Mennonite Church, Box 347, Newton, KS 67114. Please limit yourself to 500 words or less.

Our plans are to summarize your responses in an insert in the July 23 issue of *The Mennonite* and to prepare a longer report to be available on request.



General
Conference
Mennonite
Church

Commission on Home Ministries

—Robert Hull
Secretary for Peace and Justice

BOOKS

Life in CPS units

Exercise of Conscience: A World War II Objector Remembers by Harry R.

Van Dyck (Prometheus Books, 1990, 250 pages)

Reviewed by Al Keim, Eastern Mennonite College, Harrisonburg, VA 22801

As Christian pacifists struggle with the implications of the Persian Gulf War, it is good to hear pacifist voices from other times and other wars. World War II, like the Gulf war, seemed like a good war. One needed particular convictions to refuse participation. Harry Van Dyck was part of that heroic little band of 12,000 Civilian

Public Service conscientious objectors who refused to join the mass killing we know as World War II.

Exercise of Conscience is a wonderful window into what it was like to be a religious CO during the "good war." Van Dyck, who grew up in Henderson, Neb., began his first assignment as a CO at the Mennonite Civilian Public Service camp at Fort Collins, Colo. A year later he transferred to the CPS unit at Hawthornden State Hospital near Cleveland, Ohio. There he worked as an orderly, learning to cope with mental hospital patients.

When the news of the German surrender came over the radio in May 1945, he was on a train to another CPS camp in Mulberry, Fla. There he worked at several public health projects for another year before being discharged.

The book is a medley of reminiscence, factual information, historical reconstruction and commentary. We need books like this that capture the life in the CPS camps and units.

CPS men were unique in a world gone mad with war. Henry Van Dyck has done us a service. His candid but level-headed recollections help us reconstruct that heroic episode in our Mennonite history.

Courage and faithfulness

Sam Martin Went to Prison: The Story of Conscientious Objection and Canadian Military Service by William Janzen and Frances Greaser (Kindred Press, 1990, 64 pages)

Reviewed by Arthur P. Boers, 477 Lincoln Road, Windsor, ON N8Y 2G6

Sam Martin was a Mennonite church member long before World War II began. Yet his application for conscientious objector status was refused for unspecified reasons. The fact that some Mennonites joined the army may have discredited the CO applications. Judges perhaps felt that if they were tough enough COs such as Sam Martin would give in.

But he did not; he served 19 months in prison. This included three difficult months in a military prison, much of that in solitary confinement on a bread-and-water diet with no bed and no clothes, which endangered his health. At one point they took his Bible "with the comment that it had already

Weathering the

STORM

Christian Pacifist Responses to War

The fighting may have stopped, but is the crisis over?

What has the Persian Gulf War meant to the Mennonite faith? What does it mean for our future?

Mennonite authors explore real-life issues such as:

- war in the workplace
- confronting patriotism
- war's effect on children
- war and the media
- spiritual survival in conflict
- Christians and the enemy

Contributors include Duane Friesen, Helmut Harder, Katie Funk Wiebe, James Juhnke, Roelf Kuitse, Rosella Wiens Regier, Bob Hull and others.

We've experienced it. Seen the damage and the dangers.

What will we learn?

Paperback \$ 8.95 U.S.
\$10.95 Canada

Available at Faith and Life Bookstores, Provident Bookstores or from Faith & Life OrderLine:

1-800-743-2484

CODE TM001

FAITH and LIFE PRESS



Celebrating
110 Years of
Service in Education

1881 >< 1991

ruined him and that if they took it away, then maybe, just maybe, he would forget about his ideas."

Martin's crime was his refusal to wear a military uniform. Everything possible was done to break his spirit, including verbal abuse and strip searches. But those attempts failed, though Martin did become despondent at times. But he persisted in what he believed was right.

This is an impressive tale of

individual courage and community faithfulness. Martin received support from his church, pastor and Mennonites across Canada in numerous legal appeals and hundreds of letters.

Martin's model so impressed others that he won the trust of prisoners and warden alike. At one point he was asked to testify against a sergeant who had stolen money from him. But he refused: "I have just come from prison. I have no desire to put someone else there."

In the second part of this book is a helpful overview of the history of conscientious objection in Canada. While peace churches often disagreed with how to respond to war, in the long run this war helped unite them. It also brought a deeper commitment to service.

FILMS

Life in the stockade

Cadence, written by Dennis Shryack, produced by Richard Davis, directed by Martin Sheen

Reviewed by Gordon Houser, assistant editor

This small-scale film is set in 1965 at a U.S. Army base in West Germany. Private Bean (Charlie Sheen) returns from his father's funeral distraught. He gets drunk, punches an MP and lands in the stockade.

His fellow inmates are five black soldiers who introduce him to the ways of survival. The film's main appeal is getting to know these characters. Each of the blacks is imprisoned long term for major offenses, like rape

and murder, yet their main offense is being black.

The sergeant in charge of the stockade (Martin Sheen) bullies the unrepentant Bean, but he does so out of the frustration he feels over his own son's antipathy toward the army. The father-son symbolism is overplayed. In one scene the sergeant calls Bean by his son's name.

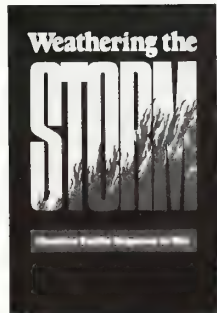
Cadence makes its points about the injustice of army life and how it typifies the racism of U.S. society—sometimes but often not so subtly. The fine acting and good characterization, however, help overcome the heavy-handedness of the film's moralizing. And while the ending may seem a little too pat, we get to glimpse a piece of the world—an army stockade—not often seen.

It's not a great film but one worth seeing nevertheless.

Resources

BOOKS

Weathering the Storm: Christian Pacifist Responses to War, edited by Susan E. Janzen (Faith and Life Press, 1991, \$8.95, \$10.95 in Canada), is just off the press. A collection of essays by 22 Mennonite writers, it addresses issues facing peacemakers as a result of the Persian Gulf War and other conflicts.



In March 10 people representing the General Conference Mennonite Church and the Mennonite Church met in Crete, Ill., to discuss catechism materials. They decided to produce a **catechism resource book** in loose-leaf binder form, available this fall.

Earthen Vessels: American Evangelicals and Foreign Missions, 1880-1980, edited by Joel A. Carpenter and Wilbert R. Shenk (Eerdmans, 1990, \$15.95), is the first major historical treatment of the distinctly evangelical wing of 20th-century American missions.

Is there still a place in the church for healing? Yes, says **Christian Healing** by Mark A. Pearson (Chosen Books, 1990, \$8.95).

Heinrich H. Ewert: Teacher, Educator & Minister of the Mennonites by Paul J. Schaefer (CMBC Publications, 1990, \$10) is the English translation of the original German publication.

Marlin Miller, president of Associated Mennonite Biblical Seminaries, Elkhart, Ind., has written three articles on **baptism from a Mennonite perspective**: "Baptism in the Mennonite Tradition" (Mennonite Quarterly Review, July 1990), "Baptism" (Mennonite Encyclopedia, I) and "The Mennonites" (Baptism and Church: A Believers' Church Vision, edited by Merle D. Strege, Sagamore Books, 1986).

Steps to Hope by Joyce M. Shutt (Herald Press, 1990, \$6.95, \$8.95 in Canada) offers families mired in alcohol and drug addiction a path to higher ground.

Three educational magazines published by Faith and Life Press and Mennonite Publishing House—**Builder** (April issue), **YouthGuide** (Spring) and **Adult Bible Study Guide** (Summer)—present material based on the Uniform Series Bible study outline. The three publications address the needs of planners, youth and adults if a congregation chooses to go the intergenerational route. To order material write Faith and Life Press, Box 347, Newton, KS 67114, or call (in the United States) 1-800-743-2484.



When Addiction Comes to Church: Helping Yourself and Others Move into Recovery by Melinda Fish (Chosen Books, 1990, \$7.95) offers a Christian approach to overcoming many kinds of addiction.

Six prominent observers of the American cultural and church scene offer their insights on what agenda the Catholic intellectual community should address in **The Catholic Church and American Culture: Reciprocity and Challenge**, edited by Cassian Yuhaus (Paulist Press, 1990, \$8.95).

—compiled by Gordon Houser

01 0022 031 351
 LIBRARY
 ASSOC MENNON BIBLICAL SEM
 3003 BENHAM AVE
 ELKHART IN 46517

Editorial

This table is open, but be careful how you approach it

Holy communion, the re-enactment of the death of Jesus Christ, has one entrance requirement: that participants love the Lord and want to follow him, that we have forgiven and been forgiven. But beyond that the 368 congregations in our conference have some differing approaches to the table of the Lord.

- How often should we celebrate communion?
- How should we celebrate communion?
- Who should give the communion elements to the congregation?
- Should the plates be taken to the congregation? Or should the congregation come forward to receive the bread and juice?
- Must there be music during communion? Or is silence all right?
- Should only baptized Christians take communion?
- Should Mennonites take communion in other churches where different forms are practiced?
- Is preparation for communion only an individual, personal matter? There was a time when the (Mennonite) bishop asked each parishoner, one by one, "Are you right with the Lord?" (Did anyone ever have the courage to say no?)
- Do these words of Jesus apply to participating in communion: "If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there and go; first be reconciled to your brother, and then come and offer your gift" (Matthew 5:23-24)?
- Should the communion service include handwashing or footwashing (as did the Last Supper)?

Family affair: The original "Lord's Supper" was a Jewish Passover meal. The Passover meal or Seder is traditionally a family affair. With all due respect to artists Leonardo da Vinci and Salvador Dali, Jesus' last supper with his disciples in the upper room undoubtedly had

more than 13 people around the table and in the room. This has led some to want the children to be present and even partake of the communion elements. How do we interpret "love the Lord and desire to follow him"? Should this question be left to individual families?

My preference here is to do as a United Methodist minister in Salina, Kan., did when my children were young. He told the children's story, the feeding of the 5,000. The gathered children received their "bread and

fish," and in that context he helped them understand the other meaning of the Lord's Supper.

I don't know the answers to all the questions above. I am interested in your understanding of them and your experience. (They can be heard in the pages of this magazine.) But this I know:

Communion, like Jesus' last supper around a table with his disciples, should be a time of intimate Christian fellowship. The least we can do is have eye-contact with the person with whom we give and receive communion, indicating unity.

The table of the Lord is open, but the invitation is weighty. Accepting the invitation means that

- we carry no grudges;
- we are planning no revenge;
- we believe that final judgment rests with God;
- we allow God to be God in our lives;
- we are open about our disagreements;
- we trust God and no one else to "fight our wars";
- the saving grace of Jesus empowers us to love our enemies and friends and even the most difficult family member;
- we will to follow Jesus in faith and life. *Muriel T. Stackley*



Open but somber: Larry Schmidt, Moundridge, Kan., receives communion in Winnipeg last July.

Bruce Hildebrand

Inside

Miracles too hard
to come by / p. 219

Build on the foundation
of faith / p. 222

Reach out with more
than words / p. 226

THE

Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

106: 10
MAY 28, 1991



See inside for
stories and helps
on evangelism



R

*each out with
good news*

Prologue

I suppose every community has an "Annie Troddle" (see next page). I hope every community has a "Janie Praid," the child of wisdom, winsomeness and faith. Marjorie Jantzen's story is the kind we search for with the pages of this magazine in mind.

I heard Jonathan Larson, Tim Sprunger and Jeannie Zehr tell stories in five churches in Oklahoma in April. This team, representing our Commission on Overseas Mission (and at times including other mission workers than Tim), has completed visits that have taken them to 103 (of our 368) congregations in four provinces and 12 states. They told stories of God's saving power overseas. Perhaps Jonathan will tell the cement block story (page 221) in Botswana when he and his

family return this summer.

With this issue I introduce the new adviser to *The Mennonite* from Eastern District Conference: Jay B. Gordon Jr. Jay and his wife, Kathy, live in Telford, Pa., and are members of Grace Mennonite Church, Lansdale, Pa. He is also the new editor of *The Messenger of the Eastern District Conference*. (A complete listing of *The Mennonite's* 10 regional advisers is on page 237.)

The next issue, dated June 11, will feature theological education, general and specific. *mts*



Editor
Muriel T. Stackley

Assistant editor
Gordon Houser

Editorial assistant
Sharon Sommer

Art director
John Hiebert

Editorial offices
722 Main St., Box 347,
Newton, KS 67114-0347,
(316) 283-5100



The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: one year, \$20 U.S., \$23 Canada; two years, \$35 U.S., \$41 Canada; three years, \$48 U.S., \$56 Canada. Group rates available. Outside North America add \$24 U.S. per year to U.S. rate for surface mail, \$55.20 U.S. for airmail. Single copies: \$2 U.S. Five or more: \$1 U.S. each. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114. ©1991**

Contents

219 A miracle too hard to come by

A church's hypocrisy disappoints a young girl in Marge Jantzen's story.

221 At the noisy edge of the Mennonite world

Jonathan Larson writes about a Hispanic church in North Hollywood, Calif., that opens its doors to everyone on the street.

222 Build on the foundation of faith

Amy Miller describes how her congregation introduces newcomers to the Anabaptist faith.

223 The Good News comes in any language

A Spanish-speaking church and an English-speaking church share Sunday school and a building.

224 Letters

225 Bigger-than-a-lifetime vision

226 Reach out with more than words

227 How much is enough?

228 News

- MCC begins flood relief in Bangladesh
- Strempler named editor of *Der Bote*
- Record

240 Conflict can be good news



223

Cover: Photo is by Jean-Claude Lejeune.

A miracle too hard to come by

Marjorie A. Jantzen

Janey and the old woman sat on opposite ends of the bench in front of the bank, sunning themselves like cats. The woman's dog lay at her feet, its head on her shoes.

Springville was hardly more than a knot in a clothesline on the map, and from the bench in front of the bank anyone with two half-good eyes could see the cars whiz through on top of the T where Main Street butted the highway.

Janey studied the old woman, unsure whether to run or stay. The woman wore a faded print skirt that was missing a hem and had on a plaid blouse she had fastened with safety pins. On her face, dried out like an old apple, were smeared spots of too-pink rouge. Only her eyes made her seem young.

When the old woman spoke, her voice sounded hoarse. "Don't believe I ever seen you around here before, Miss," she said. "Annie Troddle's my name. What's yours?"

The girl jerked, hunched her body over and tucked the skirt of her dress under her legs.

Annie Troddle! The name, as familiar as George Washington's, swelled up in the girl's mind until she could hardly breathe. How could she have known that here, so close, sat the heathen who got prayed for every Wednesday night at prayer meeting. Mrs. Just always asked God to deliver Annie Troddle from the habit of drink and the path to hell and to bring her to church where she would hear the gospel. After that some people always whispered, "Yes, Lord."

What could Janey do? She wanted to get up off the bench and run into the bank and hide behind her dad, but it wouldn't be polite. The girl looked at the old woman again.

"My name's Janey Praid," she said. "Did you ever go to church?" The question flew out of her mouth before she could stop it.

"Got married in a church," the old woman said. She brushed her fingers over her hair. "Go to funerals once in a while, but never went to church regular. Never seen why I should go to



David Ediger

This church had prayed a
long time for Annie Troddle.

church. You go to church?"

"Yes," Janey said. "My dad's in the bank right now, putting the church money in. What's your dog's name?"

"Fido. Ain't it the commonest name? You got a dog?"

"He's at home. His name's Mack. You got any grandkids?"

"Nope. Had a little girl once. But she died. People said it was punishment from God, but my husband and me never knew what we done. She was a beautiful little thing. About your age."

Annie lifted her purse onto her lap and undid the clasp. "I got a picture of her in here. In a locket she got from her grandma on her 10th birthday.

People said it was punishment from God, but my husband and me never knew what we done.



She never had no more birthdays. Lookit here." Annie opened the locket like it was precious. Janey stood up and moved closer.

"Wun't she pretty?" Annie asked. "You can see how pretty she was. Oh, she liked red dresses. Red was her favorite color. She had on her favorite red dress when that picture was took at Woolworth's in Mayville." Annie handed the locket to Janey. "You can look at her. Her name was Violetta."

"She was beautiful," said Janey. "How old would she be if she hadn't died?"

"Oh, about 65. She took real sick one morning and died before the day was out. The doctor come to the house but he couldn't do a thing. He never could tell what she died of. Maybe was her heart, he said."

The two on the bench did not notice Mrs. Just approaching. She stopped in

front of them like she was Moses when he saw the golden calf. Annie's dog lifted its head, and Annie looked up.

"Oh, Janey," she said. "It's Mrs. Just."

"Janey Praid, why are you talking with this woman?" Mrs. Just bit off each word and spit it on the sidewalk.

The answer stuck in Janey's throat. She gave the locket to Annie and picked at the frayed ends of her tiebelt. She turned her head to look at the door of the bank. She looked at Annie and saw a corner of her mouth turn up and one eye close in a wink so slow she might have been going to sleep with just one eye. She looked at Mrs. Just's hard little raisin eyes and her

lips like purse strings that pulled her mouth tight.

"She's Annie Troddle," Janey said.

"I know who she is," said Mrs. Just. "If you know who she is, I can see I need to bring you before the throne of grace, too."

Janey nodded as a couple of tears ran like twins out of the corners of her eyes. She watched Mrs. Just march down the sidewalk and into the Farmer's Mercantile.

"Don't let that woman scare you, Janey," Annie said. "She don't like me on account of I used to drink too much and I don't go to church. She don't have no cause to put you in with me. We're just being friendly."

Annie gazed at the top of the water tower across the street and behind Farmers' Feeds without saying a word. Janey bent down and wiped her eyes and nose with her skirt.

"It was Mrs. Just who told my husband and me that Violetta died because of God's punishment," Annie said. "My husband went crazy from thinkin' on that."

The woman leaned down and patted her dog. It licked her hand.

"I guess you go to the same church she does," Annie said. "But you don't seem like you'll be like her."

The bank door opened, and Janey's father said, "Come, Janey, let's go home."

Janey followed her father to the pickup and waved at Annie as they drove down Main Street toward the highway. Annie waved back.

"Dad, do you think I could call up Annie Troddle and invite her to church on Sunday?"

"I don't know why she'd accept your invitation when she hasn't accepted anyone else's," he said. "She's got something against God and the church. I don't think you ought to associate with her. If I'd known you were talking with her, I would have put a stop to it."

Janey looked out the window and counted fenceposts, even though she knew 253 of them lined her dad's usual route home.

Her dad rolled the pickup to a stop in front of the house.

"If Annie Troddle ever comes to church, then I'll know God answers prayers, because people at church always pray that she'll come. That would be a miracle, Dad," Janey said.

"Just forget her. Now do your work so we can get to prayer meeting on time."

Attending church in the middle of the week was as essential to Christian life as eating a noon meal was to physical well-being, Pastor Wilson said at the beginning of prayer meeting. He said he'd found that in a book.

Janey sat between her father and mother and looked at the bottom edge of the pew in front of them until Pastor Wilson asked everyone to kneel to pray. Janey leaned her elbows on the pew and covered her face with her hands.

She clutched her hands together during Mrs. Just's prayer. She hid her smile when Mrs. Just asked God to keep every young girl on the straight

This church keeps its door propped open, unafraid of the darkened streets outside.

At the noisy edge of the Mennonite world

Jonathan Larson

path. Then Mrs. Just prayed for Annie Troddle.

The prayers ended after a while. Over the murmur of shifting bodies, the sanctuary door squawked.

Janey turned and saw Annie Troddle sit down on the the back pew.

"Everyone's prayer is answered," Janey whispered to her father. She hugged his arm and then her mother's.

Pastor Wilson preached about Jesus and how he raised Lazarus from the dead. Then prayer meeting was over.

Janey waited while her parents talked with someone in the pew behind them. She smiled at Annie.

Janey saw Mrs. Just and nearly everyone else walk past Annie in her red dress like she was a Christmas present they had asked for but did not want now. Some people nodded their heads at her. Pastor Wilson said something and stretched out his mouth, but his eyes did not smile.

Annie waited for Janey. She took both of the girl's hands in hers.

"I'm glad you came, Annie," Janey said.

Janey held Annie's hand as they walked out of the church and to the edge of the gravel of the parking lot. Everybody moved aside.

"Sometime you and me'll sit on the bench in front of the bank again, Janey," Annie said.

"OK, Annie," Janey said.

She let go of Annie's hand and watched her walk across the parking lot and toward the dim lights of town.

Janey knew she would see Annie again, and they would sit on the bench in front of the bank and talk a streak. She knew, too—she felt it in a cold, sad spot so deep inside her she could not reach it—that Annie would never again come to church, not even in a coffin, and that miracles are too hard to come by.

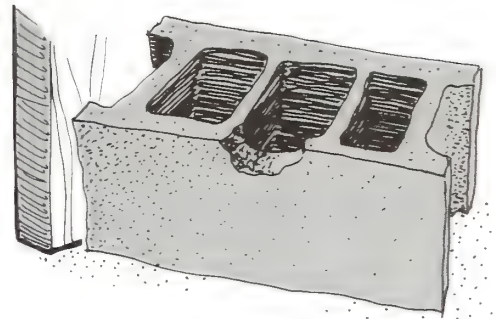
In a downscale section of North Hollywood, Calif., just a few steps up from Vance's Liquors and the garish lights of an Arco service station, on a Saturday night you will likely find the door open to a boisterous gathering of Christians. It is the Iglesia Evangelica Shalom. They are new Anabaptists, part of the growing edge of the Mennonite community in southern California.

I stopped by one night, at the suggestion of Steven Penner, Mennonite Central Committee West Coast director. I had rushed across town after a phone conversation with Eliseo Franco, the pastor, who confirmed that there would indeed be a gathering. Yes, I would be most welcome.

Picture this: The store-front meeting place is just off a littered sidewalk. The room is brightly lit, the front festooned with purple satin hangings, plastic flowers, a drum set, a forest of microphones and a serious amplification system. Warmly received, I sat down toward the front on a folding chair but was hastily guided by a savvy usher to the back row with the explanation that "the speakers might be a little loud" for me. (He obviously had a reading on traditional Menno types.)

The service, in Spanish, attended by mainly young adults with small children and babies in bassinets, lasted for the better part of 2 1/2 hours. It opened with songs led by a combo, prayer for community needs, a word from the visiting Mennonite missionary, the reading of a biblical text ("If we live by the Spirit, let us also walk by the Spirit") and preaching seldom heard in Pennsylvania, Manitoba or Kansas Mennonite churches. The service ended with prayer, some praying with tears and groans in recognition of weakness and in fervent pleading. A few people came to the front, where hands were laid on them in ancient biblical tradition.

All of this made me more than a



little homesick for Africa, for churches that live so ardently, so joyously on the ragged edge of survival. As I prepared to leave, having said my hearty thanks to those around, I noted a small detail that has lingered with me as a kind of sign: a concrete block, chipped on one side, that was used to prop open the door giving onto the sidewalk. All through the gathering, the door had remained open, allowing the night sounds from the street to filter into the gathering and the buoyant songs, the earnest word and prayers to spill out onto the littered sidewalk.

A precious thing, that concrete block. In some measure, it is the secret of this noisy edge of the Mennonite world. They do not fear the darkened streets outside. That is the world they must weep and moan for when they pray on Saturday night. That is the background against which the preacher's words must be heard and measured. And that is the world that needs to hear the full-throated songs and the combo, a sound shot through with hope and joy.

I keep my eyes open, looking for concrete blocks. I can think of some church doors that need to be propped open.



Marjorie Jantzen is a member of Shalom Mennonite Church, 800 E. First St., Newton, KS 67114. She says this story is based in fact.



Jonathan Larson, his wife, Mary Kay, and two of their three daughters will be returning to their mission work assignment in Botswana in August. People may write them through the Commission on Overseas Mission, Box 347, Newton, KS 67114.

St. John Mennonite Church in Pandora, Ohio, reaches out to people from many different backgrounds.

Build on the foundation of faith

Amy Miller

I did not join St. John Mennonite Church in Pandora, Ohio, because it is Mennonite. In fact, I had little knowledge of what it meant to be Mennonite 17 years ago. Rather, St. John was a church where I could grow spiritually, raise my family and join a body of believers where I felt community.

For me, however, this was not enough. I wanted to understand what I was now a part of, the heritage that becoming "Mennonite" provided me. This did not happen overnight.

I had read about Anabaptism and understood its basic principles, but knowledge and conviction are not the same. To say I became Mennonite at the time of church membership is to put a fairly shallow meaning to the term.

As one reads accounts in *Martyrs' Mirror* it becomes evident that to be Mennonite is a way of life.

Challenged: Ours is a church reaching out to individuals from many different backgrounds. Some with a rich background are looking for ways to be challenged in the church. Others struggle with the Christian faith. As a church we have been called to help others lay a foundation in their lives built on faith. This is our emphasis at St. John—to be a church that reaches out to others regardless of their background.

We will, however, also be a church that believes Christ has called us to not merely "save" but also disciple and send out. When that foundation is firm enough to build upon, then we are called to look beyond our own lives and into the lives of others and the world beyond. Our Christianity becomes a way of life, not merely a knowledge of principles and beliefs.

Goals: "To understand what it means to embrace the Mennonite

faith"—this is what we in the Mennonite Interest Group desire to instill in our congregation. Our goals are these:

- to provide education in Anabaptist history and beliefs,
- to provide an awareness of the larger Mennonite church and to realize that many offer spiritual insights that may differ from our own but may also challenge us to rethink our beliefs and strengthen those we hold firmly,
- to make our congregation aware that there are opportunities for them to contribute to the larger church and to encourage them to get involved.

This task involves both risks and great joy. We risk taking young Christians (meaning young in faith) into "issues" too fast, before they have had the chance to build upon their foundation in Christ through Scripture. Issues can become dangerous in a congregation when they lead to division instead of unity and a false sense of power to change lives.

Yet to try to shelter, to stay on the

edges of problems, we also risk not challenging those who need and are ready to go beyond the comfortable. We must also reach those people willing and ready to serve others with compassion.

The church almost takes the role of a loving parent who disciplines and encourages, who wants to keep the hurts away but knows that a time comes when each "child" must venture out. It is the job of the church to equip them for their journey.

The joy in embracing the Mennonite faith is there when we find ourselves with a heritage we can hold fast to. Friendships we make take us beyond our doors. Christ does not call us into a life of comfort but to take up his cross and follow him throughout all nations. That is what it means to be Mennonite.

Amy Miller is a member of St. John Mennonite Church, Route 1, Pandora, OH 45877.

First welcome, then teach

Our Mennonite Interest Group encourages those with a Mennonite heritage not to overlook or forsake their tradition. Activities include an elective Sunday school class for about six weeks to teach Anabaptist history.

The approach is careful, not always resulting in dramatic changes. How else can I approach these folks when I myself needed years to think about these things?

We have special Sunday morning or evening services at which we emphasize a specific Anabaptist theme, particularly through drama (like plays based on *Martyrs' Mirror*).

We seek to maintain our rich heritage without it becoming an obstacle for entry into the church community.

We pray that when newcomers enter our church they will not be discouraged by the demands of Christ with which we ourselves struggle and which we so often are unable to follow. They should first hear the forbearing of Christ, the patient teacher of those on the Way. Ted VanderEnde, pastor at St. John Mennonite Church, Route 1, Pandora, OH 45877



Christopher A. Stanley

'I want to do God's work': Peralta

The Good News comes in any language

Grace Mennonite Church, Lansdale, Pa., has fostered a relationship between Spanish- and English-speaking members for more than 30 years.

Mary Anne Klauder

Bienvenidos a nuestra Iglesia." "Welcome to our church." Visitors to Grace Mennonite Church, Lansdale, Pa., on Sundays are welcomed in English and Spanish.

Gary Stenson leads the regular Sunday service in English upstairs, while downstairs Rafael Peralta greets Hispanic church members and visitors at a service presented in Spanish.

The modern red-brick church at the corner of York and Mitchell has quietly fostered a relationship between the two cultures for more than 30 years.

"We are not two churches," Pastor Peralta says, "but one group united in our Lord."

"And my personal relationship with Pastor Stenson is extraordinary," Peralta says. "Our relationship is as one in the Christian family."

The separate worship services are both held at 10:30 a.m. on Sunday, preceded by Sunday schools. The congregations get together for special events and sometimes sponsor events for all. Special Spanish and English cantata services, all-music events, are held around Christmas each year.

Peralta says they have the Spanish-speaking children attend the English-speaking children's Sunday school, since they will live in an English-speaking society, but have them attend the Spanish worship services to make them aware of their heritage.

The church renovated and enlarged its building last spring. One reason was to provide a new sanctuary for the growing Spanish Department.

Of the 315 members in the church, 52 are Spanish-speaking, and there are a host of children as well.

The church started the Spanish Department as a mission in June 1958, when two members of the church, Earl Stover and John Fretz, saw a need to reach out to Spanish-speaking farm laborers who came to the North Penn area to find work.

At that time 80 percent of the Spanish workers came from Puerto Rico. It was easy for them to move to the United States from the island commonwealth, since they already had citizenship.

They asked a Spanish-speaking pastor, Guillermo Chegwin, from Colombia, to minister to the Hispanic

population, and the mission grew. In 1964 the church incorporated the mission as the Spanish Department.

Peralta, who emigrated from the Dominican Republic to New York City in 1951 with his family, took over leadership 10 years ago.

"I wanted to do God's work," Peralta says. "I prayed for about three months before deciding to come to the Lansdale Church."

His wife, Argentina, often accompanies him on visits to Spanish families.

Peralta says the Spanish population in the area is increasing rapidly, following a trend throughout the United States. Wars and poverty in Latin America have made the Spanish population the fastest growing minority group in the United States.

Today the church includes Hispanic families from Puerto Rico, Cuba, Spain, Portugal and from all over Latin America, including the Dominican Republic, Honduras, Mexico, Nicaragua, San Salvador, Guatemala, Paraguay, Venezuela and Peru.

It is estimated that by the end of this century there will be more than 40 million Spanish speakers in this country, Peralta says.

He hears of new families in the area through members of the church and through the Indian Valley Opportunity Committee in the Souderton area, where a large group of Spanish-speaking people live.

Peralta believes in ministering to the whole body—"body, soul and spirit. It is impossible to preach to people if they are hungry," he said.

New immigrants sometimes need help finding how to get the electricity or gas turned on, where to apply for Social Security cards or driver's licenses or even finding a doctor.

Peralta has picked up people coming from a plane with no luggage, owning only what they were carrying.

Once he was called in the middle of the night to help translate for a Spanish-speaking neighbor whom police stopped for a minor traffic problem.

As the Hispanic population has grown in the North Penn area, some church members have moved away. The pastor explains that as a direct result of their church mission, those families started other Hispanic churches in Norristown, Allentown and Philadelphia.

Reprinted by permission of The Reporter, Lansdale, Pa.

Thanks...and no thanks

Your short editorial ending the Feb. 12 issue ("Only one is qualified to judge us, and that one died for us") supports (at least in this context) ethical subjectivism, thus neatly leaving us free to do whatever we may decide is right in our own eyes.

Such a notion stands in stark contrast to the traditional Anabaptist value that as Christians we should be accountable to one another within the body. How can accountability have any credibility if, indeed, only Jesus is qualified to make such judgments in some future time and place?

With sexual immorality, waiting until eternity for Jesus to make the call may just be too late. *D.R. Yoder, 1583 May Ave., S.E., Atlanta, GA 30316*

It seems that many of us are in need of a handy scapegoat. We point to the sharp contrast between the Old Testament teaching (concerning Sabbath work, a prodigal child, treatment of enemies and adultery) and the teaching of Jesus Christ. We do not hear others say, Kill any who work on Sunday or, Kill a disobedient child or, Kill those who commit adultery. Jesus said, "You have heard it said by them of old time, but I say unto you...." *Orville and Mabel Baer, 9647 Summerfield South Road, Trenton, IL 62293*

I thought your forum on homosexuality was balanced and timely. My only concern is that you will be attacked by readers who do not want issues discussed within your pages. If we are peacemakers we have to be willing to recognize our differences and similarities and work together for a better world. *The Mennonite's* contribution to dialogue and communication for and with gay and lesbian people was courageous. *Patricia C. Mack, 2109 27th Ave. S, Minneapolis, MN 55406*

Thank you for the articles and for discussing this issue in the first place. I found them encouraging, enlightening and hopeful. *Name withheld*

Where we have had a judgmental and condescending attitude toward homosexual people we need to repent. Where we have been without true compassion and understanding we need to repent. God loves homosexual people as much as heterosexual people, and we are to be like him.

As I observe the church, particularly in the West, I have a twofold fear and concern: (1) that homosexual people will not be able to find salvation through Christ in the church, and (2) that Satan is using this issue to lead the church and society as a whole into spiritual blindness and moral decay. May we again hear the words of Jesus, "Watch and pray." *Peter Derksen, No. 602, Excellent 36, 23-11, 5 Chome, Mugino, Hakata Ku, Fukuoka Shi, Japan 816*

[To make] God rule according to the knowledge of the Bible writers is to narrow God a lot. God is much bigger than the "Book." "The Word became flesh." It does not say, The Word became a Book. Only the Muslims believe that the Word of God is a book. For us Christians the Word of God is a person who has a name and was a flesh, blood and bone historical reality. We, the church, are his present historical reality. He lives in us.

If homosexuality is part of creation, we are actually discovering that we are in the threshold of knowledge. People don't choose it consciously or unconsciously. It is in the nature of the person. *Raul Badia, 500 M. Rivera I-705, Hato Rey, Puerto Rico 00918*

I do not see Paul pointing an exclusively condemning finger at the homosexual. Rather he uses promiscuous homosexuality to show what happens when we focus on ourselves rather than God, when we feed our lust and self-centeredness. He could just as easily have illustrated his point by pointing his finger at heterosexual promiscuity, unrestrained greed, uncontrolled anger, violence. What matters is that we see each other (fallen or saved) as a valued child of God, that we open ourselves to God's healing power.

Because Christ died so that all of us may have new life, let's put our efforts into preaching the Good News and let God do the judging. *Joyce M. Shutt, pastor, Fairfield Mennonite Church, 878 Mount Carmel Road, Orrtanna, PA 17353*

Print the Bible

Most "Christians" do not know the Bible well (including me). In the two Mennonite periodicals I read I find almost only what man says, and almost nothing of what God says. Isn't that the reason we have so many branches of Mennonites?

Probably only one or two out of 10 bother to go get the Bible to read what God says [when you publish only the Scripture reference]. For more space to print portions of God's Word, how many readers read the full pages of Reviews and Resources, all of which is man's thinking?

There is one other solution: the devout, faithful prayers of the staff members and leaders of the congregation, as well as all the members.

"Behold, how good and how pleasant it is to dwell together in unity.... Endeavoring to keep the unity of the Spirit in the bond of peace....For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, [emphasis mine] unto the measure of the stature of the fullness of Christ" (Psalm 33:1; Ephesians 4:3, 12-13).

If all knew God's Word well, there would be better unity. *C.B. Friesen, 415 E. First St., Newton, KS 67114*

Racial aspects of war

Greg Goering's commentary (March 26 issue) was a poor display of journalism. Goering writes, "African Americans face more educational hurdles in mainstream society than their counterparts" and, "Low scores on military exams placed them in combat positions where they suffer higher casualties." Whose fault is this? Inner-city schoolteachers receive higher salaries than teachers in small towns—and well they should. They suffer daily from student insolence, non-preparation and frequently overt or implied threats of physical harm. These well-paid teachers are predominantly black, as dictated by the African-American community. The equipment supplied to these schools far exceeds in value the equipment in small towns. Of course, it is soon destroyed or stolen. So who is to blame for the fact that the African American's education is inferior? To blame the white population is racism.

To quote the racist Benjamin Hooks to support his argument shows Goering's meager research. Colin Powell credits the army for his being able to attain his status.

Goering should quit trying to inject race into such a situation and accept the fact that these people were all volunteers, that they are uniformly well-paid in addition to having free food, housing and medical facilities, that for years they uniformly had a soft life that they apparently enjoyed, or they could have resigned. *Doyle S. Blanch, Box 141, Sugarcreek, OH 44681*

Blessings and corrections

I am delighted with the fine job you did with my article on N.N. Friesen (April 9 issue). The artwork and layout highlight the celebration of his 90th birthday nicely. I failed to say that N.N. and Elizabeth (Duerksen) had seven children (one is deceased), and N.N. has two stepchildren.

A correction: In the picture on page 151, N.N. is the young man in the center of the back row, not the little boy in the front. N.N. was 24 in 1925.

I have been blessed, nurtured and stretched by being part of N.N.'s family during my 30-year marriage to Jake. God has blessed and strengthened us as a Mennonite people with many backgrounds of culture, heritage and piety.

The two articles (in the same issue) on family worship were excellent. Children need this to be a priority in their homes to strengthen them in an uncertain world. We appreciate your good work on *The Mennonite*. *Jane Herstine Friesen, 4155 W. Augusta Ave., Phoenix, AZ 85051*

Money and sex

You have reported that the General Conference will need to cut its budget for the first time in many years. That means the work of the church will suffer. People will suffer. Giving to Mennonite Central Committee is down as well. Would that such disheartening news cause as much emotional response as the homosexuality issue has. *Pearl Janzen, 10455 Riverview, Reedley, CA 93654*

Editor's note: *The dialogue in response to the Feb. 12 forum on homosexuality will close at the end of June.*

Bible

• • ▼

Bigger-than-a-lifetime vision

The writer of Hebrews talks about people of faith who died without receiving the things promised.

Eddy Hall

What would you call a man who gave his life to a goal so far out of reach that he never had a chance of reaching it before he died? Or a woman who spent her life pursuing a dream that any sensible observer would know she would never see come true?

The Bible talks about such people. After telling about Abel, Enoch, Noah and Abraham, the writer of Hebrews says, "All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance" (Hebrews 11:13).

The vision that inspired Abraham was God's promise that he would be the father of many nations. In offering Isaac as a sacrifice, Abraham demonstrated his unconditional trust in God's power to make that vision a reality.

Isaac's blessings of Jacob and Esau revealed that Isaac, too, saw himself as a player in a divine drama that far exceeded his life span (v. 20).

The blessings Jacob gave Joseph's sons as he was dying point to his bigger-than-a-lifetime vision (v. 21).

Joseph was so confident that God would deliver on the promise of a new land that he gave instructions for his bones to be buried in the promised land (v. 22).

The list goes on: Moses' parents, Moses, those who passed through the Red Sea, those who marched around the walls of Jericho seven times, Rahab. These people all participated

in God's historical purposes, purposes greater than any one person, purposes stretching beyond any one person's life span.

Just how exceptional such people were in their day is illustrated by Noah. In a world of "Eat, drink and be merry," Noah lived for the future.

The end of history: We were created to live for something bigger than ourselves, to give our lives to the purposes of God, purposes that will survive even the end of history.

The writer of Hebrews prompts me to ask, Have I contented myself to strive for life-size goals, good goals for family, for work, for church, but goals that can be reached in a lifetime? Or have I allowed God to so dream in me that I, like Noah, Abraham and Moses, am giving my life to a vision so great that I can only welcome its fulfillment from a distance? Is there a God-given vision of the future that inspires me, that guides me, that gives me hope? One that may not be fully realized for

• • •

Have I contented myself to strive for life-size goals, good goals for family, for work, for church, but goals that can be reached in a lifetime?

• • •

100 years? Two hundred years? Or even until time is swallowed up in eternity?

Fools: There ought to be a name for such people—those who give their lives to bigger-than-a-lifetime visions. What do you call them? Crazy? Fools? Dreamers?

The Bible has a name for them: people of faith.



Eddy Hall, 101 S. Pine, Goessel, KS 67053, is a free-lance writer and a co-editor of With, a magazine for Mennonite teenagers.

She communicated her values because her actions reinforced her words.

Reach out

with more than words

Marilyn Miller

The TV interviewer expressed sympathy to my 81-year-old mother as she walked into church. Four days earlier her home in Hesston, Kan., had been destroyed by a tornado.

"I'm just thankful no one in Hesston was killed," Mother said. "It's people, not possessions, that matter."

Mother's life reinforces her words. In her home the crayon marks on the wallpaper and the pop stains on the carpet had always reminded me that she valued her grandchildren more than the house she loved to decorate. She communicated her values because her actions reinforced her words.

We value evangelism. It is a priority. And nothing is more powerful than an idea embodied in a person.

Jesus valued people. As people felt accepted and loved they opened them-

reason they are twice as likely to consider going there for worship. Home Street Mennonite Church in Winnipeg opens its building to hungry people for an "agape" meal (soup and bread) each weekday. The message of Jesus that people are more valuable than property or possessions is being embodied.

3. People feel valued when they are invited and welcomed into your church community. *Called To Be Friends* lists ideas about inviting and welcoming people into your church. (For copies write to Mennonite Board of Missions, Box 370, Elkhart, IN 46515-0370, \$5 U.S., \$6 Canada.)

4. Recall the pain you have experienced in your life (childhood memories, addictions, relational/

career problems). Connect with people who are now suffering the same kind of pain. Be with them as one who understands. Tell how God and the church have helped bring healing to you.

Pray that the Holy Spirit will continue to show us how to evangelize as Jesus did—by valuing people in both our words and our actions.



Marilyn Miller, a member of Boulder (Colo.) Mennonite Church, is secretary for Evangelism and Church Development for the Commission on Home Ministries of the General Conference Mennonite Church.

People feel valued if they are invited and welcomed into your church community.

selves to God's love and reign in their lives. Here are some actions we can take to share Christ's method of outreach and love:

1. Practice the evangelism method Jesus used with Zacchaeus. Have lunch with someone others "look down on." A deprived person or a child may be surprised by your attention.

2. Allow community groups to use your church. One study shows that if people have been in a church for any

Never too busy or too poor to help

I remember a Sunday morning years ago on the farm in northeastern Montana, where I grew up. It was breakfast time when a stranger walked down the road past our farm. We lived close to the main country road and recognized almost every vehicle that went by—it was either the Dicks, Olferts or Reddigs. But people did not walk to town—that was 20 miles away.

Dad went into the kitchen and asked Mother to fill a thermos with hot coffee and pack some fresh zwiebach. Then he drove off in our family car to bring breakfast to this stranger, who was some distance down the road by then. The stranger accepted the offer to sit in the car and eat the breakfast; then he continued on his way. Dad came home and we went to church, content that a stranger had been shown this kindness. Dad was a farmer and a father of 13 children. He never considered himself too busy or financially unable to help someone. He gave us many real-life object lessons of what he said and read to us at family devotions. He was sensitive to everyone who came into his life and took the opportunity to show love and concern whenever he could. *Bertha Toews Born, Peace Mennonite Church of Dallas, Box 815158, Dallas, TX 75381*

Commentary

How much is enough?

Jesus' words about not accumulating wealth run counter to daily messages that call us to consume more than our fair share.

Art Meyer

What will it profit them if they gain the whole world but forfeit their life?" (Matthew 16:26).

Jesus' words tell us what he thought about accumulating wealth. But how difficult it is to heed his words. We are bombarded daily with messages to buy, to accumulate, to consume. The U.S. advertising industry spends nearly \$500 per person per year to get us to consume. This advertising has encouraged us to consume more than our fair share.

Alan Durning asked, "How much is enough?" in a *World Watch* magazine article late last year. He notes that American consumption has soared since 1950. "Per capita energy use climbed 60 percent, car travel more than doubled, plastic use multiplied 20-fold, and air travel jumped 25-fold," he writes.

Durning also notes that American children under age 13 have more spending money (\$230 per year) than the 300 million poorest people in the world and that, on average, Americans drink 47 gallons of soda pop to every 37 gallons of water they drink.

This overconsumption puts a great deal of stress on the earth's natural resources and the environment. The richest one-fifth of the human population, for example, produces more than half of the "greenhouse gases" that cause global warming and almost 90 percent of the chlorofluorocarbons (CFCs) that are destroying the earth's protective ozone layer.

Meat eaters: The World Bank estimates that 630 million people in the world lack sufficient calories to function adequately; 3.4 billion "grain eaters" get sufficient calories and plenty of plant-based protein; and 1.25 billion are primarily meat eaters. The meat eaters consume three times as much fat per person as the remaining 4 billion people. But these people pay the price of their luxurious diet in high death rates from the "disease of affluence": heart, stroke and some forms of cancer.

The earth cannot afford the kind of consumption and accumulation of wealth exhibited by the industrialized world. Professor Robert Williams of Princeton University and a worldwide team of researchers conducted a study of fossil fuel use reduction through greater efficiency and use of renewable energy. The present world population, Williams concluded, could live with a modest quality of energy services something like that of Western Europe today, but the entire world population definitely could not live in the American style with large homes, big cars and various electrical gadgets.

We may each ask ourselves, If every-

The earth cannot afford the kind of consumption and accumulation of wealth exhibited by the industrialized world.

one on earth lived like I do, would there be enough for all? Each of us must decide how much is enough in light of our own understanding. The Scriptures give us adequate guidance to answer these questions.

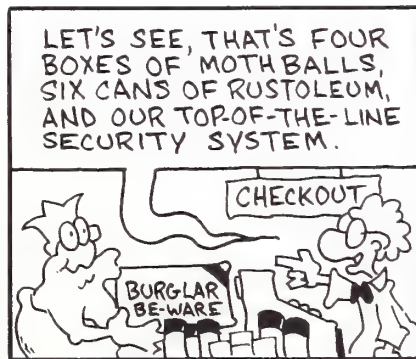
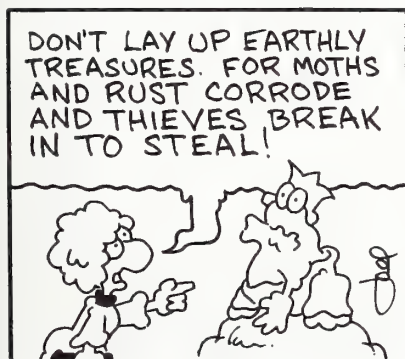
Proverbs 30:7-9 says, "Two things I ask of you; do not deny them to me before I die: Remove far from me falsehood and lying; give me neither poverty nor riches; feed me with the food that I need, or I shall be full, and deny you, and say, 'Who is the Lord?' or I shall be poor, and steal, and profane the name of my God."

The words of Jesus in Matthew 6:25-26 are also instructive: "Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?"

To know "how much is enough" in today's culture demands that we interpret such Scriptures with the collective wisdom of Christian brothers and sisters in a supportive community. It is only in this way that the seductive culture in which we live can be successfully countered and our

overconsumption and accumulation of riches be curtailed.

Pontius' Puddle



Art Meyer, who researched and wrote frequently for Men-nonite Central Committee U.S. Global Education, died March 19. He left behind a number of unpublished articles.



The boycotts of Shell Oil and Folgers Coffee are still on. Shell supplies South Africa's military, police and security forces. Profits from Salvadoran coffee exports help finance El Salvador's government. Folgers is the largest U.S. purchaser of Salvadoran coffee beans. For buttons, brochures and Shell discredit cards, contact Boycott Shell Campaign, c/o United Mine Workers of America, 900 15th St., NW, Washington, DC 20005, (202) 842-7350. To reach Folgers, call 1-800-344-7490. For information on that boycott write Duane Bean at Synapses, 1821 W. Cullerton, Chicago, IL 60608.

The Evangelism Leaders Academy, a national training event for pastors and laity, will hold sessions in six locations this summer: Manchester College, North Manchester, Ind., July 22-25; Bridgewater (Va.) College, Aug. 5-8; University of LaVerne, Calif., July 29-Aug. 1; Watner Pacific College, Portland, Ore., Aug. 12-15; McPherson (Kan.) College, July 15-18; Life Enrichment Center, Leesburg, Fla., Aug. 19-22. These events are part of the Living in Faithful Evangelism process. The Western District Conference of the General Conference Mennonite Church is participating in the one at McPherson, Kan.

In 1988, Spanish-speaking refugees in Saskatoon, with the help of an adult class from First Mennonite Church there, gathered at the church for Bible study and worship. The Latin Americans, mostly from El Salvador, Nicaragua and Chile, hoped to establish a non-denominational Hispanic Christian church. The group decided in May 1989 to join the Mennonites. However, they failed to find a Mennonite Spanish-speaking leader. Last November the Hispanic church closed. Former members are attending their respective denominational English worship services. (From a report by Esther Patkau and Wally Nickel)

MCC begins flood relief in Bangladesh

Akron, Pa. (MCC)—Mennonite Central Committee staff in Bangladesh have begun relief work following the devastating cyclone that struck that country's coast April 30.

To date (May 6) some 125,000 people have died as a result of the cyclone, tidal wave and flooding.

In a May 6 telex, MCC staff wrote that they are all safe and have begun food and clothing distribution in coordination with the Bangladeshi government and other non-governmental organizations.

MCC and the Catholic relief organization Caritas are distributing 12 metric tons of milk powder, 100 bales of quilts, three bales of clothing and 30 drums of bandages. MCC and Caritas may also work together to distribute wheat.

MCC will focus on local areas of greatest need first, staff write. "But there will be needs for our own employees and facilities, too.... Please keep us in your prayers."

According to the *Bangladesh Observer*, 80 percent of dwellings and 90 percent of crops were damaged in Feni District along the southeastern coast. The storm damaged more than half the houses in six out of 10 areas surveyed by MCC workers near Maijdi at the mouth of the Ganges River on the southern coast. High winds caused most of the damage near Maijdi, along with some flooding.

The tidal wave on off-shore islands caused the storm's greatest damage, staff members report. "Disease and continuing bad weather impede progress," they write.

The storm leveled the MCC Human Resources Development Center just outside Feni, a training center for rural savings groups. Furniture and materials were damaged or blown away.

MCC is accepting contributions for Bangladesh flood relief. Ray Bru-

bacher, MCC director of the overseas program, says that MCC will make up to \$50,000 available for relief.

Brubacher says that MCC may make food resources available from Canada and the United States. MCC staff in Bangladesh plan to raise some relief funds locally.

Twenty-eight expatriate MCC workers serve in Bangladesh, along with about 200 national staff. Regular MCC work in the country includes agricultural research and extension, job creation, health, education and social services. *Ardell Stauffer*

Undoing racism calls for commitment, say Meeks and others

Chicago (GCMC)—On April 4 a group of 150 Christians gathered here to commemorate the anniversary of Martin Luther King Jr.'s assassination and launch a three-day conference called "Undoing Racism." The conference was jointly sponsored by the Chicago-based group Synapses and the Commission on Home Ministries (CHM) of the General Conference Mennonite Church. People of all ages and cultural backgrounds met and worshiped together, learned from one another what it means to confront racism personally and in community and celebrated the diversity of the church.

Catherine Meeks, a professor from Mercer University, Macon, Ga., challenged white people to address how racism affects their lives, people of color to deal with the wounds of racism and all to become whole. She said, "As Christians we have no choice whether or not to be committed [to racial justice]—Christ calls us to be committed."

Joe Barndt's lecture, "Obstacles to Justice—White Skin Privilege and White Supremacy Assumptions," served as a foundational piece of the conference. Barndt described himself as a recipient of "white skin privilege" and challenged whites to confront their racial fears. He said the responsibility for eradicating racism must be claimed by those who benefit from and hold power in racist structures.

Workshops addressed building multiracial churches, responding to



Hope and sorrow: *Lebohlang Juda of South Africa teaches a song to participants.*

racial hatred, racism on college campuses, recognition of racism and related themes.

At a "Celebration of Diversity" a group of young people sang "Freedom, oh freedom, freedom...." A South African woman raised her voice in song and led the group in a South African freedom chant. Some cried. Worship created space for expression of hope, sorrow, longing, energy.

The conference asked each person to make a personal commitment to undoing racism and finding a person or group from whom to gain support and accountability. Participants wrote their commitments down and laid them on an altar during the final worship service.

Hubert Brown, CHM executive secretary, urged the group to "Do a New Thing." He called those who had been working for racial justice for years to take hope and keep going. He offered the younger generation an inspirational look at the groundwork of their forebears.

Meeks commented, "It has been a long time since I have gone to a conference where I leave feeling more hopeful. It seems like there's a lot of commitment to personal change. I'm

excited that people are willing to change personally."

Tony Brown of Seattle Mennonite Church said he had to first recognize and own racism. "[The conference] helped us see how we are all disadvantaged by racism, and white people need to keep being reminded," he said.

Ivorie Lowe of Community Mennonite church, Markham, Ill., was glad the conference "planted some seeds." The young people impressed her.

The conference's organizing committee included Lowe, Dorothy Friesen, Orlando Redekopp, Joy Lovett, Judith Kelsey-Powell, Hubert Brown, Barbara Gant, John Powell and Arturo Montoya. Besides Mennonites, seven other denominations were represented. *Stephanie Gingerich, a welfare worker for children and a house coordinator for the Urban Life Center in Chicago*

Youth leaders look at urban ministries, racial inclusiveness

Pasadena, Calif. (GCMC/MC)—When the Youth Ministry Council met here April 18-23, their expressed intent was to look at urban ministries and racial inclusiveness. The group, which included district and provincial youth ministers and agency representatives from the General Conference Mennonite Church and the Mennonite Church, readily acknowledged the presence of ethnic and racial minority youth in their areas.

But few had a plan. The report book, prepared in advance, was filled with statements like these: "I'm really not that involved with people of color on a regular basis." "Our local congregations seem distant from the struggles of minorities and perhaps even avoid them." "My exposure to minorities is extremely limited." "I am not involved directly [with minorities]." Some youth ministers said it was not in their mandate (job description) to focus energies on urban and cross-cultural ministries.

At the same time they wanted to do more with cross-cultural ministries. In Friday and Monday sessions, when participants discussed cross-cultural ministry, Ken Bontrager of New York

The Central District Conference Caravan offered workshops at five CDC churches April 21-24: First Mennonite Church, Sugar Creek, Ohio; Maplewood Mennonite Church, Fort Wayne, Ind.; Calvary Mennonite Church, Washington, Ill., and Wayland (Iowa) Mennonite Church. The workshops were "Living in Faithful Evangelism," led by Jim Egli, "Telling the Salvation Story as if the Earth Mattered," led by Melvin D. Schmidt, "Dealing with Conflict," led by Jane Roeschley and Mark Weidner, and "Faithful Response to War and Peace," led by Weldon Nisly.

Virginia Claassen, Commission on Overseas Mission worker in Japan, writes about the Bible study she has in the English classes she teaches: "One of the women said that after she had studied the Bible she understood better what she read in other sources." Claassen clipped articles from the newspaper that made reference to something in the Bible. For example, one headline read, "Schoolgirl Drowns; Samaritan Missing." She uses the clippings in class to study the Bible. One day, she writes, "it is not so easy to beat sword-engineers into plowshare-systems analysts' took us to that verse in Isaiah."

More American children died from child abuse during the Persian Gulf War than U.S. soldiers killed in combat. The 135 children who died in the United States during the war "received no media attention or medals," Dr. Deborah Daro, director of research at the National Committee for Prevention of Child Abuse, told an April 16 Capitol Hill press conference. Three children per day die of child abuse, said an NCPA report. And the report, based on telephone interviews with child welfare officials in 50 states, shows a 31 percent increase in child abuse since 1985 and a 38 percent increase in deaths during the same period. The survey also showed that more Americans are reporting suspected cases of child abuse. (*National Catholic Reporter*)

Heinz Janzen, Mennonite Men coordinator, participated in the annual Western District Men's and Boys' retreat April 27 at Camp Mennoscah near Murdock, Kan. He returned with this reflection: "Today the best thinkers on men's issues see the key role of fathers and grandfathers in raising sons for personal faith and wholeness. It involves the day-by-day interaction of dads and their sons at mealtime, work and in recreational outings. Father-son interaction is indispensable."

Bluffton (Ohio) College has been accepted into membership of the Christian College Coalition, a Washington-based association of 80 colleges. Founded in 1976, the coalition's goal is to serve and strengthen regionally accredited four-year liberal arts colleges committed to excellence in their academic programs and to keeping the Christian faith central in all facets of campus life. Colleges of some 30 different denominations are represented in the coalition. Its president is Myron S. Augsburg, former president of Eastern Mennonite College, Harrisonburg, Va.

A Kansas couple, James and Linda Newton, have been ordered to pay \$75,000 to the Cincinnati-based Procter & Gamble Company for perpetrating the false rumor that the firm's trademark logo is a Satanic symbol. The trademark features a circle enclosing a crescent man-in-the-moon looking upon 13 stars. Rumors of the alleged Satanic significance of the symbol began circulating 10 years ago and have persisted despite the company's repeated denials and statements by Roman Catholic and Protestant leaders denouncing the rumor as false. In July 1990, Procter & Gamble filed a libel suit against the Newtons, who are distributors for Amway, a rival corporation, charging that they made statements and distributed literature with the intention of spreading the rumor. (*The Christian Century*)



Urgent needs: Participants meet with Ridge Burns (third from right) during an urban ministry field trip in downtown Los Angeles. From left are Mike Bogard, Barry Stoner, Jeff Wright, Bob Kroeker, Burns, Norma Johnson, Abe Bergen.

Beth Hege

City and Carlos Romero of Elkhart, Ind., offered insight on cultural differences in African-American and Hispanic communities. Glyn and Susan Alison Jones of Kitchener, Ont., spoke up for the needs of French Canadians and challenged Mennonites in the United States to be more sensitive to those in Canada.

But it was Pam Peters' discussion of relations with Native Canadians that drew the most heated discussion of the weekend. Peters serves as the director of youth and young adult ministries for the Conference of Mennonites in Manitoba. "Our ministry should be a listening ministry," she said, describing her practice of having Native people share with youth about Native spirituality and life on the reserves.

"The history of Christian contact with Native peoples is not good," she said. "Native people my age experienced residential schools and have a great deal of resentment. There is not a readiness to accept 'mission' work."

that minority churches don't produce the same dollars. It's the people in the marginal and minority communities who need us. We continue to minister to people who don't need us as much."

Saturday's session included a workshop on sexism and the media led by Jay Davis of the Center for Media and Values in Los Angeles. On Sunday the group worshiped with Family Mennonite Church, a Belizian congregation in nearby Inglewood.

On Monday the council took an "urban ministry field trip" and met with Ridge Burns of the Center for Student Missions. Divided into three groups of 10, council members rolled up their sleeves and sorted clothes, worked in the food line at a mission (see box below) and cleaned low-income housing apartments in downtown Los Angeles.

"We need to reconceptualize mission and recognize the urgent needs right here in our neighborhoods," said

'Like a big recycling center'

The huge room has exactly 800 chairs lined in straight rows. Most are occupied by black males, sleeping or talking to one another. Clay Pittman lives at the mission, which has about 60 beds available. Clay spent the last 26 years making fur coats but is now unemployed. "It's a dying trade," he explains, then looks away. "I should have learned something else." He likes jazz. He has children. He learned to play cello when he was young. He says, "It's hard to get out [of the mission]. This place is like a big recycling center."

The youth ministers cheerfully fill cups with juice and form an assembly line to serve the 130 or so men involved in the detoxification program. A brief chapel service follows. The speaker urges those present to seek spiritual rather than material goods.

At a tent city erected in the alley behind the mission, the stench of urine and grime fills the air. Only half a block away stands a new office building. It's called the Ronald Reagan Building. Beth Hege

Stanley Green, pastor at Faith Mennonite Church, Downey, Calif. Green led Bible study sessions throughout the weekend.

"We need to learn about culture," said Bontrager. "Two forgotten groups are blacks and Native Americans."

Romero concurred. "We need to understand different value systems. We have talked about language, but that is really a minimal part. There is a silent language, body language, eye contact. When people perceive you as wanting to understand, it makes a difference."

In closing, Wright said, "Youth ministry and mission go hand in hand. My hope is that we've picked that up." It was Wright who extended the invitation to the council last year to meet in Los Angeles and look at cross-cultural and urban ministry. *Beth Hege*

Middle East Christian leaders describe effects of Gulf crisis

Akron, Pa. (MCC)—The experience of the church in the Middle East has varied from country to country in the past months. But the testimony of three Middle East Christian leaders shows that the Gulf crisis and war have affected all of their churches.

Mennonite Central Committee sponsored the delegation, which visited Mennonite and Brethren in Christ churches and church groups in the United States April 20-May 10.

An "iron fist" was over Palestinians in the Occupied Territories during the Gulf War, said Audeh Rantisi. Rantisi, an Anglican minister from Ramallah in the Israeli-occupied West Bank, said Palestinians were under curfew for 43 days. Israeli authorities allowed people out to buy food every four or five days, but only for a few hours, Rantisi said.

No one could work, so people had little money for food. Palestinian Christians collected food packages to distribute to people in need. Palestinians who broke curfew to get medicines or other necessities were put in prison and heavily fined, said Rantisi.

Economic pressure on the Palestinians is greater since the war, Rantisi noted; he believes Israeli authorities hope this will force Palestinians to leave the country. Ninety thousand Palestinians from the Occupied Territories worked in Israel before the war, he said. Since the war, only 6,000 are able to work there.

Rantisi, who is director of the Evangelical Home for Boys in Ramallah and co-author of the book *Blessed Are the Peacemakers*, said Palestinian Christians are frustrated with Christians from the West. "We receive so many fact-finding delegations; we want people to act, not just talk." American Christians should urge their government to withhold funds from Israel unless it stops land confiscation and other abuses, he said.

Rantisi also had strong words for televangelists who unconditionally support Israel because of Bible prophecy and for missionaries who try to convert Christians from other denominations. "We want people who will stand beside us and support the Word of God," he stated emphatically. "We need Christians who respect the Lord and each other."

Coptic Orthodox Bishop Thomas of Assiut, Egypt, said that the Egyptian church is opposed to war. But Egyptian Christians took part in the Gulf War because of obligatory



Opposed to war: MCC executive secretary John A. Lapp (left) talks with (left to right) Archbishop Gewargis Sliwa of Iraq's Apostolic Assyrian Church of the East, Coptic Orthodox Bishop Thomas of Assiut, Egypt, and Anglican minister Audeh Rantisi from Ramallah, Israeli-occupied West Bank.

Conflict is as much a part of life as breathing, and trying to avoid it does not work, claims Lombard (Ill.) Mennonite Peace Center. To back it up the center is offering two four-day Mediation Skills Training institutes this summer at Lombard Mennonite Church. The first is to be held June 25-28, the second Aug. 13-16. For more information contact LMPC, 528 E. Madison, Lombard, IL 60148, (708) 627-5310.

A new agreement with two eastern Pennsylvania meat processors allows farmers to donate hogs to Mennonite Central Committee. Farmers selling hogs to either Hatfield Quality Meats Inc., Hatfield, or Leidy's Inc., Souderton, may designate that part of the value of the hogs be deposited in an MCC account with the processor. The funds will then be used to purchase pork for canning each April, when the MCC portable meat canner makes its annual stop in eastern Pennsylvania. For more information contact MCC East Coast, (215) 859-1151.

Fourteen farmers, environmentalists and educators took part in a tour Jan. 28-Feb. 17 that focused on land and environmental issues in Thailand and the Philippines. Thailand's push for more Western-style development and tourism has had a devastating effect on land throughout the country, says tour leader Carolyn Schrock-Shenk. Tour participants saw rice fields being plowed under to make golf courses for foreign tourists. In both countries the biggest ecological problem is deforestation, says Schrock-Shenk. Another related problem is global debt, which "is a noose around Filipinos' necks," she says. Besides Schrock-Shenk, other participants who are members of General Conference Mennonite congregations were David Petkau, Morden, Man.; Bill Minter, Chapel Hill, N.C.; and Henry and Irma Janzen, Leamington, Ont.



Bruce Hildebrand

Staff and volunteers at Mennonite Central Committee Canada in Winnipeg loaded 76 bales of blankets, sheets and baby clothing for Kurdish refugees in Iran on April 18. Mennonite church women's groups in Manitoba donated the blankets, sheets and baby clothes. In the photo above, Ernie Braun (right) of MCC Manitoba Self-Help Crafts and MCC Canada custodian George Neufeld place a bale of blankets on the conveyor.

• • •

"The Ministry of Reconciliation: Christ's Church as Reconciling Community," a conference on acquiring skills for managing conflict in the family, church, school, workplace and community, will be held July 10-12 at Pepperdine University, Malibu, Calif. Keynote speakers for the conference, which is sponsored by the Lombard Mennonite Peace Center (LMPC) and the Institute for Dispute Resolution, Pepperdine University School of Law, are Tony Campolo of Eastern College, David Augsburg of Fuller Theological Seminary and Speed Leas of The Alban Institute. Among the seminar speakers are Mennonites Richard Blackburn of LMPC and Ron Claassen of Fresno Pacific College. For more information contact LMPC, 528 E. Madison, Lombard, IL 60148-3599, (708) 627-5310.

military service, he said.

Some fundamentalist Muslims saw the war against Iraq as another Christian crusade against Islam, the bishop noted. But many Muslims did not.

Relations between Muslims and Christians in Egypt are often difficult. The church is still able to continue in this situation because it never carries a weapon against its persecutors, Bishop Thomas said.

He related an incident where several Muslim teenagers were arrested for throwing stones at Christians. The bishop went to the authorities, asking for and securing the youths' release. Today the teenagers are friendly and greet him in the street, he said. "Peace is stronger than carrying a weapon."

Relations between Christians and Muslims in Jordan are good, said delegation member Basem Hamarneh of Amman, Jordan. Muslims know Christians have been in the region since the time of Christ, he said. "And our trademark as Christians is that we are honest about our work and faithful to our country. Muslims know they can trust us as Arabs."

Some Jordanians did see the war as a crusade against Islam, Hamarneh said. But most viewed it as an economic war over oil.

Hamarneh, a Greek Orthodox Christian, is president of the Orthodox Educational Society's youth committee. He said tensions in Jordan have been great since the Gulf crisis began. First the evacuees fleeing Iraq and Kuwait, then the economic embargo against Iraq have badly hurt Jordan's economy, he noted.

Jordanian Christians and Muslims have "worked together as one hand, not separate fingers" during this crisis, said Hamarneh. Both opposed the occupation of Kuwait, and both opposed the food embargo against Iraq. *Ardell Stauffer*

Strempler named editor of *Der Bote*

Winnipeg (GCMC)—Erwin Strempler of Winnipeg has been named editor of *Der Bote*, a German-language weekly published here. He will begin Sept. 1. He succeeds Gerhard Ens, who is retiring after 14 years as editor.

Strempler will complete 10 years as principal of Westgate Mennonite Collegiate. He is an ordained minister



Strempler

and has served as assistant pastor at Douglas Mennonite Church and Springfield Heights Mennonite Church, all of Winnipeg.

Strempler was born in Germany, where he received his early

education. He earned a teaching certificate in 1956 at Manitoba Teachers College, a Bachelor of Education degree in 1965 and a Master of Arts degree in 1973 with majors in German literature and English at the University of Manitoba.

Der Bote is published cooperatively by the General Conference Mennonite Church and the Conference of Mennonites in Canada.

Sometimes helping refugees is not helpful

Bangkok, Thailand (Meeting-house)—Mennonites have been working in refugee camps in Thailand since 1980, assisting those fleeing danger and poverty in Laos, Cambodia and Vietnam. Canadian churches have responded generously, and Canadian volunteers have helped prepare many for resettlement in Canada.

But sometimes such assistance can become destructive, concluded Mennonite Central Committee workers here last summer. After serious reflection, MCC closed down the Canadian orientation program at Phanat Nikhom camp. After listening to people who work with refugees here, I am beginning to understand why.

If we continue to help refugees here, we are contributing to the causes that generate refugees, said MCC worker Rick Berube.

By continuing to help people "escape" from countries that are trying to normalize, we keep alive outdated perceptions of those countries and drain resources they need to rebuild. We also help justify Western foreign policy, which is still trying to "suffocate" Vietnam and Cambodia, Berube said.

He and his wife, Lily, who are from Edmonton, spent two years at Phanat Nikhom before moving to Bangkok.

The truth is that while a massive Western aid effort supports those who



Margaret Loewen Reimer

Little incentive for refugees to return home: Lao villagers make rattan crafts in Nong Heo.

leave their countries, we have offered little help to the millions of desperate people trying to rebuild their lives in Laos, Cambodia and Vietnam.

Destructive: Roger Fordham, an Australian who coordinates 36 agencies that assist displaced people in Thailand, illustrated how destructive refugee assistance can become.

"I can't believe what I'm seeing," he said during a presentation to MCC personnel here in early November 1990. For example, the West pours money into camps controlled by the Khmer Rouge and other rebel factions, helping these armies continue their war in Cambodia.

While Cambodia and Laos are desperate for medical supplies, refugee camps offer medical services that in some cases surpass even those in the United States. There is little incentive for refugees to return home. In one Lao camp, said Fordham, silversmiths have become rich and have no desire to return to their own country.

In contrast, another camp was well on the way to being emptied as Lao refugees voluntarily returned to their homeland. (Fordham visited the resettled villages in Laos and was impressed by their success.)

But suddenly the United States decided to reinterview everyone in the camp, raising false hopes again for resettlement in the West.

"They will all be rejected anyway," Fordham said. "Meanwhile, the

resettlement program was reversed. The camp is now an unhappy, violent place."

The United Nations agreed in 1989 on methods to determine true refugee status of people fleeing these countries and ways for them to leave safely and legally. Although these systems are far from perfect, they should be supported, said Berube.

Many displaced people, however, remain caught in Thai camps. Some say that nearly 300,000 Cambodians still live in border camps, some forcibly taken there by Pol Pot's retreating Khmer Rouge in 1979.

People from these camps cannot be considered for resettlement nor are they free to return to Cambodia. Unfortunately humanitarian aid to these "imprisoned" people helps armed rebels further decimate their suffering country.

Faced with the painful moral dilemma of refugee work here, MCC decided to discontinue its resettlement program. But its commitment to aid and development work within Cambodia, Laos and Vietnam remains strong. *Margaret Loewen Reimer*

In a hurry?
FAX it
to *The Mennonite*,
316-283-0454.

Peter Schwabe-Fry, Mennonite Voluntary Service worker in Kansas City, Kan., spearheaded a Volunteer Corps Fair Jan. 31 at the Rosedale Sharing Community building in Kansas City. Representatives from seven denominations set up booths and met with prospective volunteers at the evening event, and Chuck Neufeld, MVS director and folk singer from Newton, Kan., gave a benefit concert. About 80 people attended.

• • •

"This is a time of tremendous harvest in Ethiopia," Mennonite leaders there report. One evangelist says that even those who are not believers are asking for Bibles to read. Congregations in Nazareth and Dire Dawa each have 100-150 people under instruction for baptism, which will bring membership in each location to more than 1,000. In preparation for more public meetings the Meserete Kristos (Mennonite) Church is strengthening its teaching program with particular attention to balance in Christian doctrine and discipleship, reports Harold Reed for Eastern Mennonite Board of Missions, Salunga, Pa.

• • •

The (U.S.) National Council of Churches sponsored a conference April 10-14 in Chicago called "Families 2000: Challenges for Church and Society." It rejected any interpretation of the Bible used to justify abuse, particularly domestic violence. More than 600 people from more than 20 U.S. and Canadian denominations attended. Representing the General Conference Mennonite Church from the Commission on Education staff were Norma Johnson, Ken Hawkey, Rosella Wiens Regier, all of Newton, Kan.; Norma Peters Duerksen, Goessel, Kan.; Abe and Elaine Bergen, Winnipeg; and J. Andrew Stoner, Berne, Ind. Through Bible study, plenary worship, silent reflection, song, seminars, small group work and multimedia presentations, participants tried to find ways churches and agencies may respond to massive changes in family life patterns over the past three decades.

COM—Commission on Overseas Mission
MCC—Mennonite Central Committee
MVS—Mennonite Voluntary Service

The United Nations has a 10-year, \$150-million goal of creating a "super shot" for children to prevent many viral and bacterial diseases—such as measles and tuberculosis—that kill about 8 million infants annually, largely in the Third World. A successful vaccine would have to be affordable and durable enough to withstand extreme temperatures. (*World Press Review*)

New York City schools are using a non-violent conflict-resolution program that helps young people identify creative choices that are neither passive nor aggressive. Participating teachers, who devote an average of seven periods each month to lessons in conflict resolution, have reported a marked decrease in violence in their classrooms, a decrease in verbal putdowns and an increase in supportive comments and creative conflict-resolution strategies. More than 50 schools throughout the city participate, involving 800 teachers and 25,000 students. For more information contact the Resolving Conflict Creatively Program, 475 Riverside Drive, Room 450, New York, NY 10115, (212) 870-3318. (*The Other Side*)

"The find is an extraordinary product of scholarly glasnost and will revolutionize the study of Russian Mennonite history," said Harvey Dyck, chairman of the Conrad Grebel College—University of Toronto Research Program in Russian Mennonite Studies. Last summer he and George Epp, president of Menno Simons College in Winnipeg, discovered a major Russian documentary collection in the Odessa State Archives. Consisting of more than 3,000 files and up to 175,000 pages of material, the archive covers a wide range of subjects relating to the history of the largest and most prosperous Russian Mennonite settlement, the Molochna, from its founding in 1804 until the end of the Civil War in 1920.

CALENDAR

June 12—Rockway Mennonite Collegiate junior high graduation, Kitchener, Ont.

June 13-16—Northern District Conference, Mountain Lake, Minn.

June 16—Rockway Mennonite Collegiate senior high graduation, Kitchener

June 20-23—Pacific District Conference, Canby, Ore.

June 23—Mennonite Collegiate Institute graduation, Winkler, Man.

June 27-29—Central District Conference, Fort Wayne, Ind.

July 6-10—Conference of Mennonites in Canada, Saskatoon

Oct. 25-27—Western District Conference, Moundridge, Kan.

WORKERS

Carl Adrian began in September 1990 as associate pastor at Emmanuel Church, Clearbrook, B.C.

Heather Block, from Winnipeg, was named Volunteer of the Year by Pathways, a halfway house for female offenders, in Cincinnati. Assistant director of Talbert House for Women, she will complete her MVS term this summer.

Robert Dean Brown, Herington, Kan., is the first Bethel College (North Newton, Kan.) student to receive the Gerald C. Schrag award. The cash award will be given annually to the Bethel College math student who best exemplifies the qualities of honesty, enthusiasm and immersion in math.

Dave Brubacher will begin in September as pastor at Vineland (Ont.) United Mennonite Church.

George R. Brunk III, dean of

Eastern Mennonite Seminary, Harrisonburg, Va., and moderator of the Mennonite Church, addressed the Mennonite Health Association in Miami March 15-20 on "Healthcare Providers Applying Biblical Values."

Kristina Mast Burnett, Akron, Pa., is the new U.S. staff person for MCC Committee on Women's Concerns and the new editor of *Women's Concerns Report*.

Dennis Dellifield, a member of the music faculty at Allen East High School in Ohio, **Margaret Weaver**, Latin professor for 25 years at Bluffton (Ohio) College, and **Gerald Yost**, chief of pediatrics at the Phoenix (Ariz.) Indian Medical Center, received Bluffton College outstanding alumni awards May 25 during May Day activities.

Cliff Derksen has resigned as director of Camps with Meaning for the Conference of Mennonites in Manitoba effective in August.

Ron and Patrice (Stucky) Flaming, Shalom Church, Newton, Kan., will begin a three-year COM term in July at Woodstock School, Mussoorie, India. She will work in counseling and health. He will be part of the administrative team. Their daughters, Rachael and Sara, will accompany them.

Marian Franz, director of the U.S. National Campaign for a Peace Tax Fund, Washington, was the commencement speaker April 21 at Goshen (Ind.) College. Her daughter Corey was one of the graduates.

Walt Friesen, pastor at First Church, Denver, will begin Aug. 25 as pastor at Eden Church, Moundridge, Kan.

Wynn Goering, Bethel College (North Newton, Kan.) registrar, has



Brunk



P. Flaming



R. Flaming



Leatherman



P. Lehman



T. Lehman



D. Orr



S. Orr



Suderman



Unruh

been named interim academic dean, succeeding **Brian Schrag**, who will be the executive secretary for the Association for Practical and Professional Ethics, based at Indiana University, Bloomington.

Eileen and Les Klassen Hamm will begin this summer as pastors at Wildwood Church, Saskatoon.

Iris Hartshorn, Houston Church, is the new representative of South Central Conference (Mennonite Church) to the MCC Central States board.

Bruce Hiebert, has resigned as pastor at Grace Church, Regina, effective in June.

Christine Juhnke and Michael Yeakey, co-pastors at Salina (Kan.) Church, were ordained April 28.

Ed Kauffman, pastor at Eighth Street Church, Goshen, Ind., will begin Aug. 1 as pastor at Beatrice (Neb.) Church.

Randy Klaassen was affirmed Feb. 9 as lead pastor at Altona (Man.) Berghthaler Church.

Paul Leatherman, former director of Self-Help Crafts of the World, retired in January after 26 years of service with MCC.

Tim Lehman, former co-pastor at Eden Church, Moundridge, Kan., and his wife, **Paula**, will begin a three-year MVS term June 1. They will administer the Wilderness Wind camping program in Minnesota and promote a whole-creation theology based on biblical and Anabaptist teachings. Paula continues as part-time Youth Venture coordinator for the Commission on Home Ministries.

Jo-Ann Martens will begin a two-year term July 1 as assistant professor in New Testament at Canadian Mennonite Bible College, Winnipeg.

Dennis Masser has resigned as assistant pastor at Zion Church, Swift Current, Sask., effective this summer.

Jake Neufeld is interim pastor at Whitewater Church, Boisse-vain, Man.

Roger and Cynthia Neufeld Smith, co-pastors at Southern Hills Church, Topeka, Kan., were ordained April 28.

Glen Nickerson was installed March 17 as pastor at MacGregor (Man.) Church.

David and Sharon Orr, Shalom Church, Newton, have resigned as MVS personnel director and administrative assistant, respectively, effective this summer. Dave will begin Sept. 1 as pastor at Friendship Church, Bedford Heights, Ohio.

Steven J. Pankratz, Newton, Kan., has been named western regional manager for Mennonite Foundation. He succeeds **Harold Dyck**, who continues as western regional representative.

Byron and Melita Rempel-Burkholder, Portage Avenue Mennonite Brethren Church and Sargent Avenue Church, both in Winnipeg, respectively, have been approved as COM Mission Partners. They began a three-year term with Mennonite Brethren Missions/Services in February. They are studying French in Belgium in preparation for their work in Zaire.

George Rogers III, Bethel College (North Newton, Kan.) athletic director, is the interim dean of students, succeeding **Ron Flaming** (see above).

Dennis Schmidt, pastor at Alexanderwohl Church, Goessel, Kan., was ordained May 5.

Calvin O. Schrag, the George Ade distinguished professor of philosophy at Purdue University, received the distinguished achievement award May 18 from Bethel College, North Newton, Kan. **Dallas Voran**, who worked for nearly 30 years with the U.S. Agency for International Development, received the outstanding alumnus award. **M. Randolph Thompson**, a 1977 graduate, received the young alumnus award March 25.

Bev Suderman was licensed for service Feb. 17 at Toronto (Ont.) United Mennonite Church.

Barb Unruh, assistant pastor at Bethel College Church, North Newton, Kan., and MVS associate personnel director, has resigned effective in June.

—compiled by Sharon Sommer

Eastern District and Franconia Mennonite conferences worked together on Christian peacemaker registration efforts during the Persian Gulf crisis. Randy Keeler, youth minister for both conferences, organized four different events for youth and young adults. Almost 400 attended the sessions.

During the Persian Gulf War the government of Canada announced that it would increase the defense budget by \$950 million. At the same time it cut back foreign aid to developing countries by \$1.6 billion, bringing to \$4 billion the total cut from Canada's projected foreign aid since 1989. These cutbacks, says Marv Frey of Mennonite Central Committee Canada's Overseas Services, "send a strong signal to the international community that Canada's priority in the world is the military, not development and peace." The most recent cutback, he says, "beats plowshares into swords at a time when suffering in developing nations is increasing." Frey says that Canadians concerned about cutbacks to Canada's foreign aid should contact their Member of Parliament.

George and Andrea Morse visited the central offices of the General Conference Mennonite Church on April 23. George, a conscientious objector who was in the U.S. Army during Operation Desert Shield, was court-martialed last December for refusal to obey orders to participate in weapons and gas mask training in preparation for deployment to Saudi Arabia. He was convicted and sentenced to five months confinement, from which he was released April 19. On Feb. 7 Amnesty International-USA declared him its first "prisoner of conscience" in the United States since 1987. At a brown-bag lunch at the offices, George, who has applied to attend Bethel College, North Newton, Kan., this fall, told how he came to his conviction about not participating in war.

"Sure I Believe in Mutual Aid. I Just Don't Believe In Paying More Than I Should for Insurance."

P rice can be deceiving. While you may find cheaper insurance than MMA's life, health and auto plans, it's important to understand the value of what you're buying. As for me, I choose MMA because I care about my spiritual brothers and sisters. MMA helps me translate that caring into action.

I recently experienced a major health problem. The family of individuals and congregations that make up MMA has cared for me in ways that far exceed what a commercial insurance company would have done. That's why I'm happy to know that my participation in MMA directly assists congregations with members' adoption expenses, health insurance premiums, catastrophic illnesses and other financial crises. In fact, over \$600,000 was distributed last year to congregations with members suffering hardships.

There are other "value added" features to consider. I work with

mutual aid counselors who represent MMA in their communities. I know firsthand that caring for members and providing excellent service are the most important things our counselors do. In addition, MMA is deeply committed to its members. Particularly in the wake of rising health care costs, MMA is working hard to develop alternatives to help people afford health care.

I am constantly reminded that God watches us and knows our hearts, even better than we do. God is always faithful to us and requires us to be faithful in the vows of commitment we made in baptism. During times of illness or catastrophe, when God may seem most distant, caring congregations can provide the sense of God's presence that may not be communicated in any other way. That kind of relationship is priceless.

*Paul Brunk
Eastern Regional manager
Harrisonburg, Virginia*



We're more than just insurance.

For a free copy of our new booklet, Take a Closer Look, call 1-800-348-7468.



**Mennonite
Mutual Aid**

The **Berghaler Mennonite Church of Altona** is accepting applications for the position of **assistant pastor** with duties to commence immediately. The successful applicant will become part of a pastoral team of three. Areas of work will include junior youth, family ministry, education, preaching, teaching and member care. Applicants should have Anabaptist orientation. Formal studies in Christian education would be an asset.

Send resumé with references to The Personnel Committee, Berghaler Mennonite Church of Altona, Box 90, Altona, MB R0G 0B0, (204) 324-6717.

The **Mennonite Collegiate Institute** invites applications for 1991-92 in the following areas:

Teacher of English—

Senior high English. Preference will be given to applicants with additional competence in physical education (girls) or business applications in computer.

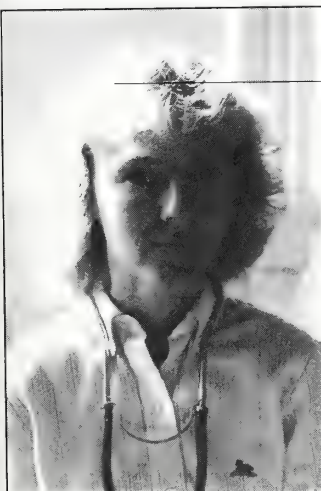
Music director—

Developing choral skills is the primary responsibility. Other duties may include conducting the band, directing the musical and providing private vocal or instrumental instruction. Musical excellence and enthusiasm for working with teenagers are expected.

Residence life coordinator (female)—

Christian commitment, enthusiasm for working with teenagers, leadership abilities, experience and/or training in counseling and interest in music or sports are desirable qualifications.

Please send your resumé to Allan Dueck, Principal, Box 250, Gretna, MB R0G 0V0, (204) 327-5891.



"Serving with MCC as a nurse in Bolivia I learned the value of other cultures. I also learned to work with a diversity of people, and that has helped me in my work in North America."

Marlisa Yoder-Bontrager, visiting nurse, Lancaster, Pa.

This year Mennonite Central Committee needs 24 nurses willing to serve and learn in other cultures such as Cambodia, Sudan and Brazil. Positions include public health and clinical nursing.

For more information about MCC nursing service opportunities, ask for our Nursing Service Packet.



Mennonite Central Committee

Mennonite Central Committee
21 South 12th Street, PO Box 500
Akron, PA 17501-0500
(717) 859-1151

Mennonite Central Committee Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9
(204) 261-6381

Position opening: **executive secretary, Africa Inter-Mennonite Mission**, Elkhart, Ind. Starting date: Sept. 1, 1992. Responsible for management of AIMM program on behalf of six North American Mennonite conferences.

For more information or a name to suggest, contact Henry Klassen, AIMM board chair, Box 1268, Steinbach, MB R0A 2A0, (204) 326-6401.

Rosthern (Sask.) Mennonite Church invites applications for a full-time **youth worker**. The position requires a mature, enthusiastic person who indicates a strong Christian faith and who can relate to youth in the church community. Bible college graduate preferred.

Resumés should be mailed to the Search Committee, Box 519, Rosthern, SK S0K 3R0, by June 15.

Mennonite Mutual Aid has an opening for a **medical review coordinator** to determine medical eligibility and validity of treatment for MMA's health plans. Person must be an RN, with five years of medical experience desired, possess effective communication skills and strong decision-making skills. This position offers good benefits, flexible working hours, free weekends, holidays and evenings and supports continuing education.

If interested, please contact the MMA Personnel Office at (219) 533-9511 or 1-800-348-7468.

Bluffton College seeks **full-time instructor/assistant professor of Spanish** with Ph.D. (master's considered) starting fall 1991. This tenure-track position includes teaching elementary and intermediate Spanish, Spanish language and culture and cross-cultural communication. Bluffton welcomes applications from all academically qualified faculty who respect the peace-church tradition and wholly endorse Christian higher education in a liberal arts environment. Women and minority applicants are especially welcome. For full consideration, applications must reach the college by June 22.

For detailed position descriptions or to apply, contact William Hawk, Dean of Academic Affairs, Bluffton College, Bluffton, OH 45817, (419) 358-3319.

Olivet Mennonite Church invites applications for a one-half time position in **music** and a one-half time position in **education**.

Please send inquiries to Chairperson, Pastoral Search Committee, 2630 Langdon St., Clearbrook, BC V2T 3L2.

Free: Peacemaking resource for teens. Special issue of *With* magazine asks, Does non-violence work? Mercenary-turned-pacifist Mike Waddell tells his story. Ron Sider outlines "A Bold Vision for Peacemaking." "Wheelchairs vs. Tanks" dramatically recounts the Philippine revolution. Much more.

For your free copy call 1-800-743-2484.

Circulation secretaries:

Doris Yoder, Box 347, Newton, KS 67114, and Rose Retzlaff Klassen, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4. **Business manager:** Dietrich Rempel. **Special editions editors:** Western District, Debbie Ratzlaff, Box 306, North Newton, KS 67117; *Window to Mission*, Lois Deckert, Box 347, Newton, KS 67114; Associated Mennonite Biblical Seminaries, John Bender 3003 Benham Ave., Elkhart, IN 46517-1999.

Advisers: (Alberta) Henry and Erna Goerzen, Route 1, Didsbury, AB T0M 0W0; (British Columbia) Amy Dueckman, 33247 Ravine, Abbotsford, BC V2S 1V7; (Central District) Lynn Liechty, 666 Columbus St., Berne, IN 46711; (Eastern District) Jay Gordon Jr., 108 Country Side Lane, Telford, PA 18969; (Manitoba) Mary Lou Driedger, Box 3027, Steinbach, MB R0A 2A0; (Mennonite Conference of Eastern Canada) Margot Fieguth, 99 Veronica Drive, Mississauga, ON L5G 2B1; (Northern District) Winifred Wall, Box 67, Freeman, SD 57029; (Pacific District) Clare Ann Ruth-Heffebower, 3198 E. Menlo Ave., Fresno, CA 93710; (Saskatchewan) Viola Ediger, 126 Rawlinson Bay, Regina, SK S4S 6M8; (Western District) Leland Harder, Box 363, North Newton, KS 67117.

Circulation: 10,375

BOOKS

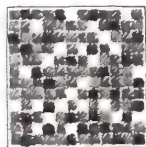
The gift of visitors

Welcome! A Biblical and Practical Guide to Receiving New Members by Ervin R. Stutzman (Herald Press, 1990, 174 pages)

Reviewed by Ken Peterson, Box 536, Freeman, SD 57029

Imagine visiting a church for the first time. What would make you feel welcome? What does an attractive "welcome mat" look like at a church? *Welcome!* suggests ways to include that

Welcome!



A Biblical and Practical Guide to Receiving New Members

Ervin R. Stutzman

Foreword by Marlene Kropp

important person in your church—the visitor. It is filled with creative, personal, practical illustrations and ideas. The author writes in an easy-to-understand and well-organized fashion. Each chapter ends with a review outline and suggested further reading. There are biblical references, examples and principles throughout the book, along with modern research material. If churches paid special attention to the gift of visitors, church growth would surely be a result.

This book is a valuable tool for pastors to read and pass on to their church leadership and others interested in the outreach ministry of the church. It is ideal as a study guide in preparation for a church growth ministry. The analysis of the local church setting may help leaders and church members become aware of what makes a church inviting and why people may not feel comfortable.

The author stresses relationships as a key to ministry to new people. Conversion is seen as highly related to church membership and discipleship. Showing hospitality, simply "seeing" the visitors and taking time for them is important. The relationship of our

ability to accept people where they are and our attitude to tradition are examined in regard to welcoming the newcomer. Reading this book is an inspirational help for including new people in our fellowship in Christ.

The care of life

The Steward: A Biblical Symbol Come of Age by Douglas John Hall (Eerdmans and Friendship Press, 1990, 258 pages)

Reviewed by Wally Kroeker, 14 Greene Ave., Winnipeg, MB R2K 0L3

This is not a book about collection plates, annuities or fund drives. You'll find no advice on "Christian book-keeping." Rather it is an attempt to rescue the symbol of "steward" from the clutches of church finance offices and lodge it firmly in the center of Christian theology and mission.

Revised and expanded since its first appearance in 1982, *The Steward* retains its original thesis that the biblical image of steward sums up the meaning and primary identity of the Christian life.

This motif was part of the Christian story from the beginning, says Hall, but it lost its punch when the Christian faith became spiritualized and politicized and has idled in neutral ever since. Now is the time to restore this metaphor, which "encapsulates the two sides of human relatedness, the relation to God on the one hand and to non-human creatures of God on the other." The planet has fallen among thieves, and it needs a servant neighbor, a disciple community that will "simply be there for humanity, for the earth."

Stewardship of the gospel is therefore not a matter of expanding influence, toting up numbers or grinding ideological axes, Hall insists. Rather it is "the care and nurture of life...the feeding of the hungry and freeing of the oppressed, the befriending of the friendless, the equitable distribution of earth's bounty, the passion for justice and peace, and dialogue with all who hunger and thirst for authenticity. That is the essential attitude of Christian stewardship."

Some readers will find Hall's applications "sixtyish." Others may swallow hard at his tendency to see proselytism in predatory terms. Those who find meaning in "shalom theolo-

gy" will find it an enriching new way to understand their identity and task in a world that is courting disaster.

Compelling drama

Surviving Without Romance: African Women Tell Their Stories by Mary Lou Cummings (Herald Press, 1991, 207 pages)

Reviewed by Susan Jantzen, Box 347, Newton, KS 67114

Life provides compelling drama. In *Surviving Without Romance*, Mary Lou Cummings offers stories of more than 20 tribal women in Kenya and Tanza-

SURVIVING WITHOUT ROMANCE

AFRICAN WOMEN TELL THEIR STORIES



MARY LOU CUMMINGS

nia. The brief stories explore the cultural context and individual strength of these women. Cummings balances these simple yet provocative interviews with sensitive

descriptions of African life and land, history or musing over questions that her year-long experience raised.

Most of the stories are from rural Christian women, some of whom are part of Mennonite churches. The few interviews with non-Christian and professional women show the multicultural world of African women.

Even with Cummings' careful writing, we can only begin to comprehend these women's social setting or emotions. So much is out of their control with the deck stacked against them as childless women or co-wives.

I was impressed by the Christian women's ability to give up completely to God's power and leading. Is it easier to listen and follow God when circumstances are less controlled, as in these African settings?

This book is for anyone wanting to discover more about our sisters in Africa and more about our relationship to the universal God who created us.

The shape of mission

Mission in the 1990s, edited by Gerald H. Anderson, James M. Phillips, Robert T. Coote (Overseas Ministries Study Center and Eerdmans, 1991, 80 pages)

"We are in the final decade of the Second Millennium of Christian expansion. For Christians who are concerned about the world mission of the church, this is a moment for critical assessment and renewed dedication." These words from the foreword by Gerald H. Anderson, one of the editors, set the stage for this collection of articles.

Mission in the 1990s is a gold mine of seasoned insights and reflections on the shape of mission in this decade. Authors represent many parts of the world and a variety of viewpoints: 17 authors from 11 countries and five continents.

Besides the reflective articles is a statistical analysis by David B. Barrett, "The Status of the Christian World Mission in the 1990s." According to Barrett there were a billion non-Christians in 1900 (when the General Conference Mennonite Church began overseas cross-cultural mission). In 1991 there are 3.5 billion non-Christians. In other words, today there are at least 3.5 times as many people who have yet to come to faith in Jesus Christ as there were when our conference first began overseas mission activity.

Enhancing the usefulness of this volume are two bibliographies: "Christian Mission and Religious Pluralism: A Selected Bibliography of 175 Books in English, 1970-1990" and "150 Outstanding Books for Mission Studies."

I recommend the purchase and reading of this outstanding collection of reflective articles on mission in the 1990s.

Resources

BOOKS

Welcome! *A Biblical and Practical Guide to Receiving New Members* by Ervin R. Stutzman (Herald Press, 1990, \$8.95, \$10.95 in Canada) shows how congregations close their doors to newcom-

ers, then explains how they can throw their doors open, welcoming the new energy and vision newcomers bring. (See review on the previous page.)

Churches seeking to do a better job of welcoming and informing visitors led to the development of a **visitor packet** at Mennonite Board of Missions. The packet has four parts: (1) a folder, (2) a personalized letter from the pastor, (3) a brochure called



"Welcome to Our Family of Faith," which explains key beliefs of Mennonites, and (4) a card that invites visitors to request two resources: a video to borrow called **Our Family Can Be Your Family** and a booklet (newly revised), **What Mennonites Believe**. Order from MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801-2497, 1-800-999-3534.

Daydreams and Nightmares by Helena Goossen Friesen (CMBC Publications, 1990, \$5) is the memoir of a daughter of a wealthy Mennonite estate owner in Russia before and after the Russian Revolution.

Biblical scholar and best-selling author Raymond E. Brown, in his book **Responses to 101 Questions on the Bible** (Paulist Press, 1990, \$5.95), tries to make clear where he thinks biblical evidence on a subject stops and interpretation begins and where, in his judgment, biblical evidence is ambiguous from the first.

A Modest Mennonite Home by Steve Friesen (Good Books, 1990, \$9.95) tells the story of the Herr House, a historic landmark in Pennsylvania that was built by an early Mennonite immigrant.

New books on congregational outreach from The Alban Institute, Inc. are **The Empowering Church: How One Church Supports Lay People's Ministries in the World** by Davida Foy Crabtree (1990, \$9.95), **Discerning the Call to Social Ministry: An Alban Institute Case Study in Congregational Outreach** by Malcolm C. Burson and others (1990, \$10.95),



Developing Faith in Young Adults: Effective Ministry with 18- to 35-Year-Olds by Robert T. Gribbon (1990, \$11.95) and **Saying Goodbye: A Time of Growth for Congregations and Pastors** by Edward A. White (1990, \$12.25). The institute's address is 4125 Nebraska Ave. NW, Washington, DC 20016.

The Compulsive Woman by Sandra Simpson LeSourd (Chosen Books, 1990, \$7.95) describes the author's fall into dependency and her gradual recovery.

Limits on Liberty: The Experience of Mennonites, Hutterite and Doukhobor Communities in Canada by William Janzen (University of Toronto Press, 1990, \$39.95) is about the extent to which the Canadian and various provincial governments have accommodated the desires of the three groups for distinctive practices related to landholding, education, exemption from military service and non-participation in certain welfare programs. It is available from the University of Toronto Press, 10 St. Mary St., Suite 700, Toronto, ON M4Y Z8W.

Dietary consultant Pamela Smith, in her book **The Food Trap** (Creation House, 1990, \$7.95), examines the physical dynamics of food dependency, the emotional challenges of finding freedom and the spiritual dynamics of how we relate to food.

Bird Life in Wington: Practical Parables for Young People by John Calvin Reid (Eerdmans, 1990, \$8.95) is a collection of 30 stories that teach the Christian way of life by telling about the various birds who live in the imaginary town of Wington.

How do we account for the broad range of perception and depiction of Jesus in different times and places? Have missionaries and others throughout history betrayed as well as portrayed Jesus? Such are the questions that Anton Wessels asks and seeks to answer in **Images of Jesus** (Eerdmans, 1990, \$12.95).

Entering Samaria: Peace Ministry Among U.S. Military Personnel in West Germany by André Gingerich Stoner (MCC, 1990, \$1 donation) includes an introduction to U.S. military presence in the Hunsrück region of Germany and MCC ministry there, stories of encounters and relationships with U.S. military personnel, and discussion questions for peacemakers and the church. (See MCC's address above.)

—compiled by Gordon Houser

1 1972 711 351
 11-20-72
 1002 DENVER CO
 11-20-72

Editorial

Conflict can be good news

I can now welcome conflict. I couldn't always.

May 28, the date of this issue, marks 41 years since Jacob J. Enz baptized me upon public confession of faith in Jesus Christ and into the membership of Bethel College Mennonite Church, North Newton, Kan. Faith was important on that day. Almost as significant, I was now *in*. As a child of missionaries, with long absences from home and now displacement to a new culture, in-ness was important to me. Baptism and church membership were good news. I had a church family. I determined to never jeopardize my place in that relationship.

Along the way I picked up and stored away the notion that to be accepted I needed to keep peace, avoid confrontation and acquiesce when sparks flew. In a homogenous community of well-brought-up people, keeping surface peace was relatively easy. Conflict for me was bad news. I learned to avoid disputes and arguments. I knew that my theology included the words "make peace" and, "Mennonites are peacemakers," but I did not figure out that the phrase implies a prior conflict.

Expecting marriage to be free of conflict (the happily-ever-after myth), I was in for a shock. With all due respect and affection, my parents had not fought well. I never saw them experience the joy of "making up." I thought that "letting off steam" and slogging through to resolution were signs of a bad marriage. In time I came to see that without negotiation a marriage has a death sentence. I came to see open and honest conflict as signs of health in a marriage. I learned that there can be relationship on the other side of conflict when people are committed to each other. I stopped being afraid of conflict. I learned that denial kills, that feigned agreement is a lie, that the ability to disagree openly and assertively (to fight well, if you please) is good news.

Evangelists: There is good news and Good News. In this issue of *The Mennonite*, which focuses on evangelism, an editorial about conflict may seem inappropriate. You may say that conflict tarnishes our talk about the saving grace of Jesus Christ. You may say that our internal disputes disqualify us as evangelists.

Tarnish? Only if we deny the presence of a conflict,

pretending we're above such human frailty. Disqualify? Only if we refuse the scriptural invitation to reconcile, with each other as well as with God. I fear for those so afraid of being contaminated by faulty theology that they withdraw from the very community where dialogue can happen.

We are nearing the end of four months of emotional dialogue in these pages on homosexuality. Some (including me) wish it were over and had never come up. Pain has been inflicted and felt. Some people have exploded.

Some have wept. Some have shut their ears. Many have prayed.

On this subject there may be no resolution. (Have we "resolved" ordination of women? Marital fidelity? Divorce? Materialism? Domestic abuse? Abortion?) Yes, we have our official statements, and we stand by them. But a

Rather than
 "a position from
 headquarters,"
The Mennonite is
 a place where we
 may all be heard.

topic, like homosexuality, that evokes so much response is obviously important for us and should be given a hearing. Surely in the body of Christ, the church, we can listen to each other.

Through letters we have heard from members of our faith family. Rather than "a position from headquarters," *The Mennonite* is a place where we may all be heard. Many of us have been reminded that the General Conference Mennonite Church is a denomination of diverse people. At least one person has come to see that *The Mennonite*, reflecting that diversity, is a forum for that diversity. Another person finally vented what appeared to be long-standing distress over many aspects of our conference. These two results of the Feb. 12 forum and the ensuing dialogue made it worthwhile.

I count on the Lord to redeem the pain, clear away the dross, and assure us that for the long haul this openness with each other is also part of our Good News to the world of God's saving grace. A healthy family of faith is the place for people to come to salvation and grow in love for God and neighbor. *Muriel T. Stackley*

Inside

What difference does
conversion make / p. 243

God's gift of
sexuality / p. 248

One shrewd
character / p. 251

THE

Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

106: 11
JUNE 11, 1991



Т

ТОЛЬКО В БОГЕ
УСПОКОИВАЕТСЯ
ДУША МОЯ; ОТ
НЕГО СПАСЕНИЕ
МОЁ. ТОЛЬКО ОН—
ТВЕРДЫНЯ МОЯ,
СПАСЕНИЕ МОЁ,
УБЕЖИЩЕ МОЁ:
НЕ ПОКОЛЕБЛЮСЬ
БОЛЕЕ.



*Mary Raber,
fluent in
Russian,
helps Soviet
believers
study the
Bible.
(See p. 243.)*

For God alone my soul waits in silence,
for my hope is from him.
He alone is my rock and my salvation,
my fortress; I shall not be shaken.

(Psalm 62:5-6)

Prologue



One of the thrillers in these closing two decades of the century is the translation into Russian of the Barclay Bible Commentary (see next page). The completion of the project is impressive, but we must also note just when this complicated project started.

Recall the early 1980s? It was not popular for North Americans to be interested in the Soviet Union. Those were the days when the ill-advised president of the United States was rattling his saber, calling the Soviet Union the evil empire.

So Mennonite Central Committee was going against the tide when it announced the beginning of this major translation in 1982. The project took seven years and

was completed just in time for the unexpected lowering of the iron curtain in 1989. And in time to assist in the study of the Bibles now being printed even on the government-controlled presses inside the Soviet Union. God be praised.

Theological education is a good investment whether it is personal growth or the assistance of others in their study. (See page 246 for Jack Suderman's call for participation.)

The next issue of *The Mennonite*, dated June 25, will feature care of God's earth. mts



Editor
Muriel T. Stackley

Assistant editor
Gordon Houser

Editorial assistant
Sharon Sommer

Art director
John Hiebert

Editorial offices
722 Main St., Box 347,
Newton, KS 67114-0347,
(316) 283-5100



The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: one year, \$20 U.S., \$23 Canada; two years, \$35 U.S., \$41 Canada; three years, \$48 U.S., \$56 Canada. Group rates available. Outside North America add \$24 U.S. per year to U.S. rate for surface mail, \$55.20 U.S. for airmail. Single copies: \$2 U.S. Five or more: \$1 U.S. each. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114. ©1991

Contents



243 What difference does conversion make?

Mary Raber gave her life to Christ, and it changed how she viewed her work.

244 Ping-pong and prayer in La Paz

Seminary training has helped Hermann and Amalia Woelke in their church planting in Uruguay.



244

245 The making of a theologian in Botswana

Musa Dube returned to her native land to teach Scripture.

246 Anabaptism is an alive movement in South America

Jack Suderman appeals for North Americans to participate in the Anabaptist renaissance in Latin America.

247 Letters

248 God's gift of sexuality

Andy Stoner looks at the Bible's view of human sexuality.

250 How do we interpret Scripture?

Don Fry argues that Scripture is opposed to the practice of homosexuality, and so should we be.

252 News

- Eastern District cuts budget
- Domestic abuse in Winnipeg
- Record

264 Who needs theology anyway?

Cover: The photo is from Mennonite Central Committee Canada.

What difference does conversion make?

For Mary Raber it changed her world and spilled over onto theological education in the Soviet Union.

John Longhurst

Many are familiar with William Barclay's New Testament commentaries. But Mary Raber, from Winnipeg, has read almost every word—in two languages.

Originally from St. Louis, Mary has been an editor for the Mennonite Central Committee Russian-language

history and a master's degree in Slavic languages followed. But after graduation in 1978, she says, "I had no idea of what to do. I just drifted from job to job."

Her quest for meaningful work mirrored her spiritual journey. Raised in the United Church of Christ, Raber says she knew about Christianity but did not know Christ. When she applied to MCC in 1980 to work with Russian immigrants in Italy, she wrote on her application that she felt she had "some unfinished business between God and me." MCC interviewers pressed her to say what that was. "It was a disorienting experience," she recalls. "I did not know what they were looking for. I didn't know what the unfinished business was myself."

She discovered the "unfinished business" in 1981 after going to Italy with MCC. One night Mary and her co-worker were invited to dinner at the home of Dutch Christians, who talked about their faith with her. She gave her life to Christ that night.

For Mary it became true that finding Christ brings purpose to life. From that point on her ability to speak Russian found meaning in ministry to Soviet people. "I had this ability to speak Russian but, as a friend once asked, 'What good is it to know another language if you don't have anything to say?' Through my conversion I found something to say."

Mary is aware that MCC's acceptance of her while not converted could prompt criticism for the agency. "I knew how to talk 'Christian,'" she says. "I told MCC I was a Christian, and as far as I knew, I was." She draws inspiration from the life of John Wesley, who was a missionary before he accepted Christ.

After her assignment in Rome, the "best three years of my life," Mary began work on the Barclay commentaries. During 1987-1990 she studied at Denver Seminary, graduating with a Master of Divinity degree.

The Barclay commentaries, she says, "have become a major contributor to Soviet evangelical life"—albeit for some a controversial one. Not every Soviet pastor has welcomed the decision to choose Barclay, she notes, "but on the whole the commentaries have been more healthy than not. Many people will say they have difficulty with how he handles some issues, but they still appreciate his observations."

"It has forced people to think theologically, and that can be a bit scary," Mary says.

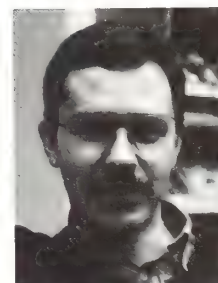
The choice of Barclay's commentaries was made by Soviet Christians who wanted a contemporary guide, written in lay terms, simple to use and of manageable size. "Barclay fit the bill," Mary says.

She visits the Soviet Union three or four times a year. There is a "tremendous proliferation of church activity" in that country, she says. One of the greatest challenges is the need for theological education; the 10,000 or so sets of Barclay's commentaries "floating around" the country is going a long way toward meeting this need.

What good is it to know another language if you don't have anything to say? Through my conversion I found something to say.

Barclay commentaries translation project since 1984. Now she edits translations of the *Layman's Bible* and *Daily Study Bible* Old Testament commentaries for MCC's Soviet Union ministries.

Mary's interest in the Russian language began while a high school student in 1969. "I almost flunked," says the now-fluent Russian speaker. A bachelor's degree in Russian and



John Longhurst is director of Information Services for MCC Canada with offices in Winnipeg.

Ping-pong



and

prayer in La Paz

Angela Rempel

Hermann and Amalia Woelke are now back in his home country of Uruguay after three years (1986-1989) of studying at Associated Mennonite Biblical Seminaries, Elkhart, Ind. They teach at the Mennonite Study Center in Montevideo and give pastoral coordination to the La Paz Mennonite congregation, about five kilometers out of Montevideo.

The first year back in Uruguay was not easy. The Mennonite churches in Uruguay have questions when trained leaders return from seminary. One

Hermann and Amalia use their seminary education to help meet needs back home in Uruguay.



Angela Rempel

Combining evangelism and service:

Hermann, Amalia and Nancy Woelke at their home in Montevideo, Uruguay

Worshippers join hands in a circle for the closing song and prayer, then greet each other in the Uruguayan custom of kissing each other on the cheek.

the New Testament, Anabaptist theology and Mennonite history. Amalia, a native of Paraguay, teaches Christian education, conflict mediation and communications.

Bicycles: Classes are offered at night so that pastors and church leaders who have daytime employment can attend. A Saturday evening class that Hermann teaches includes even more students. Sometimes, however, a course offered at the study center must be dropped because not enough students enroll.

Hermann, Amalia and daughter Nancy live in an apartment at the study center. They ride their bicycles or take public transportation (buses) to La Paz.

The La Paz church is located on a side street in a lower middle-class neighborhood. The painted brick structure has straight, clean lines, and the sanctuary has a wall of windows facing an interior patio.

On Sundays, before the morning worship service, a ping-pong table behind the sanctuary invites fellowship and interaction. Children attend the first part of the worship service, then go to Sunday school classes during the remaining time. Worshipers join hands in a circle around the sanctuary for the closing song and prayer. Then they greet each other warmly in the Uruguayan custom of kissing each other on the cheek.

Each Sunday, Hermann and Amalia either take a lunch with them or eat with someone from the church. This allows them to spend more time in the church neighborhood visiting and making contacts. Church offerings provide Sunday school materials and maintain the building, but the Woelkes' part-time salary is subsidized by the Confraternity of Mennonite Churches in Uruguay. Both the Commission on Overseas Mission of the General Conference Mennonite Church and Mennonite Board of Missions of the Mennonite Church contribute to the Confraternity budget.

The La Paz church has purchased a plot of land in the nearby barrio of Santos Lugares and is helping begin a new church. Meetings are in the home of a young couple who are its members. The La Paz church has a variety of other ministries, one being to provide healthy afternoon lunches to around 80 needy neighborhood children every weekday. Thus the church successfully combines evangelism and service.

question concerns financial support for church leaders. What if the church cannot afford to pay someone full time? Another issue is fitting the gifts and training of the returning people to local situations.

Hermann and Amalia test their gifts and training in various ways. They know that it takes time to win the confidence of others. At the study center, Hermann teaches courses such as spiritual disciplines, introduction to



Angela Rempel is a member of First Mennonite Church, 429 E. First St., Newton, KS 67114

The making of a theologian in Botswana

Ivan Friesen

Musa Dube uses her training in biblical and theological studies to teach others to apply the Bible's teaching to their context.

Here at the University of Botswana in Gaborone we have a program called the Staff Development Fellow (SDF). It allows academically promising students to join the department as an SDF after completing a bachelor's degree.

The SDF spends about one year in the department teaching and applying for advanced degree programs, often in the United Kingdom, as well as applying for scholarship aid to help finance continuing studies. After a year or more of graduate studies the SDF returns to the university as a lecturer.

Musa Dube began her undergraduate studies at the University of Botswana in 1984 and chose theology and religious studies as her major subjects. Her interest and ability in theological studies, particularly the New Testament, attracted my attention and that of other lecturers. When she graduated in 1988, we invited her to join the department as an SDF.

Musa received a scholarship from the World Council of Churches and was accepted as a master's student at the University of Durham, United Kingdom. She studied one year at

Durham and returned to the University of Botswana in October 1990 to begin her teaching assignment.

She grew up in a rural agricultural family in the village of Chadibe in northeastern Botswana. Her father also ran a business in Francistown. "Our family believed in continuous hard work," she says. "My mother is a Christian, but my father is not. My father does not believe in God, even though his mother was a Christian. My father's unbelief made it tough for my mother. I began going to church on my own initiative."

When a German evangelist came to Botswana, Musa's family went to the meetings and attended church. In 1979, as a student at a secondary school, Musa became a Christian.

"My Christian background inspired me to study theology. I thought my faith might be strengthened. It was a shock when I found that theological study involved questioning and was not necessarily faith-building. I found it difficult to hear people sometimes laugh at things I thought were important. But I continued because I found it easy to comprehend theology. I had read the Bible a lot," Musa says.

She is still learning to integrate criti-

cal study of the Bible with her own spirituality, she says. "I found that my faith was deeper than I had thought. Although I had read the Bible a lot as I grew up, my first faith orientation did not give me the background of the Bible. I did not know that the Bible was grounded in culture. I knew only that the Bible was the inspired Word of God, and this perspective was applied to the whole Bible."

Feminist theology: Musa reflected on her year of graduate study at the University of Durham. "The most stimulating part of it was in feminist theology. It was good for me because I was on a more-or-less equal footing with my colleagues," she says. "As I grew up I wondered why a woman should be submissive to a man after the coming of Christ. I asked, Why are there so many laws binding us?"

"In my studies this past year I began to appreciate the fact that the Bible should be seen in its context, its time. The culture of the Bible is important in order to understand it and interpret it for today. When I began writing my dissertation at Durham I decided that I should interpret the birth narratives in the Gospels from an African-feminist perspective."

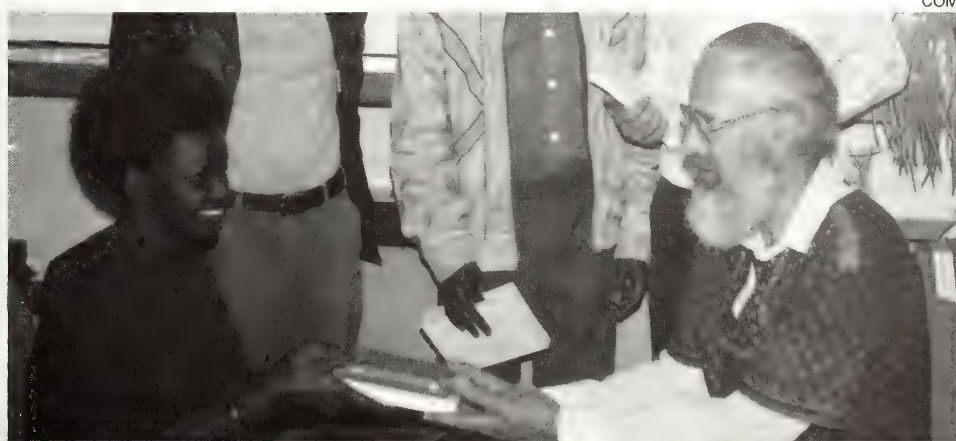
Musa describes her dissertation as "as criticism of feminist theology and African theology. We African women have [had to be] breadwinners in our culture. We have not been confined to the home. Calling God 'Mother' would mean more of a burden to us; it would not be liberating, since it would endorse the idea that an African woman is a solution to all the problems in the family."

Musa says she would like to look into feminist theology in the context of Botswana. "I note, for example, that women in the African Independent Churches are active. It is not unusual to find women as church leaders, church founders, spiritual healers and prophets. They also preach, unlike in the mainline churches in Botswana."

As a teacher, Musa wants her students to develop critical thinking skills and to look beyond classroom notes in their studies.

Ivan Friesen, a mission worker in Botswana with the Commission on Overseas Mission and Africa Inter-Mennonite Mission, has taught in the theology department at the University of Botswana since 1986.

Developing critical thinking skills: Ivan Friesen (right) presents a Greek grammar book and New Testament to Musa Dube.



Anabaptism

is an alive movement in South America

Your hard-earned dollars given for theological education in Latin America are a top-notch investment.

Robert "Jack" Suderman

Colombia, Ecuador and Peru desperately need investment in Anabaptist theological education.

Colombia: Colombians are sick and tired of violence. They are open to serious alternatives. The Colombian Mennonite Church's conscientious objection movement and a peace education program have taken off like a prairie fire. But little material is available in Spanish. The Catholic, Protestant and evangelical churches have not seen this emphasis as integral. We need translations of key documents. Can CLARA [see photo] translate and publish? Yes, but on \$8,000 a year, perhaps only one priority item can be published per year.

Ecuador: Some 80,000-100,000 indigenous people are emerging from a mission dependency "cocoon" and forging their own theological identity. Anabaptist understanding fits closely with their new understanding. The gospel's emphasis on community is in their tradition. Their heritage is non-violent. Financial sharing is part of their history. Anabaptist perspective is like a homecoming to them, away from a religious system that separates salvation from life. They want to grow in Anabaptist perspective. Instead of another imposition from the north, it embraces many of their values.

This group of indigenous people in 1,400 congregations has asked Mennonites for help. The group represents more people than all the Mennonites in North America and needs Anabaptist resources. Who will invest?

Peru: Two Peruvian church history professors from the seminary in Lima told me their priority in Latin America is the rediscovery of Anabaptism. These non-Mennonites have decided that 65-70 percent of the budget of the church history department of the

seminary should be invested in this effort. They were delighted to hear that the Mennonites had opened CLARA. They want all available Spanish resources on Anabaptism.

These professors discovered that in the first Roman Catholic inquisition in Latin America (Cartagena, Colombia, 1550-1560), among those tried and convicted were Anabaptists living in Cartagena.

Colombia, again: The Colombian Mennonite Church's Mennonite Biblical Seminary in Bogotá had 275 students in its first year, with a budget of approximately \$6,000. The average cost per student is \$21.82 per year. Can you think of a better investment?

Disparity: I challenge you to invest wisely. The burning issue is the disparity between North American churches (who are changing their priorities away from overseas) and South American churches (realizing huge economic gaps in the worldwide Mennonite community). Nationals are no longer fooled by tokenisms of the sending church or by missionaries who shield them from the disparities.

Should foreign mission budgets be cut? How much should we spend on ourselves in North America?

To what extent is the church a reflection of our me-first society? Is all our talk about being counter-cultural exactly that, talk? Never before have we been so highly educated, so theologically and globally aware. Yet we are being seduced by society when it comes to our investments.

We who live in Latin America are forced into contradictions that affect the Mennonite testimony and credibility. We need you to know that things matter. It makes a great difference where we invest: in the kingdom of the world or the kingdom of God.

Jack and Irene Suderman, mission workers for the Commission on Overseas Mission of our conference, live at Apartado Aereo 57-527, Bogotá 2, Colombia.



Gerald Mumaw

Anabaptist homecoming: CLARA (just think "clearinghouse") is a continent-wide center for referring print and human resources. A catalog of resources is becoming available. The acronym stands for Centro Latino Americano de Recursos Anabaptistas. CLARA's board and staff include (front row) Elsa Caro, administrator; (second row) Peter Stucky, president, representative of Colombia Mennonite Church; Herman Woelke, Uruguay, representative from Southern Cone; and Jack Suderman, director; (third row) Alexis Rivero, representative of Venezuela Mennonite Church; Robert Geiger, representative of Brethren in Christ Church (Colombia); Rafael Escobar, Guatemala, Central American representative; Teo Penner, Brazil, representative of Portuguese-speaking Mennonites; Harold Siebert, representative of Mennonite Brethren (Colombia); and Tim Solomon, representative of the Brethren Church (Colombia). CLARA is looking for a Latin American director.

Ongoing dialogue

No matter how much one may disagree with the dominant opinion expressed in the articles on homosexuality, we must find the humility to respect the opinions of our homosexual sisters and brothers. [The forum on homosexuality] has brought forward an honesty of opinion and emotion that is much needed if we truly seek reconciliation.

If we cannot even listen to opposing viewpoints on homosexuality, how can we hope to remain in "loving dialogue with each other in the body of Christ"? How can we hope to understand each other's needs, each other's pain? How can we hope to be the kind of loving servants that Christ calls us to be? From where does our anger come? *Terry M. Rempel, 13419 Pleasant Valley Road, Woodstock, IL 60098*

I do not believe the Feb. 12 issue achieved its goal. While the stated purpose was to carry on dialogue on homosexuality, the structure and nature of the articles betrayed it. I am not opposed to carefully crafted articles that convey differing ideas in conversation with each other. I am concerned that dialogue was absent, in part because there was not a dialogical format, which requires the interaction of differing views.

Belief in the Bible as God's Word is still the central issue. It apparently is not in style at *The Mennonite*. Is it too much to ask General Conference pastors, teachers and members to consider our Anabaptist heritage as it is reflected in the 1941 Souderton confession about the Bible? Will I be accepted if I take my stand with Menno Simons and the Anabaptists who lived and died by the Bible? *Tim Epp, pastor, First Mennonite Church, Box 111, Berne, IN 46711*

Several letters to the editor seem to be misrepresenting the Saskatoon '86

resolution, confusing homosexual orientation with homosexual practices. A homosexual orientation refers to same-sex affections that some people have (something the Bible says little or nothing about). Homosexual practices are same-sex sexual acts engaged in by some homosexuals and some heterosexuals (an issue the Bible addresses). The Saskatoon '86 resolution supports this distinction. While it rejects homosexual practices, it does not reject a homosexual orientation. Indeed, the Saskatoon statement *repents* of our common rejection of homosexuals.

Some letters to the editor severely criticize my biblical interpretations as if they had no reasonable foundation.

Nearly all of my interpretations can be found in the General Conference Mennonite Church and

Mennonite Church study book *Human Sexuality in the Christian Life* and are supported by many respected Bible scholars.

Since I am open to learning, sharing and a little debating, I invite anyone to have ongoing dialogue with me. *Ryan Ahlgrim, pastor, Peoria-North Mennonite Church, 1000 W. Gift, Peoria, IL 61604*

The Feb. 12 issue of *The Mennonite* has evoked a lot of discussion.

Based on comments that I and other General Conference staff members have heard as we visit congregations, some readers of *The Mennonite* wonder whether the conference leadership supports the Saskatoon '86 resolution. I want to assure everyone that I and the General Conference leadership uphold the resolution on sexuality adopted by the conference in 1986.

During the past four months *The Mennonite* has helped us with that part of the resolution (text on page 249) that commits us "to expand our insight into the biblical teachings relating to sexuality," to "loving dialogue with each other in the body of Christ," and to "ongoing search for discernment and for openness to each other."

The General Conference from its beginning and through the decades has included individuals with a wide divergence of viewpoint on many issues. We have always been committed to keep talking about these differences even while we commit ourselves to communicate the Good News of Jesus Christ where we can. To what

extent and how *The Mennonite* should help the conference dialogue on difficult issues is a matter that may be reviewed again in the coming months. *Vern Preheim, general secretary, Box 347, Newton, KS 67114*

Address tax resistance

We suggest that a good portion of an issue of *The Mennonite* be dedicated to [the question of payment of war taxes]. Use articles that deal with the resistance of the telephone military tax as well as "pies" that indicate how our tax dollars are spent, the levels of witness represented by people who consistently address this issue and the progress (or lack thereof) of the "peace tax fund bill."

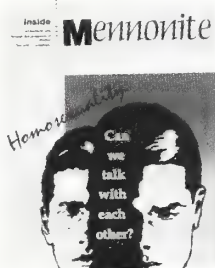
We see our country and our planet as being on the verge of cracking. We believe the only way to avoid the implications of such a "crackup" is to address the rampant violence in our society and world. We believe God's plan for creation was for us to live in non-violent harmony with one another and all creation.

Those of us with an Anabaptist heritage should wrestle together. *Charlene Epp and Duncan Smith, 3262 Rochambeau, Bronx, NY 10467*

Contribution of seminary

I want to affirm Associated Mennonite Biblical Seminaries, Elkhart, Ind., and the positive contribution the seminary has made to our preparation to return to Zaire. The studies are thought-provoking, the staff and faculty are encouraging. We encourage others in the Mennonite community (and those outside as well) to make use of this excellent resource. This is a place for lay people to explore the deeper questions of faith and the meaning that Christianity has for their lives as well as a training ground for pastors of congregations. One of the emphases that I have found most impressive is the need for a serious, disciplined inner spiritual life as a basis for exploring questions intellectually and critically. Prayer is as important a discipline here as study is. *Stephen Plenert, BP 4081, Kinshasa 2, Republic of Zaire*

Editor's note: All letters are welcome. They must be signed, but names of writers may be withheld upon request. We reserve the right to edit for clarity and brevity.





Andrew J. Stoner

Whenever we discuss sexuality we need to focus on God's design for such. Sex is an important and integral part of our uniqueness as human beings, made in God's likeness, as male and female. Further, sexual intimacies are to be defined in

• • • • •

We cannot totally understand or predict this gift of sexuality God has given us, but we do know it is part and parcel of what makes us human.

• • • • •

terms of ongoing relationships, not only for procreation, as witnessed in the remainder of creation. How can we look at sexuality from God's perspective, not merely from our own?

The ability to relate sexually is a gift from God, given to us to be used in such a way as to symbolize the wholeness and completeness of God's

nature. In the sexual union two people join in a worshipful expression of the reuniting of separated parts of God's self, individually given in unique forms at the point of creation. When we see sexual involvement as a holy gift, to be used discretely and reverently, we develop an attitude which lifts its use to that of the sacred. Throughout the Bible there are sexual terms and images to describe the relationship between God and people ("adulterous generation," "purity of a bride"). This indicates the high view God places on human sexuality and the need to follow moral guidelines when thinking of sexual expressions. We cannot totally understand or predict this gift of sexuality God has given us, but we do know it is part and parcel of what makes us human. It is a constant reminder of the divine image of God within ourselves (Genesis 1:27).

Sexual intimacy is the most sacred gift we can exchange with another when approaching the covenantal relationship of marriage (Hebrews 13:4). It therefore becomes a sacred trust shared exclusively with the other participant in the covenant, not an activity to engage in indiscriminately. It is intended to be a means of creating loving closeness between two people as well as a means of honoring our Creator.

As with any of God's gifts, sexual relationships can be devalued in the ways they are used. Sex can also be used to dominate, control or abuse. Any time one thinks only of one's own interests or is concerned only with personal gratification in any expression of sexuality (social interactions, not just genitalia) we distort and cheapen the purpose for which God has given us

sexual capacities and desires.

Self-worth: Sexuality is the means by which we most clearly communicate our own sense of self-worth as well as how we value the other person. When we feel intense anger toward ourselves we tend to project that to others, often in sexual means (rape, incest, abuse). Likewise, when

Editor's note: Considerable response to the Feb. 12 forum on homosexuality included the feeling that the scriptural texts using the word "homosexuality" were underrepresented. Don Fry, see page 250, consented to summarize that position. An article by Andy Stoner and the text of the Saskatoon '86 Resolution on Human Sexuality complete the feature articles on the subject for the time being.

we value another person with tenderness, acceptance and love, sex becomes the most natural means of expressing this feeling. It is meant to be a symbol of an existing intimate relationship, not a means of gaining intimacy. When this gets reversed, people misuse the gift of sex, seek acceptance from the other and search for personal value. But when we see sex as God's stamp of value upon us and seek to confer value upon another by means of sexual intimacy, we rightly use God's gift in careful reverence.

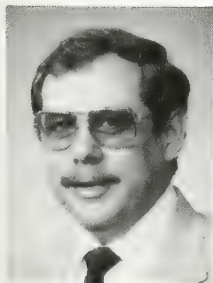
Labels: Christ calls us to follow his example of accepting everyone, whether or not we condone their practices. God never called us to judge a fellow Christian nor place labels on them based upon what we



God's glory.

presume their practices to be. Many deeply committed Christians struggle with questions about their sexuality. We all fall short of God's ideal for us in the expression of our sexuality. As such we are all in need of God's grace and forgiveness. Jesus reminds us in Matthew 7:1-2 of the harshness of a judgmental attitude. Accepting the person without necessarily approving of their actions is an ideal we may all aspire to, and not just in sexual preferences or practices. Any of us may be guilty of sin by some thoughtless word or seemingly insignificant action pertaining to our own or someone else's sexuality. We may sin by harboring sexual fantasies regarding another person (Matthew 5:28). Probably none of us can say we are sinless regarding sexuality. ("Let that person without sin cast the first stone.") All of us are in need of Christ's salvation, which is intended for the whole person, especially including our sexuality.

Finally, remember and apply the instruction of 1 Corinthians 10:31: "Whatever you do, do it all for the glory of God." As surely as God's gift of sexuality to human beings imaged God's crowning blessing upon us, just as certainly our use of that gift should also reflect God's glory. As we follow this principle, we will live out God's design for our use of the gift of sexuality.



Andy Stoner, Box 25, Berne, IN 46711, is secretary for family life education for the Commission on Education of the General Conference Mennonite Church.

Resolution on human sexuality

Our affirmation: We affirm that sexuality is a good and beautiful gift of God, a gift of identity and a way of being in the world as male and female. We affirm that we can feel positive about our bodies and our sexuality because we know our Creator. We affirm that sexual drives are a real part of our lives but that the satisfaction of those drives is not the chief good in life. We affirm both the goodness of singleness and the goodness of marriage and family in the Lord.

Our confession: We confess that our sexual attitudes and practices too often fall far short of the biblical standards. No one can boast of perfection in this area.

We confess that sexism lingers among us, damaging the self-esteem of women and hindering their full contribution to personal relationships and to the church, and denying men a true understanding of themselves.

We repent of our wrong view of the body, which keeps us from speaking openly and honestly about our bodies, including our sexual nature.

We repent of our judgmental attitudes and our slowness to forgive each other when we fail, a sign of lack of compassion.

We confess our fear and repent of our rejection of those of us with a different sexual orientation and of our lack of compassion for their struggle to find a place in society and in the church.

We repent of our permissiveness, which too often leads to premarital and extramarital relationships.

We repent of our failure to maintain healthy and growing marriages.

Our covenant: We covenant with each other to study the Bible together and expand our insight into the biblical teachings relating to sexuality. We understand the Bible to teach that sexual intercourse is reserved for a man and woman united in marriage and that violation of this teaching is a sin. It is our understanding that this teaching also precludes premarital, extramarital and homosexual sexual activity. We further understand the Bible to teach the sanctity of the marriage covenant and that any violation of this covenant, including spouse abuse, is sin.

We covenant with each other to mutually bear the burden of remaining in loving dialogue with each other in the body of Christ, recognizing that we are all sinners in need of God's grace and that the Holy Spirit may lead us to further truth and repentance. We covenant compassion and prayer for each other that distrustful, broken and sinful relationships may experience God's healing.

We covenant with each other to take part in the ongoing search for discernment and for openness to each other. As a part of the nurture of individuals and congregations we will promote congregational study of the complex issues of sexuality through Bible study and the use of *Human Sexuality in the Christian Life: A Working Document for Study and Dialogue*.

Finally, we covenant with God that as we discern his will for our lives and our fellowship we will seek to obey it, through his grace and strength. Adopted at the triennial session of our conference July 1986 in Saskatoon

How do we interpret Scripture?

Donald W. Fry

Our dialogue about homosexuality relates as much to the authority of Scripture and its interpretation as it does to sexuality. Are homosexual covenant relationships a possibility in the faithful church? The answer hinges on one's view of how Scripture relates, for example, to psychology and ethics. If one believes Scripture to be the authoritative guide, then any view that stands in opposition to the scriptural mandate is seen as invalid. If one believes that Scripture is only valid as it is filtered through the grid of contemporary secular thought, then one reaches a different perspective.

The articles on homosexuality in the Feb. 12 issue of *The Mennonite* seem to agree that the Old and New Testaments carry some type of prohibition against homosexual practice. In the context of the entire Scripture (creation, marriage, specific sexual regulations) there can be little doubt that the original intent of the Scripture was prohibition of homosexual practice.

The main issue, then, is not what the Bible says but whether the original intent, the prohibition of homosexual practice, is correct or in error.

I believe Scripture is the authoritative Word of God. It has authority over human reasonings. Three questions feed the drive for a reinterpretation of passages about homosexual practice.

Question #1. Is it possible that the authors of Scripture had no awareness of "constitutional homosexuals" and thus did not speak to individuals who are created to be homosexuals?

This presupposes that a person can be irreversibly created by God to be homosexual. The reasoning behind this seems circular. If a person is a "constitutional homosexual," then changing orientation is impossible. If people *do* change their orientation, they are accused of either lying or being deluded or never having been a constitutional homosexual. In labeling a homosexual "constitutional" one has

The main issue is whether or not the original intent of the Bible, that homosexual practice is prohibited, is correct.

precluded the possibility of change. Could one not justify a long list of aberrant behaviors using the same logic?

Basic to the idea of constitutional homosexuality is the thought that the authors of Scripture were not privy to the findings of the American Psychiatric Association and therefore missed a vital piece of the puzzle. It would be wiser to look to the words of the one who created us in his image to find the guidance and parameters as to what is "normal" rather than to look to the wisdom of men.

Question #2. Is it possible that the Old Testament regulations on homosexuality apply only to ritual purity, as do many of the other regulations that appear in the book of Leviticus?

Leviticus 18 carries prohibitions on sexual activity with one's mother, stepmother, sister, half-sister, granddaughter, aunt, daughter-in-law, stepchild or stepgrandchild, sister-in-law, menstruating woman, neighbor's wife. It also prohibits sacrificing children to Molech (which evidently had sexual overtones), homosexual practice and bestiality. If one were to assume ritual purity were the only goal, then wouldn't incestuous, adulterous and bestial relations also be an option for today? Few would think so.

Homosexual practice is specifically re-emphasized as sin in the New Testament three times. While some deride the number of passages as few, it is worth noting that incest (except with one's stepmother in 1 Corinthians 5) is not mentioned at all in the New Testament, yet is accepted as sin.

The existence of ritual purity laws side by side with moral laws need not indicate that the moral laws are antiquated. For example, in Leviticus 19 stealing, lying and justice issues are sandwiched between "fellowship offerings" and "planting your fields with two kinds of seeds" (obvious purity laws). Does that mean we may ignore the moral mandates of honesty and justice, chalking them up as just

another ritualistic law because of their placement? Obviously not.

Question #3. Does a caring, committed homosexual relationship justify itself via its nurturing nature?

No. Even assuming it is possible for a same-sex union to experience the same richness, sensitivity and faithfulness of a quality, Christ-centered heterosexual relationship, this does not make it right. The existence of strong emotional bonds, while basic to a deep relationship, does not justify immoral expressions within the relationship. If God is love (1 John 4:8), then the parameters of what qualifies as love *must* be set by him. According to God's Word, homosexual union falls outside the parameters of righteous relational expression and is disqualified as a godly union. John Stott (*Issues Facing Christians Today*) says, "In emphasizing love for God and neighbor as the two great commandments, Jesus and his apostles did not discard all the other commandments. On the contrary, Jesus said, 'If you love me you will keep my commandments,' and Paul wrote, 'Love is the fulfilling (not the abrogating) of the law.' So then, although the loving quality of a relationship is an essential, it is not by itself a sufficient criterion to authenticate it."

Having said all this, I emphasize the flip side. To hate, abuse or refuse to minister to an individual because of homosexual sin is sub-Christian. We are called by Christ "to proclaim freedom for the captives and release from darkness" (Isaiah 61:1), no matter what the darkness is. To be caught in a spirit of homophobia is to become bound by hatred and thus violate the freedom given by Christ to minister.

It is also sub-Christian to enable individuals to continue unchallenged in their bondage to sin, or worse yet, to justify actions that clearly are counter to God's will.

Our call as the church is to stand with an individual who struggles with sin even while standing against the sin that enslaves.



Don Fry is pastor at Rheinholds Mennonite Church, 1200 W. Swartzville Road, Rheinholds, PA 17569.

One shrewd character

Jesus' parable about the unjust manager teaches us about priorities. See Luke 16:1-13.

Jacob W. Elias

Why would Jesus tell a story about a crooked manager whose boss congratulates him for falsifying accounts? Does Jesus commend that kind of dishonesty?

Before we can understand what this parable means here and now, we have to see what it meant there and then. Envision it as a drama on stage.

- Scene one: The landowner calls in his manager. He thunders, "It has been reliably reported to me that you have been squandering my goods. I want you to turn in all your accounts. You're fired!"

- Scene two: The manager, alone, paces the floor. "What will I do now?" he moans. He weighs his options. He mutters to himself, "I am not strong enough to dig ditches and I'm too proud to beg." He faces the audience. "I've decided what I'll do."

- Scenes three and four: He visits the olive groves in the Ephraim hills and asks one tenant, "How much olive oil do you owe as rent?"

"A hundred measures." (This could be as much as 500 gallons.)
"Change it to 50."

Later, in the home of the wheat grower, he asks, "What does your contract say? How much do you owe?"

"A hundred measures of wheat."
"Quickly change it to 80."

Unbelief and joy overwhelm the tenants and their families. Finally they will have enough to live on, and maybe even a little extra.

- Scene five: The landowner and his former manager are back together.

Surveying the accounts the manager has now turned over, the owner scratches his head. "You are one shrewd character. Congratulations on your wise and prudent action." With that the curtain drops.

But what's the point? One usually assumes that the manager, suddenly without a job, ingratiate himself to his clients by falsifying their records of money owed. We understand the reduction of the debt to be at the expense of the owner.

But according to the economic practices of that day, absentee landlords normally granted major powers to their managers, including the right to set the rent. Owners did not know or care how much rent the farmers were asked to pay. The manager set the rent as high as the market allowed. He also charged high interest on overdue rent payments.

This manager reduced the amounts they owed, and he absorbed the cut. He realized that the good will of people rates higher than wealth.

This unjust manager learned an important lesson: Wealth and the power to accumulate more earthly goods are empty unless they are placed in service for others.

Priorities: Jesus' parable reminds us that in the midst of our personal or national crises we too must set our priorities. Will we choose God's priorities or decide only for ourselves?

This parable tells us we do not need a crisis, whether in our marriage or with our health or through losing a job, to cause us to examine what truly comes first in our lives. Ultimately the value of material things fades into relative insignificance compared with human values: friends, family, caring people. Wealth used as a tool for ministry to others becomes an investment in the true wealth of warm and welcoming friends.

This parable also tugs me at another level, our national priorities. Last August my wife, Lillian, and I led a group of high school youth to Israel and the West Bank in the Mennonite Service Venture program. We arrived in Jerusalem Aug. 1. On Aug. 2 we learned that Iraq had invaded Kuwait. Soon we also heard that President Bush had ordered U.S. troops to Saudi Arabia. We became aware that the Israelis were afraid and that the Palestinians were angry.

I have wondered how Jesus might have told the parable of the unjust

Might Jesus have named North Americans the unjust managers today?

• • •

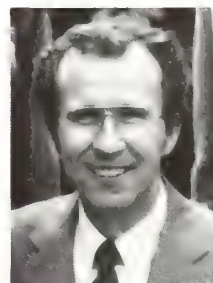
manager had he lived in Israel or the West Bank today, especially in light of the Persian Gulf War. Might Jesus have named North Americans the unjust managers?

Charges have been brought against us. "These people are consuming too much of this world's resources: too much of the food and water, too much oil and other energy. Their way of life squanders God's goods, the resources of this earth."

The Persian Gulf War focused the way of life that many of us have come to assume as our right. President Bush essentially said that we must have Middle East oil so we can maintain our way of life. Would that his response had been more like that of the manager in the parable, who in a crisis repented of his warped priorities and chose the true wealth of friendship with the poor and the underprivileged. President Bush could have said, "We can do with less foreign oil. It is more important that we make friends with the poor. I know what we can do. We'll develop other energy sources. We'll use less. It is not worth going to war over oil."

Our Palestinian friends asked us, "Why is the United States so concerned about the occupation of Kuwait? For 23 years Israel has occupied our land. There has been no comparable U.S. or international pressure for Israel to withdraw from the West Bank. Why the difference?"

We admitted our shame. "U.S. self-interest has made the difference. Americans want oil; Kuwait has it." And we longingly added, "If only we could sacrificially make friends and work for peace and justice instead." Our actions can bring healing.



Jacob W. Elias is professor of New Testament at Associated Mennonite Biblical Seminaries, Elkhart, Ind. From January to March he taught at Union Biblical Seminary, Pune, India, partly under the auspices of the Commission on Overseas Mission.



The world's population is growing faster than predicted, and 95 percent of the increase is occurring in the poorer, developing nations that are least able to cope, a U.N. report said May 13. The population is expected to reach 5.4 billion by mid-1991, then rise to about 10.2 billion perhaps as soon as 2050-25 years earlier than previous projections, the report said. Europe's population is expected to rise 3 percent in the next 35 years, compared to Africa's projected 149 percent increase.

Less than a week after the April 30 cyclone, another cyclone hit Bangladesh—this one not as severe but deadly all the same. It hit in the area of Gazipur, about an hour's journey north of Dhaka. At least 20 people were killed and hundreds injured in this storm. The official death count from the April 30 cyclone has passed 125,000, but another 100,000 are still missing, many of them fishermen. Mennonite Central Committee has contributed 12 metric tons of milk powder, 1,000 quilts, 30 drums of bandages, three bales of clothing and is making \$50,000 available for relief.

Enrollment for the 1990-91 school year in the Great Plains Seminary Education Program in Kansas broke the record. The 10-year-old program, an extension program of Associated Mennonite Biblical Seminaries, Elkhart, Ind., had 87 enrollments for the year, 34 for credit. A core group of local Great Plains students are working toward degrees at AMBS. GPSEP also provides continuing education for pastors and lay people seeking in-depth studies in Bible, history, theology, ethics, church and ministry. Courses for the next school year are "Personality and Religious Experience," taught by James D. Yoder in the fall, "Law and Power in the Old Testament," by Millard Lind in January 1992, and "The Church, Reform and Dissent, History of Christianity, 1100-1600," by Lois Barrett in the spring. Patricia Shelly will teach Greek and lead a Jerusalem Seminar.

EDC cuts budget 19 percent

Souderton, Pa. (GCMC)—With a 19 percent shortfall in the previous year's budget, Eastern District Conference decided to try something new. Delegates met here May 2-4 with every congregation represented—a first.

Next September the district's committees will submit their potential "budget and vision" at a fall meeting. Next February the 34 member congregations will make faith commitments to this budget and vision. In May 1992 the 1993 budget will be approved.

"Our hope," said president Don Fry, Rheinholt, Pa., "is that congregations will have more to do with conference vision." EDC will communicate a suggested range of giving, from \$50 to \$70 per member. "But don't send more than \$70," joked Fry, "because our treasurer will collapse from shock."

The business administration committee made committees hack 19 percent from their current budgets shortly before the conference convened. "We on the mission committee shed tears,"

said Wilmer Denlinger, Skippack, Pa., to the delegate body of 228.

The conference had to wipe out the \$18,000 contingency fund, after having expected a year of grace to replenish it. But now, with budget building based on pledges, they hope to put an end to shortfalls. In the end, delegates adopted a 1991-1992 budget of \$188,000.

Henry Gehman, East Swamp Church, Quakertown, Pa., commended the process and the projected solution. "For the first time ever," he said, "the executive spent a whole day on budget evaluation."



Muriel T. Stackley

Living in God's grace: Darlene Mumbauer of Crossroads Community Center uses her Cabbage Patch friend to report.

Dollars were not the only deficit. Sara Arn, Lansdale, Pa., secretary of the conference, reported a net loss of 65 in the 4,296-member conference. So when delegates learned that budget cuts threatened funding of the new LIFE (Living in Faithful Evangelism) process, several

protested. "To cut LIFE," said Mark Winslow, Allentown, Pa., "is to cut off our future."

Black tie: "We've got to fund LIFE," added Craig Maven, Bedminster, Pa. "It may be one of our last chances to make the Eastern District Conference and the General Conference Mennonite Church more than two pages in a history book." To dramatize his concern, Maven had donned a black tie for this segment of the discussion. When dollars were juggled and LIFE funds reinstated, Maven exchanged the black tie for a red one.

Clare Schumm, Elkhart, Ind., spoke three times on the theme "The Family of God." His titles were "God's Family Goofs," "God's Family Cares" and "God's Family Changes."

Schumm called the gathered congregation to honesty, made possible by living in God's grace. "The most powerful invitation to change is grace," he said. "Is the church more comfortable with pretending? Covenant, the context for grace, makes it possible and inviting to be open with each other."

Second Mennonite Church, Philadelphia, and the district's Young

Serving in the Badlands

In the "Badlands of Philadelphia," a section eight blocks long and a block wide, are EDC's Crossroads Community Center and Second Mennonite Church. "I was mugged three times in the last two years," said Crossroads worker Rodger Schmell during the sessions. "When you come to visit, Darlene—not I—will take you around." Darlene Mumbauer, from East Swamp Mennonite Church, Quakertown, has been at Crossroads 23 years and has won the protection of the neighborhood.

People's Union presented music and drama for the Friday evening worship.

In other business Camp Men-O-Lan, rural Quakertown, Pa., was "given independence" from the district in accordance with the 1990 delegate action, which had instructed the camp to pursue incorporation. Men-O-Lan plans expansion, and the new status makes the EDC immune to liability as well as giving the camp its own tax-exempt status.

The 1992 session will be at Hereford Mennonite Church, Bally, Pa. *Muriel T. Stackley*

Winnipeg Mennos experience domestic abuse, study says

Winnipeg (MCCC)-Mennonite church members in Winnipeg are experiencing domestic abuse but are not turning to their pastors for help, according to a just-completed study.

The study by Isaac Block, professor of contemporary ministries at Mennonite Brethren Bible College here, calls on Mennonites to put the same amount of energy into dealing with abuse in the churches as they do into service to disadvantaged people around the world. Mennonite Central Committee sponsored the study.

Based on a random sample of 187 adults from Winnipeg Mennonite church telephone directories, the study shows 65 incidents of physical abuse in a 12-month period. The same group recalled 1,295 incidents of abuse against them by their parents or guardians in their childhood years.

Physical abuse in the study is defined as throwing things, pushing, slapping, hitting with an object, beating up, kicking or using a knife or gun.

Block also asked the respondents to

Ways the church can help victims

- Avoid theological formulas and pat answers from the Bible.
- Try to understand the dynamics of forgiveness from the point of view of the victim.
- Help victims to be set free from any guilt.

report the incidence of emotional abuse they had experienced—things such as sulking, stomping out, insulting, threatening to hit or threatening with a knife or gun. The 187 respondents reported 189 incidents of emotional abuse in the 12-month period. Block concluded that "this observation raises the possibility that [while] Mennonites have taken seriously the doctrine of non-violence, in practice they have tended to apply this to physical rather than emotional violence."

Sexual abuse: Another problem among Mennonites in Winnipeg is sexual abuse, Block found in his study. Around 20 percent of respondents reported a violation within the 12-month period. Sexual abuse in the survey was defined as fondling of breasts or genitals, propositioning, flirting, inappropriate holding or kissing, forced sex and oral sex. Twenty-five percent of females reported sexual abuse, compared to only seven percent of males.

When asked to identify their abusers, respondents named strangers, brothers, friends and relatives. "The frequency with which brothers, relatives and friends are abusers is disappointing," says Block. "This category of trusted people represents the most frequent sexual violators."

A separate study of 72 students at two Mennonite Bible colleges in Winnipeg also showed a high incidence of

As of April 30 the General Conference Mennonite Church had received \$735,279, or 14.3 percent of its \$5,138,672 budget. This was \$30,000 less than the amount received during the comparable period in 1990.

Due to budget cuts the annual General Conference Mennonite Church *Handbook of Information* is no longer available free of charge, except limited copies to congregations, area conferences, board members and staff. Others may order the 1992 edition for \$8.95 (\$10.95 Canadian) plus \$2.50 shipping (\$3.50 Canadian) by contacting Doris Schmidt, editor, at Box 347, Newton, KS 67114-0347, by July 15. The book will also be available in Faith and Life bookstores in October.

A Christian Peacemaker Team of 12 people left June 1 for Israel and the West Bank. Members of the CPT were to march with local people for peace and justice, beginning in Jerusalem June 4 and proceeding to Amman, Jordan. "The goal of the team," said Robert Hull, CPT chair, "is to actively support and learn from the non-violent struggle now in process there." This second CPT group to the Middle East came together in response to requests from churches and non-governmental organizations that North Americans take firmer action in calling for an immediate settlement to the 43-year-old conflict between Zionists and Palestinians. The team includes representatives from Mennonite churches, Church of the Brethren and Friends United Meeting. These are Zenebe Abebe, North Manchester, Ind.; Joe Bear, Goshen, Ind.; Ruth Buxman, Dallas, Ore.; Margarat Foth, Harrisonburg, Va.; Jan Long, Louisville, Ohio; Keith Mardock, Decorah, Iowa; Ron Martin Adkins, Kensington, Md.; John Powell, Ann Arbor, Mich.; Jane Pritchard, Toronto; Hedy Sawadsky, Vineland, Ont.; Florence Schloneger, West Liberty, Ohio, and Gene Stoltzfus, Chicago, CPT coordinator.

Statistics from study on abuse

Respondents: 187

Incidents of physical abuse in a 12-month period: 65

Incidents of emotional abuse in a 12-month period: 189

Incidents of abuse by parents or guardians during childhood years: 1,295

Percent of respondents reporting sexual abuse in a 12-month period: 20

Percent of female respondents reporting sexual abuse: 25

Percent of male respondents reporting sexual abuse: 7

The Chicago Mennonite Learning Center board is looking for people with building trades skills (carpentry, electrical, plumbing) who are able to volunteer from one week to three months of the summer to help prepare its building. The school has a contract to purchase a 12,000-square-foot building, contingent on getting the property rezoned for a school. Lodging will be provided for any who help. For more information contact Pauline Kennel, Director of Development, 15 Tilipi Court, Schaumburg, IL 60193, (708) 894-3676.

The Jerusalem Seminar, biennially sponsored by Ministerial Leadership Services of the General Conference Mennonite Church and the Bible and religion department of Bethel College, North Newton, Kan., will be held Jan. 2-23, 1992. Patricia Shelly, assistant professor of Bible and religion at Bethel College, will lead the travel and study seminar. She has traveled and studied in the Middle East and is a licensed guide in Israel. To register or for more information, contact MLS, GCMC, Box 347, Newton, KS 67114-0347. The application deadline is Sept. 15.

The Spirituality Reference Council, with representatives from the General Conference Mennonite Church and the Mennonite Church, takes responsibility for encouraging spiritual renewal in the church and providing long-range direction. The council, which met April 5-6 in Newton, Kan., began compiling a book list of spirituality resources for congregations. Members of the council are Norma Johnson, Newton; Marlene Kropf, Goshen, Ind.; John Lenshyn, Calgary; Dave Graybill, Scottdale, Pa.; Marcus Smucker, Elkhart, Ind., and John R. Martin, Harrisonburg, Va.

physical and sexual abuse from childhood to the present.

While a 1990 study of Mennonite pastors showed that they were willing to deal with the issue of domestic abuse, this study shows that only a small percentage of victims turned to the church for help. One reason for this, Block suggests, is that "most victims are females victimized by males, and all salaried pastors at the time of the interviews were males."

Block also calls on Mennonites to examine the biblical concept of submission, which he says "has been corrupted into a theology of dominance." He also suggests that scriptural sayings that call on believers to rejoice in suffering are inappropriate for victims of abuse. "Jesus voluntarily placed himself in a situation that involved suffering," he says. "Victims of domestic abuse do not."

The high view of the marriage agreement held by Mennonite pastors should also be examined when counseling victims of abuse, he says. Citing the previous study of pastors, which showed that they would only counsel wives to leave their husbands if physical abuse was severe, he asks, "Are the values of permanence in marriage and the experience of personal safety and well-being of equal value or should they be ranked? If they should be ranked, should personal safety rank higher than marriage if the marriage is abusive?"

Block also suggests that pastors should work with other professionals to ensure adequate counseling for victims of abuse.

He says that Mennonite churches should devote more time and personnel to offer services to victims of abuse, and he recommends the creation of a Christian shelter in Winnipeg. Programs that offer care to abusers should also be created, he says. *John Longhurst*

Mission leaders call for urban thrust, support

Chicago (MBM/GMCC)—A proposed new thrust in metropolitan ministries received widespread affirmation during an April 6-10 meeting of district/conference mission leaders in the General Conference Mennonite Church and the Mennonite Church.

The proposal, according to Allan Yoder, director of Evangelism and Church Development for Mennonite Board of Missions, is to establish a network of metropolitan ministry development supervisors. The priority is to "identify, call out and train" these people in locations of metropolitan concentrations across North America. These people would oversee metropolitan ministries in a particular region, Yoder said.

Hubert Brown, executive secretary of the Commission on Home Ministries, supported the plan, noting the biblically based mandate in the Great Commission. "The Macedonian call today may be to urban areas," he said.

Brown pointed to extraordinary openness to the gospel, noting that 51 percent of U.S. residents live in 40 cities. And he listed extraordinary needs in metropolitan areas—violence and crime, drugs, racism, poverty, teenage pregnancy, unemployment. "The church has a message—to turn from sin to forgiveness, from the power of Satan to the power of God."

The proposed integration of the Mennonite Church and General Conference came up. "This plan makes sense," said Floyd Bartel, CHM chair. "I think we should integrate only if doing so enhances the mission of the church. This is the first plan I've seen that really enables that to happen."

As the 19 MC mission leaders and 15 GC mission leaders concluded discussions on the metropolitan proposal, they approved two statements. One reaffirmed that "the Great Commission is the central mandate of Christ for the church" and called for "a re-examination and refocusing of existing structures and institutions, especially



Openness to the gospel: Marilyn Miller, secretary for evangelism and church development, Commission on Home Ministries, speaks to mission leaders.

in light of possible integration, around the Great Commission."

The other statement called for the resources of home and overseas missions to be re-evaluated and reallocated to reflect growing internationalization of metropolitan areas. It emphasized that "the task of forming new Mennonite congregations in the city requires more consistent, intense and locally based supervision." *Phil Richard*

MWC rep critically wounded in attack in Peru

Newton, Kan.—Urban bandits critically wounded José Chuquín and killed Norman Tattersall in an attack May 17 in Lima, Peru. Chuquín is president of

the Mennonite Churches of Colombia and country director of World Vision. He is also a South American representative on the Mennonite World Conference executive. Tattersall, a Canadian, was the interim



Chuquín

country director for World Vision in Peru. They were attacked in front of the World Vision offices in Lima.

The attackers shot Tattersall nine times. He died an hour later from cardiac arrest. They shot Chuquín 15 times. He was rushed to a local hospital for six hours of surgery. His left hand was destroyed, his right hand broken; one bullet was lodged in a lung and another in his liver. Doctors gave him 26 bags of plasma.

The gunmen are believed to be members of Sendero Luminoso (Shining Path), a Maoist guerrilla group. The group may have targeted the World Vision representatives because of political associations. During last year's presidential elections, Alberto Fujimori, who was elected, sided with evangelicals. One of the vice presidents of the Peruvian government is a Baptist and former country director of World Vision. The president of the Peruvian congress is a former project director for World Vision in Peru.

José Chuquín grew up in rural Cachipay, Colombia, where he attended the Mennonite school Colégio

Americano. He has been a member and leader in the Mennonite Churches of Colombia since his youth. *Glendon Klaassen, based on phone conversations with Peter Stucky in Bogotá, Colombia*

Death penalty opponents want executions televised

San Francisco (GCMC)—Death Penalty Focus of California, an organization opposed to the death penalty, has sided with public support of televised executions at San Quentin prison here. DPF sees it as a way of "humanizing" the process.

Currently capital punishment takes place in a small prison room with few witnesses, usually late at night and against those society has labeled "unfit."

Now this shroud of secrecy is being challenged. The San Francisco-based public TV station KQED has filed a lawsuit for the right to televise executions at the San Quentin Prison. While KQED's request is based on First Amendment rights of freedom of the press, most opposition to it is based on the fear that when people see a fellow human being killed, support for the death penalty will dissipate. Death penalty proponents fear a humanizing effect.

DPF, one of only two organizations in the country to take a position on televised executions, believes in the power of humanization and thus has supported KQED in its lawsuit against the Department of Corrections. "When faced with the grisly horror of watching an individual put to death," a DPF March 26 press release read, "The people of California will be moved to abolish executions."

In his book *Death Work: A Study of the Modern Execution Process*, American University professor Richard Johnson relates part of what he saw at the electrocution scene: "His body stiffened spasmodically, though only briefly. A thin swirl of smoke trailed away from his head, then dissipated quickly." With such brutality, it is no wonder that air-sickness bags have become standard equipment in some witness rooms.

Moreover, the efforts of state prisons to buffer the act of killing from the

Bulletin: Just before press time, *The Mennonite* learned that José Chuquín, president of the Mennonite Churches of Colombia, died May 28 from wounds he received May 17 in Lima, Peru (see the news story on this page). Doctors in Lima removed two bullets from Chuquín's lung and liver on May 21. He was flown to Virginia for more surgery on May 24, after which he never regained consciousness. He is survived by his wife, Laura, and their five children.

• • •



MCC

Four soldiers in one U.S. Army unit in Kaiserslautern, Germany, recently filed for discharges as conscientious objectors on the basis of their Christian faith. Pictured are (from left) Dean and Tania Taylor, Dawn and Rick Shirley. Mennonite Central Committee workers André Gingerich Stoner and Cathy Stoner assisted the four in the filing process. All four soldiers were raised in evangelical churches. They were convinced of the way of non-violence after reading the Sermon on the Mount. They thought they would have to form their own sect, since they knew of no church that preached this kind of truth. "When we attended a military chapel, we felt like black people at a KKK rally," they said. They found books by Mennonite authors and eventually contacted MCC. Both couples stand to lose tens of thousands of dollars in educational benefits, but their minds are made up. When they are discharged they hope to spend a year in a Mennonite-related service or mission project.

The Mennonite received the Methuselah Medal at the Associated Church Press convention in St. Louis April 29-May 2. The Blooper Contest, created especially for ACP's 75th anniversary, let periodicals poke fun at themselves. The unofficial award was given for a typo (see below) regarding Hans Denck's age in "Jesus is the Word of God" by David Janzen (Oct. 23, 1990 issue).

Denck was born near Augsburg, Germany, probably in 1500. He died of "the pest" in Basel, Switzerland, in November 1927. He participated in the Martyrs' Synod in Augsburg and felt the call of God to witness to the truth in order that God be glorified through him, no matter what.

Mennonite Central Committee has sent food and material resources to Costa Rica following the April 22 earthquake there that left more than 10,000 people homeless. The shipment includes 18 metric tons (MT) of beans, 18 MT of wheat, 18 MT of vegetable oil, 3.6 MT of laundry soap and 100 cartons of canned meat. Jim and Ann Graber Hershberger and Costa Rica Mennonite Church Social Action Committee workers will distribute the goods.

Mennonite Biblical Seminary graduated 24 and Goshen Biblical Seminary graduated 19 students in the 1991 graduating class at Associated Mennonite Biblical Seminaries, Elkhart, Ind. Toinette M. Eugene, associate professor of practical theology and culture at Chicago Theological Seminary, gave the commencement address at College Mennonite Church, Goshen, on May 24. Twenty-four candidates received the Master of Divinity degree, 12 the Master of Arts in theological studies, three the Master of Arts in peace studies and two a one-year theology certificate. Two students completed work for upgrading a Bachelor of Divinity to a Master of Divinity degree.

guards cannot completely separate them from what is occurring. The events in the final hours leading up to an execution are often carried out by a large execution team, each having only to perform one simple task. According to one prison official, as told to Johnson, this division of labor helps take "the load off this one individual [who pulls the switch]" on the electric chair.

But Johnson reports he found that "few members of the execution team support the death penalty outright or without reservation. Having seen executions close up, many of them have lingering doubts about the justice or wisdom of this sanction."

DPF believes that none of God's creation is unworthy of a second chance at life. DonAnthony White is one shining example. Involved in a dual murder in Washington state, White was sentenced to death in 1959. Ten years later, after already being fitted for the noose that was to hang him, he was granted a stay of execution by the U.S. Supreme Court eight hours before his execution time. A new trial led to a 28-year prison term, which ended in 1987. White has worked for the American Friends Service Committee in Oakland, Calif., ever since. *Michael Bauman, Mennonite Voluntary Service worker for Death Penalty Focus*

Western governments 'malicious' toward Cambodia

Phnom Penh, Cambodia (Meeting-house)—"The Khmer people are artistic," said Alice Compain, a former missionary and now music teacher here. She spoke about her violin students and the 280 Cambodian hymns she had compiled for the churches, which are emerging again after decades of silence.

"Our major problem is to feed our people," said an agricultural official. "We will get in only 60 percent of our rice crop this year because of the weather and the war."

"We have a government medical plan but no medicine," said a doctor in Prey Veng province. Physicians are paid so poorly they have to take extra jobs just to feed their families.



Victims of fate: Cambodian women sell their wares at a market.

"Pol Pot killed 470 out of 500 doctors in the country," said one of the 30 who survived. Everyone had a personal horror story about those days, and fear of their return was obvious.

From its position as a relatively prosperous rice exporter in 1968, this nation of 8 million people is now rated the fifth-poorest country in the world. Over 1 million people died in the fighting and U.S. bombing between 1970 and 1975; almost 2 million more died between 1975 and 1979 under Pol Pot.

Today the Soviets have withdrawn their aid, and the United States continues its embargo against the country. Cambodia's government is not recognized by most Western countries, and we hear little about its affairs.

"Even the Mennonite press seems to ignore Cambodia," said a Mennonite Central Committee worker here.

After a week in Cambodia, there are things I will never forget: the warm handshakes and anxious faces, the happy children amid the dirt and dung, the tall sugar palms rising from lush, green rice fields.

I will never forget the day I saw the mass graves of "the killing fields" and wandered through the cells of Pol Pot's interrogation center, the chains still fastened to the beds, the blood stains still visible on the concrete floor.

These gentle people seem chosen to be the victims of a vicious fate. While their genius for cruelty remains a mystery, even to themselves, the destructive intent of other nations is obvious.

The prolonged attempts of Western governments to destabilize this region are "malicious and evil," said Roger Fordham, a coordinator of refugee work in Thailand. "Indochina is an example of the tragedy that can result from foreign policy of superpowers, especially the United States."

While the United States continues its trade and aid embargo against Cambo-

dia, Canada has softened its position since January 1990. Perhaps MCC Canada contributed to the change, said Bill Janzen of the Ottawa office, who has organized 20 representations to the government on behalf of Cambodia, Laos and Vietnam.

CIDA (Canadian International Development Agency) is now offering \$10 million in aid to Cambodia through non-governmental organizations such as MCC.

Still, a solution to Cambodia's political problems seems far away.

"How can you work in this discouraging situation?" I asked an MCC volunteer.

"I work with people who have hope and who keep working," she said. "I am encouraged by them. I have no right to be discouraged." *Margaret Loewen Reimer*

Asian students welcome Mennonite professors

Newton, Kan. (GCMC)—Asian Mennonite students and others welcomed the contributions of two Mennonite professors from North America this spring, reports John Sommer, the General Conference's Commission on

Overseas Mission secretary for Asia.

David Schroeder, retired from Canadian Mennonite Bible College, Winnipeg, taught for six months at China Evangelical Seminary in Taipei, Taiwan. Jacob Elias, professor at Associated Mennonite Biblical Seminaries, Elkhart, Ind., taught three courses at Union Biblical Seminary in Pune, India, for three months.

David and his wife, Mildred, and Jacob and his wife, Lillian, said they felt "treated as royalty." Jacob reported that faculty, staff and students told many stories in conversations at their apartment or on campus.

Jacob and David each taught courses in New Testament, the life and teachings of Jesus and biblical ethics. "Student participation and discussion were excellent, even though I was warned that Chinese students don't participate in discussion," Schroeder said.

The two couples kept busy with engagements in congregations, retreats and conferences off campus. While contributing much, they find their experiences have enhanced their own ministries.

The Commission on Overseas Mission, a program of the General Conference Mennonite Church, partially sponsored David and Mildred Schroeder. COM and Mennonite Board of Mission of the Mennonite Church cosponsored Jacob and Lillian Elias.

During the 1990-91 school year four students at Associated Mennonite Biblical Seminaries, Elkhart, Ind., sharpened their ministering skills through an Oaklawn Colloquium series on "Church and Family: Mutual Dependence." About 40 people usually attended the noon hour series. The four students were Karen Ottjes, Donna Hostetler, John Klassen and Ilse Yoder. Topics for the four-part series were "Ministering to Families in Transition," "Marriage: the Mystery of Saints and Sinners," "Family as Church" and "Church and Family."

• • •

The Sadowara Christian Church in Sadowara, Japan, celebrated its 10th anniversary last year by distributing Christian literature to every household in the county—about 9,400 households. The church began formally on Jan. 27, 1980, with four charter members. Current membership is around 20. Anna Dyck, a registered nurse who has been a missionary in Japan with the Commission on Overseas Mission of the General Conference Mennonite Church since 1953, founded and pastored both the Sadowara congregation and the Takajo Mennonite Church in southern Kyushu.

• • •

About 25 business and professional people met April 18-21 in Phoenix, Ariz., for the third annual entrepreneur conference, sponsored by the offices of planned giving and stewardship of the General Conference Mennonite Church. Featured speaker Gary Moore, a vice president with PaineWebber in Tampa, Fla., addressed the conference theme, "The Entrepreneur and the Great Commission." GC stewardship director Ray Frey and planned giving director Gary Franz reported that the event was well-received, and planning has already begun for next year's conference.

AMBS library reaches across North America

Elkhart, Ind. (AMBS)—Thanks to three years of painstaking work and a Lilly grant, the materials in the library of the Associated Mennonite Biblical Seminaries here now may be located by libraries across North America. Staff involved in the retrospective conversion, the process of identifying computer-readable records for all the materials in the library at AMBS are (from left) Eileen Saner, librarian, Margaret Schipani, library technician, Lois Longenecker, assistant librarian, and Barbara Smucker, cataloger of the Mennonite Historical Library at Goshen (Ind.) College. AMBS supplies materials to readers across North America, who need only place their request at their local public or academic library. AMBS students who contributed significantly to the project were Paul Hawkins, Denise Goertzen and Trish Shenk.



Paul Stevens, academic dean of Regent College, Vancouver, challenged Columbia Bible College's 59 graduates to be authentic disciples. "We must have a holy worldliness that enables us to live incarnationally in the daily workplace," Stevens said at the school's 55th commencement April 20 in Clearbrook, B.C. In the photo below, CBC president Walter Unger (left) congratulates Johann Braun of Neuwied, Germany.



A dozen Mennonites were regular attendees at the seventh assembly of the World Council of Churches, which met in Canberra, Australia, in February. Five of these were delegates representing Mennonite churches in the Netherlands, Germany and Zaire. One was an observer, three were present as reporters, one was a steward and two were visitors. Mennonites held two informal meetings during the assembly. Daniel Geiser, a Mennonite delegate from Germany, was nominated to serve on the 150-member Central Committee, which directs the work of WCC staff between assemblies. However, the WCC quota system shut him out; he is white, male and too old. John A. Lapp, an observer from Mennonite Central Committee, said, "The assembly, after a strong beginning, staggered through to a completion. The need to satisfy special interests, groupings, regions makes it hard to be creative and to develop Spirit-led priorities." *From a report by Daniel Hertzler*

DEATHS

Ernest Wiebe, 64, died March 4 in Winnipeg. He was a pastor in General Conference churches, worked for the Conference of Mennonites in Manitoba and interdenominational programs in Winnipeg. He helped guide the formation of two Vietnamese Mennonite churches. He is survived by his wife, Betty, three sons and their families.

WORKERS

Pat Boese, Bethel Church, Winnipeg, began this month as library technician at CMBC.

Oscar Brown is the interim pastor at First Church, Aberdeen, Idaho.

Pat Cameron and **Geneva Hersherberger**, Mennonite Church of the Servant, Wichita, Kan., began a Service Order/Mennonite Voluntary Service unit March 1. Service Order, an international organization, is a dispersed group of people who affirm common disciplines: spirituality, biblical discernment and social justice action.

Stanley Clemens, math professor at Bluffton (Ohio) College, will take a six-month sabbatical during the 1991-92 academic year to work on a collegiate-level geometry textbook.

Irma Fast Dueck, Bethel Church, Winnipeg, will begin this fall as half-time instructor in practical theology at CMBC.

Brian Dyck and **Lynell Bergen** will be interns this summer at churches in Kansas. He will work at First and West Zion churches in Moundridge; she will work at Tabor Church, Newton.

Lois Edmund, assistant professor of practical theology at CMBC, will complete her work there June 30.

Ed Enns is interim pastor at Homewood (Man.) Church.

Jacob J.ENZ, Elkhart, Ind., has donated his library, 250 linear feet of books, to the Great Plains Seminary Education Program, with offices in North Newton, Kan. The books will be name-plated and then housed in two area libraries.

CDC—Central District Conference
CMBC—Canadian Mennonite Bible College
CMC—Conference of Mennonites in Canada
EDC—Eastern District Conference
MCC—Mennonite Central Committee

Kim Epp began May 1 as secretary-receptionist at Mennonite Heritage Centre, Winnipeg.

Peter Everett is the new pastor at Pine Grove Church, Bowmansville, Pa.

Merrill Fretz, Grace Church, Lansdale, Pa., is the new EDC representative on the Commission on Education.

Michael Friesen, Winnipeg, is a summer student intern at North Leamington (Ont.) United Mennonite Church.

Kevin Goertzen will begin in August as pastor at Turpin (Okla.) Church.

Dennis Hollinger, associate professor of preaching and church and society at Associated Mennonite Biblical Seminaries, Elkhart, Ind., will begin July 1 as pastor at Washington Community Fellowship.

Harry Huebner, Charleswood Church, Winnipeg, went to the Middle East May 8 for a short-term MCC assignment. He is assessing needs and making recommendations on possible MCC involvement in relief and reconstruction.

Marlan Kaufman, principal at Park Elementary School, Lincoln, Neb., was the commencement speaker May 26 at Freeman (S.D.) Academy.

Curtiss Kenagy began May 5 as youth minister at East Swamp Church, Quakertown, Pa.

Randall Keeler, Zion Church, Souderton, Pa., will begin in September as campus pastor at Bluffton (Ohio) College. He has been EDC youth minister for five years.

Brent Kipfer, Poole Church, Brunner, Ont., is a summer student intern at Riverdale Church, Millbank, Ont.

Glen Klassen, Morden (Man.) Berghthaler Church, is a summer student intern at First Church, Edmonton.

Abe Krahn was ordained April 21 as lay minister at Grace Church, Brandon, Man.

Ron Loeppky, registrar and business



Cameron



Hershberger



Loeppky



G. Schrag



Trucksess

manager at CMBC, Winnipeg, will begin Aug. 1 as director of church promotion and fund raising for CMC. He succeeds **Gerd Bartel**, who will return to high school teaching in Delta, B.C., in September.

Darvin Luginbuhl, professor emeritus of art at Bluffton (Ohio) College, received the Ohio Designer Craftsman of the Year award April 7 for outstanding achievement in crafts.

Elaine Moyer, principal at Christopher Dock High School, Lansdale, Pa., is the new member-at-large for the Bluffton (Ohio) College board of directors.

Rebecca Pippert will be the keynote speaker at CDC, held jointly with Indiana-Michigan Conference this year, June 27-29 in Fort Wayne, Ind. The conference theme is "You Are My Witnesses: Receiving Grace, Living Christ, Inviting Others."

Betty Pries, Springfield Heights Church, Winnipeg, is a summer student intern at Toronto United Mennonite Church.

Mary Raber, Winnipeg (see page 243), will begin this fall as director of Soviet Union ministries for MCC. She will also teach a church history course at a Bible institute in the Ukraine.

Howard Raid, First Church, Bluffton, Ohio, retired this spring from his work with Mennonite Indemnity and Association of Mennonite Aid Societies, both of which he helped organize. He served on the board of MI for 34 years and AMAS for 19 years.

Brian Ray began May 14 as assistant pastor at Morden (Man.) Berghaler Church.

Bev and Ernie Redekop will begin Aug. 1 as associate pastors at Peace Church, Richmond, B.C.

Fred Redekop, pastor at Bethel Church, Lancaster, Pa., has resigned effective Aug. 31. He will move to Floradale (Ont.) Church.

Jeanne Rempel, Upland, Calif., president of Women in Mission will be the speaker at EDC women's retreat, Sept. 20-21 at Camp Men-O-Lan, Quakertown, Pa.

Kathleen Rempel was ordained April 21 at Charleswood Church, Winnipeg. She is a chaplain at St. Boniface Hospital.

Peter Retzlaff will retire this fall as leading minister at Vineland (Ont.) United Mennonite Church.

George Richert will begin as president of Menno Simons College, Winnipeg, after the retirement of **George K. Epp** in 1992.

Rodger Schmell, Crossroads Community Center, Philadelphia, has been given an award by Pennsylvania governor Richard Thornberg. He assisted a homeless man who was being beaten up on the street.

Dale Schrag, director of libraries at Bethel College, North Newton, Kan., went to Wolfenbuettel, Germany, in May as a collaborator on a catalogue project at the Herzog August Bibliothek (Duke August Library). He will return in November.

Gordon Schrag, First Church, McPherson, Kan., was named Mennonite Mutual Aid counselor of the year during its national conference April 12-14 in Schaumburg, Ill.

Kathy Shantz, MCC staff person for women's concerns in Canada, was the guest speaker in April at regional meetings on issues facing women.

Joyce Shutt, pastor at Fairfield (Pa.) Church, has received a runner-up Angel award of merit for her book *Steps to Hope* (Herald Press).

Greg Stenson, pastor at Springfield Church, Quakertown, Pa., is the area coordinator for Living in Faithful Evangelism.

June Thomsen, director of Christian education at First Church, Bluffton, Ohio, began in March as the CDC Foundations Series resource person. She succeeds **Janet Porzelius Schumacher**.

Curt Trucksess is the new youth coordinator at Grace Church, Lansdale, Pa.

Anne Unruh, manager for five years at CMC's Resource Centre, Winnipeg, has resigned.

—compiled by Sharon Sommer

About 2,000 African-American pastors and prominent people in missions will meet July 14-20 in Atlanta for the second forum of Destiny Movement Inc. They will discuss the local outreach of black churches and develop overseas missionary efforts, according to *The Church Around the World* newsletter.

The Iglesia Evangelica Menonita in Cuauhtemoc, Mexico, held an inaugural meeting April 20 to celebrate the establishment of the church. The congregation is an outgrowth of a Bible study group that met for four months and received support from the nearby Mennonite church in Anáhuac. Glendon Klaassen, Commission on Overseas Mission secretary for Latin America, spoke at the celebration and offered suggestions for leadership development. The congregation rents a house that has been adapted for worship and Sunday school but hopes to buy a lot and build in the future. The Cuauhtemoc group is the second Spanish-speaking Mennonite group in Mexico among the Cuauhtemoc Mennonites.

On April 28, members of Li-Ming Mennonite Church in Taichung, Taiwan, celebrated the dedication of their newly rebuilt meetingplace. The original two-story building was expanded to nearly four stories, featuring an activity center, sanctuary, parsonage and guest room. Despite the challenges of inexperienced workers and opposition from neighbors, they completed construction in less than a year. The church recently repaid the Church Extension Services loan for the original purchase. Contributions from many churches and a loan from the Fellowship of Mennonite Churches in Taiwan helped finance the renovation project, which cost about \$74,000. The Li-Ming Church was planted in 1976, and Adam Liu served as the first pastor. Ernie Chen is the pastor now.

Remember this?

you'll
find it
in the
new
hymnal

AVAILABLE
JUNE 1992

regular price \$14.95
pre-paid order price \$11.95

to order call

BRETHREN PRESS
1-800-323-8039

FAITH AND LIFE PRESS
1-800-743-2484

MENNONITE
PUBLISHING HOUSE
1-800-245-7894

Jesus Loves Me, This I Know

JESUS LOVES ME 7 7 7 7. with Refrain

Anna B. Warner, 1859

William Batchelder Bradbury, 1862

Je - sus loves me! this I know, for the Bi - ble tells me so. Lit - tle

REFRAIN

ones to him be - long, they are weak, but he is strong. Yes, Je - sus loves me,

Yes, Je - sus loves me. Yes, Je - sus loves me, the Bi - ble tells me so.

The musical score is written for voice and piano. It features a treble and bass staff. The key signature is one flat (B-flat), and the time signature is 7/8. The score includes the main melody and a refrain, with lyrics written below the notes.

Hymnal
A WORSHIP BOOK

Urgent openings

Community worker, Brandon, Man.

Shelter manager/emergency service coordinator, Arvada, Colo.

Employment counselor, St. Louis

Women's safe house receptionist, Winnipeg

Social worker, Kansas City, Kan.

MVS believes in following Jesus through a lifestyle of service, simplicity, social concern and non-violence.

MVS workers are needed in 30 communities in the United States and Canada. If you can't accept one of the positions above or one of our other openings, please consider helping with financial support.

Mennonite Voluntary Service is a program of the Commission on Home Ministries of the General Conference Mennonite Church. Direct inquiries to Box 347, Newton, KS 67114, (316) 283-5100.

Position opening: **executive secretary, Africa Inter-Mennonite Mission**, Elkhart, Ind. Starting date: Sept. 1, 1992. Responsible for management of AIMM program on behalf of six North American Mennonite conferences.

For more information or a name to suggest, contact Henry Klassen, AIMM board chair, Box 1268, Steinbach, MB R0A 2A0, (204) 326-6401.

Covenant Mennonite Church, Winkler, Man., invites applications for a **half-time pastor** of church with 44 members. Applicant should have Anabaptist orientation. Duties include some preaching, teaching, outreach and youth ministry.

Send resumé including references to Search Committee, Box 29, Winkler, MB R6W 4A4, (204) 325-7575.

Meadows Mennonite Church, Chenoa, Ill., is seeking a **full-time minister**. Meadows is in central Illinois in a rural setting, with about 160 members from several area communities. Applicant should possess strong pastoral qualities.

Please send application and resumé to Meadows Mennonite Church, Pastoral Search Committee, Chenoa, IL 61726, (309) 747-2714.

Mennonite Mutual Aid is seeking an **assistant investment manager** to manage stock and bond portfolios, do equity research and work at client contact. Sales skills and limited travel required. Five years or more of investment management experience and completion of at least one CFA examination required.

If interested, please send resumé or contact Personnel Department, MMA, 1110 N. Main St., Goshen, IN 46526, (219) 533-9511.

Mennonite Foundation is seeking a **field representative** to promote the foundation's programs and services. Candidates should have a commitment to promoting biblical stewardship and have an understanding of estate planning concepts and charitable giving programs. Professional degrees or designations helpful. Fund raising or development experience beneficial. Strong interpersonal and communication skills required. Position is based in Goshen, Ind., with limited travel in four-state area.

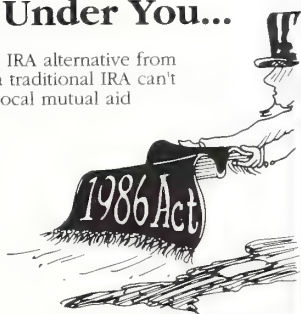
If interested, please send resumé to Personnel Department, MMA, 1110 N. Main St., Goshen, IN 46526, (219) 533-9511.

If Tax Reform Has Pulled Your IRA Out From Under You...

Don't despair! Take a look at an exciting IRA alternative from MMA. It's a retirement savings plan even a traditional IRA can't stand up to. To learn more, contact your local mutual aid counselor or MMA today!



Mennonite Mutual Aid
1110 North Main Street
Post Office Box 483
Goshen, Indiana 46526
800-348-7458



SAMPLE SWISS CHEESE AT ITS SOURCE

Our tour buses regularly climb to the diminutive village of Haslibach where we recite the story of the Emmentaler's last Anabaptist martyr (1571). Right across from the farm where the story took place stands the village Käserei, where daily two new, giant Emmentaler cheeses begin their six-month journey through the curing cellars.

After we tell you all about Hans, we'll tell you about the cheese, and let you taste a sample. Many have bought a wedge to take home.



Europe 91A	June 10-30	Jan Gleysteen, Alvin Miller
Europe 91B	July 1-19	Wilmer Martin, John Ruth
Penna to Indiana	July 11-25	Arnold and Rhoda Cressman
Eastern Canada 91	July 12-25	Hubert Schwartzentruber, Henry Landes
Europe 91D	Aug. 29-Sept. 18	Jan Gleysteen, Henry Landes

TOUR-MAGINATION

1210 Loucks Ave.
Scottsdale, PA 15683
412-887-5440
412-887-9436

131 Erb St. West
Waterloo, ONT N2L 1T7
519-747-0517
519-745-7433

569 Yoder Road, P.O. Box 376
Harleysville, PA 19438
215-256-3011
215-723-8413

The Mennonite Collegiate Institute invites applications for 1991-92 in the following areas:

Teacher of English—Senior high English. Preference will be given to applicants with additional competence in physical education (girls) or business applications in computer.

Music director—Developing choral skills is the primary responsibility. Other duties may include conducting the band, directing the musical and providing private vocal or instrumental instruction. Musical excellence and enthusiasm for working with teenagers are expected.

Residence life coordinator (female)—Christian commitment, enthusiasm for working with teenagers, leadership abilities, experience and/or training in counseling and interest in music or sports are desirable qualifications.

Please send your resumé to Allan Dueck, Principal, Box 250, Gretna, MB R0G 0V0, (204) 327-5891

BOOKS

Pastoral integrity

Surviving in Ministry: Navigating the Pitfalls, Experiencing the Renewals edited by Robert R. Lutz and Bruce T. Taylor (Paulist Press, 1990, 204 pages)

Reviewed by John A. Esau, Box 347, Newton, KS 67114

Is survival the best that pastors can hope for in ministry? The title of this collection of essays suggests that. There *are* issues that make survival in pastoral ministry difficult at best.

Nearly one-third of the book addresses family relationships. Family systems theory underlies the approach of several of the writers, both in the pastoral family and the extended relationships between the pastor and the congregation.

One issue not often addressed is "children of religious professionals." This chapter includes two first-person accounts of clergy children who articulate the pain and the privileges of growing up in a family in which one spouse is almost married to the church: "Many times it was not only my parents who pushed me, but it was also the members of the church. It was impossible for me to fulfill the role the world had created for me."

The chapter that caught my eye was "Personality Disorders in the Religion Professional." Personality disorders are enduring patterns of behavior that generate personal distress and result in becoming socially and/or vocationally dysfunctional. This is the first time in the professional ministry literature I have seen this issue addressed.

Perhaps the most important perspective of this volume is that the ultimate issues of survival in ministry have to do with the pastor's inner being. Who we are has more to do with success in ministry than what we can do.

Spirituality and integrity form the foundation of who pastors are and what they must be about not only to

survive but to thrive in ministry. That is the common theme running through this volume of essays written by Protestant, Catholic and Jewish writers.

Denck's spirituality

The Spiritual Legacy of Hans Denck: Interpretation and Translation of Key Texts by Clarence Bauman (Brill, 1991, 287 pages)

Reviewed by Walter Klaassen, Site 12 A, C. 23, Route 7, Vernon, BC V1T 7Z3

Hans Denck is Clarence Bauman's favorite Anabaptist because his writings show a careful, profound grappling with the three major questions of human living: Who and what am I? What is good and evil? How free are we?

Bauman begins with a sketch of the life of Denck, who died at age 27. He follows with an original essay on Denck's spirituality, a description of the character of Denck's faith as revealed in his writings. This essay is concise and clear, the best of its kind available on Denck.

Then follow the translations of all the acknowledged works of Denck, seven major ones and a collection of shorter pieces. This makes Bauman's book much more useful than the 1975 translation by Edward Furcha, which omitted two of the major works. Each of the works is preceded by an introduction that summarizes the argument. This is useful for modern readers, who will have difficulties with Denck's style.

The original German and the English translation appear on opposite pages, making comparison easy. The translation is literal, which occasionally makes reading difficult. The footnotes and glossary help considerably.

Denck was not satisfied with the place the Reformers gave to Scripture. If a person could come to faith only through the Scriptures, what could a person who could not read do except take someone else's word for any given interpretation? God, argued Denck, would not be so cruel. He insisted that God reveals himself to every person who longs for God by means of the inner Word of God, which cannot be controlled by others. The inner and outer Word are complementary. Denck offered a way of interpreting the Scriptures that took account of its contradictions without

resorting to the doctrine of predestination, which seemed to make God the author of evil. God is love and wants everyone to be saved, but God will not force anyone; therefore, those who belong to him should act like him. The interpretation of Scripture cannot be separated from the knowledge of that sovereign love of God or from the way one lives. Scripture is like a love letter from God. Ultimately the relationship does not depend on the letter but on the mutual commitment of the lovers. This description of Scripture and its role is important in a time when Scripture is used as a weapon to threaten and condemn those who think differently.

Cross-cultural evangelism

Planning Strategies for World Evangelization by Edward R. Dayton and David A. Fraser (Eerdmans, 1990, 349 pages)

Reviewed by John Sommer, Box 347, Newton, KS 67114

Dayton and Fraser view planning by the church as a corporate act of faith, and clear, measurable goals as statements of faith. Too often mission agencies complain about the lack of financial resources, while often what is needed are careful assessment and challenging goals.

The authors outline a planning model of 10 basic steps focusing on the process of cross-cultural evangelization. While they admit that theirs is a Western approach, they contend that it is more important to ask the right questions than to end up with what we already feel are the right answers. The 10 steps make up the core of the book: defining the mission, the people to be reached, the force for evangelization, means and methods, defining an approach, anticipated outcomes, your role, planning, acting, evaluation.

The authors explain the importance of seeing the world as a mosaic of people groups rather than as masses of individuals. They also describe the importance of a people-centered approach and eschew methods that smell manipulative. One helpful chapter examines the sociological and theological dimensions of conversion.

The book comes as the result of more than two decades of research and debate by the Missions Advanced Research and Communications Center

in Monrovia, Calif. This revised edition updates the original work that was published in 1980. It is particularly relevant to students and practitioners of mission work, though it is written in a popular style. It is a stimulating work and does not avoid the controversial questions that deserve far more attention and debate by serious Christians.

The end of theology

Theology in Postliberal Perspective
by Daniel Liechty (Trinity Press International, 1990, 114 pages)

Reviewed by Willi Braun, Centre for Religious Studies, University of Toronto, 130 St. George St., Toronto, ON M5S 1A1

Liechty's essay is a call for the end of theology so as to clear space for a new kind of theological thought.

Influenced by anti-authoritarian currents of thought ("deconstructionism" or "postmodernism") that deny the viability of transcendent or absolute categories of truth and meaning, Liechty finds that authority-based theologies not only lack appeal but are camouflaged means of controlling people's

thought and behavior. Neither the Bible nor tradition nor a gnostic appeal to Revelation, such as advocated by Karl Barth, is a depository of a priori certainties that can guide theological reflection, guarantee its truth and demand the compliance of modern people. With respect to authority-based theologies Liechty is an undresser of emperors. His essay is "an anarchism of theology."

Liechty's critical stance toward the history of theology is the backdrop to his proposal for a "postliberal" theology. From a humanistic perspective with a strong emphasis on the priority of ethics over dogma and ritual, of pacifist sensibilities rooted in Mennonite and Quaker traditions and of a strong sense of the tragic dimension of human life, Liechty briefly treats most of the major theological topics: human life, evil, God, Jesus, christology, the church, world faiths.

Readers should not expect to meet old orthodoxies in modernized dress. Liechty invites us to consider a Jesus without Christ, a church without dogma, a God whom we have chosen rather than a wholly "other" God who chooses us. This is theology in a "post-Christian" key. Some frightened readers may dismiss Liechty as a pariah. Others will find his essay a liberating articulation of their own intuitions and experiences.

Liechty writes in a reflective, almost pastoral mood. His prose is clear and simple; the presentation of his argument is "inclusive" in style to enable as many people as possible to read and understand it. This is exactly what one hopes will happen.

Is God 'Father'?

Matriarchs, Goddesses, and Images of God: A Critique of Feminist Theology by Susanne Heine, translated by John Bowden (Augsburg, 1990, 183 pages)

Reviewed by Arthur P. Boers, 477 Lincoln Road, Windsor, ON N8Y 2G6

Susanne Heine, a committed feminist, raises cautions about some directions in feminist theology.

Some feminists claim that the Bible's male God language was merely cultural-patriarchal projections of those in power. "The accepted view here is that the theology of the patriarchy has disguised the fact that God is really mother, and has made us forget how well disposed to women were the early high cultures of humanity, in those days of the creator goddesses...." They charge that ideas of a male God justified men acting in evil ways.

Heine tackles the problem of abusive fathers: How can those abused by their fathers regard God as "Father"? She empathizes but remains orthodox: God does not have our father's "limitations, his guilt (and his crime)." God's fatherhood makes him especially concerned about poor fathers: "God becomes the ally of all those who suffer under the arrogance of false fathers."

Heine argues that calling God by male terms was not only cultural but a deliberate rejection of the surrounding cultures that had male and female gods. She critiques those religions, suggesting that female images for God are inappropriate. She believes that

women were just as oppressed (or more oppressed) in cultures that had goddesses. She rejects feminist idealization of matriarchal cultures.

This book is difficult to read, but it is worthwhile. It is no small matter to abandon and rework our language about God. Heine counsels an appropriate caution.

Resources

BOOKS

Human Sexuality in the Christian Life (Faith and Life Press, Mennonite Publishing House, 1985, \$5.95) is a working document for study and dialogue and includes responses from the General Conference Mennonite Church and the Mennonite Church. Mennonite Health Services,

Box 500, Akron, PA 17501-0500, has released a packet of **Congregational Resource Materials on Mental Illness**, which introduces people to the impact of mental illness on people within congregations and communities.

Beyers Naudé: Pilgrimage of Faith by Colleen Ryan (Eerdmans, 1990, \$19.95) is the first full-length biography of C.F. Beyers Naudé, the anti-apartheid activist who, according to *The New York Times*, "enjoys the kind of reverential stature that Dr. Andrei D. Sakharov...had in the Soviet Union."

The Peace and Justice Office of the Commission on Home Ministries is offering two peace education resources: **Facing Registration and the Draft: Know How It Works** (\$3), an information packet available for youth or counselors (U.S. only), and **A CPT Chronology** (no charge), which recounts Christian Peacemaker Teams activities since 1984. Order from CHM, Box 347, Newton, KS 67114-0347.

—compiled by Gordon Houser

Editorial

Who needs theology anyway?

God-study," or theology, is for everyone, for people of any age and any level of education. We all need to grow in the knowledge of God (2 Peter 3:18), to be students of God. The Bible shows us God. Therefore, to study it is to study God.

Some of us feel intimidated by a "theologian." We are prone to force someone with more experience and schooling into a category, think of them as superhuman. We have heard (and some of us have said), "I don't know enough about the Bible to open my mouth in a Bible study class." This is false modesty. It may even be laziness. It may be disobedience. I can vouch for the fresh and true biblical insight of a child who comes to the Scripture inexperienced and open and unafraid. Surely Jesus' recommendation that we be like children spills over into the way we study the Bible together, cherishing each person's insight and trusting our fellow learners.

Will our professional Bible teachers remember that the great truths of our salvation often come in simple language? Will they lead Bible studies in a way that does not intimidate the beginner or the hesitant person? Will they relate their classroom knowledge to the daily struggles of the rest of us (as the Woelkes are doing in Uruguay; see page 244)?

Will our professional theologians be like the apostle John? Recall his words: "Love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love....In this is love, not that we loved God but that he loved us....He who has the Son has life; he who has not the Son of God has not life" (1 John 4:7b-8, 10a; 5:12). One-syllable words, all of them, speaking the heart of the gospel.

Magic book: Growing in the knowledge of God changes us and changes our idea of the Bible. Unless we grow, we tend to view the Bible as a magic book. Presumably the Bible causes people to tell nothing but the truth in a courtroom. Instead it is commitment to the God who commanded, Thou shalt not bear false witness, that persuades people on the witness stand to tell the truth.

God-study teaches us that the Bible is more than a rule

book. Somewhere in the Bible are words that can support most anything, including the instruction to kill your disobedient child. If we take every instruction in the Bible to be of equal value we will be confused legalists. Just one example is the apostle Paul instructing women to be silent in church (1 Timothy 2:11, 12) and then instructing women to cover their heads when they pray and prophesy (1 Corinthians 11:5). How can we "obey the whole Bible" unless everything in it comes first under the scrutiny of Jesus Christ, the revelation of God? In studying the Bible we

The Bible is more than an answer book. It is a world to live in, the account of God choosing and dealing with a people.

must always ask, What does Jesus say about that? or, What would Jesus do? The Gospels can guide us.

God-study teaches us that the Bible is more than an answer book. It is a world to live in, the account of God choosing and dealing with a people. It is the story of God repeatedly giving those people another chance when they fall short: at Eden, at Sinai and in the person of

Jesus Christ. The Bible is the two-edged truth, showing us how God worked in antiquity and how God works with each of us.

God-study empowers us, first of all to obey Jesus' simple command: Tell what God has done for you. Do this humbly and with confidence in the next Bible study group you are in. This theology is needed by your gathered congregation and by the world. *Muriel T. Stackley*

Inside

The Chernobyl disaster
is not over / p. 267

Time to think
solar again / p. 269

31 ways to use
less energy/ p. 275

THE

Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

106: 12
JUNE 25, 1991



The earth is the Lord's

(See 'Ten themes in the
Bible for taking care of
the earth,' page 275.)

A Nicaraguan farmer cares
for his land.



Prologue



Editor
Muriel T. Stackley

Assistant editor
Gordon Houser

Editorial assistant
Sharon Sommer

Art director
John Hiebert

Editorial offices
722 Main St., Box 347,
Newton, KS 67114-0347,
(316) 283-5100



The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.



The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: one year, \$20 U.S., \$23 Canada; two years, \$35 U.S., \$41 Canada; three years, \$48 U.S., \$56 Canada. Group rates available. Outside North America add \$24 U.S. per year to U.S. rate for surface mail, \$55.20 U.S. for airmail. Single copies: \$2 U.S. Five or more: \$1 U.S. each. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114. ©1991**

The world is one household. If you don't believe it, look at page 272 to see the source of things that many of us consider ours for the having. Note the inequities that come from us North Americans having access to everything we want.

The information on that page is from Church World Service, the art work is by Ray Dirks, Winnipeg, and it is used by permission of *The Marketplace*, a magazine edited by Wally Kroeker for Mennonite Economic Development Associates.

In this issue we restate the Psalmist's affirmation that "the earth is the Lord's ...the world and those who live in it" (Psalm 24:1). May these articles help hasten the day when the earth's riches are

more evenly spread around among the members of the household who are, after all, "from one ancestor" (Acts 17:26).

The next issue of *The Mennonite*, dated July 9, will look at urban mission. *mts*



Contents



267 The Chernobyl disaster is not over

The church needs to address technological disasters like the nuclear reactor explosion at Chernobyl.



268

269 Time to think solar again

Art Meyer offers ways to use the sun's energy in our housing.

270 Mary Harder: thrift shop pioneer

Mary Harder has worked years to help start and support thrift shops in Ontario.

271 No voices will cry in the wilderness if there is no wilderness

David Ortman of Seattle works to stop ecological deterioration.

272 Letters

274 The world is one household

275 Help restore God's creation

276 News

- Missionaries safe after riots in Lesotho
- Israeli soldiers arrest 23 on peace walk
- Record

286 Reviews

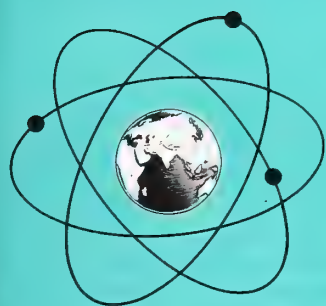
- Respect for the land
- Stewardship of creation
- Homespun wit

288 This land is your land, this land is my land

Cover: Phil Grout, Westminster, Md., took our cover photo while in a Church of the Brethren Witness for Peace delegation to Nicaragua.

The Chernobyl disaster is not over

Art Meyer



The effects of the nuclear
reactor explosion in
Byelorussia will be felt for
generations as thousands
die from cancer.

The disaster began April 26, 1986. Two explosions destroyed one of four nuclear power reactors at Chernobyl in the Soviet Union. Last June and July Kenlynn K. Schroeder, director of disaster response for Church World Service and Witness, visited Chernobyl with a team of experts in radiation medicine, mental health and psychology, and emergency management.

Soviet scientists estimated that the explosion released about 7,000 kilograms (7.7 tons) of material containing 50 to 100 million curies of radioactive isotopes—1,000 times the amount released at the Three Mile Island accident near Harrisburg, Pa. Materials in the nuclear cloud included up to 50 radioactive isotopes with half lives ranging from two hours to 24,000 years. (The half life of a radioactive isotope is the amount of time that it takes for one half of a given amount of the isotope to lose its radioactivity.) The radioactive materials were deposited more than 2,000 kilometers (1,200 miles) from the plant and in at least 20 countries.

On-site workers were immediately exposed to large amounts of radiation

The legacy of Art Meyer

Art Meyer died of cancer March 19 at age 62 (as announced in our April 23 issue).



He staffed Mennonite Central Committee's Global Education project in the United States. In that capacity

he enriched, instructed and admonished the Mennonite community. We honor him by printing three of his articles here (see also pages 269 and 275).

Rinse your mouth

Five years after the Chernobyl explosion, Soviet physician Vladimir Malyuchin tells those in contaminated areas to observe the following:

- eat only the meat of young cattle;
- do not boil bones for soup;
- peel off a thick layer of vegetables;
- wet-mop floors daily;
- wash shoes every day;
- rinse mouths often;
- brush the dust off clothes daily;
- do not cultivate the land for 30 years.

from the explosion and fire. Fifty received enough radiation to kill them in days. They experienced gastrointestinal upsets, their immune systems were destroyed, and they suffered burns and nervous disorders.

In addition to the plant workers and fire fighters, some 200 others received high doses of radiation. Even more received lesser doses of radiation from wind-blown fallout. Frank von Hippel, a physicist at Princeton, predicts up to 135,000 cancer cases and 35,000 deaths due to Chernobyl. Some scientists believe the eventual cancer toll will be much higher.

Immediately after the accident, some 600,000 nuclear waste disposal workers commanded by the army worked in five-minute shifts. These "liquidators" have returned to their homes, but no plan existed to follow up on their mental and physical health. It is difficult to trace them, but thousands are dying, and suicide rates are high.

"And now 2.2 million people of Byelorussia, about one fourth the population, are subjected to a greater and unimaginable invisible catastrophe that has and will fill innocent people with horror for generations,"

said Schroeder. All land in an 18-mile radius of the accident will be contaminated for years. The soil contains cesium-137 and strontium-90, which get into water, plant and animal systems.

Many villages have been relocated. But Vladimir Malyuchin, a physician, said, "Relocation alone will not solve the problem. The people have to be observed...and we must help them for many years. The children born of these parents there at the time of the disaster deserve special attention."

Radiation from the soil in these areas is not particularly harmful. The damage comes when contaminated food, water and dust enter the body and damage the genetic material of the cells, causing cancer and anemia.

Even after people are resettled from sites near the disaster, two problems remain: what to do with the land and with structures on the land.

Scientists say the land cannot be cultivated for at least 30 years. Removal and burial of contaminated soil,



Thousands dying: A Soviet worker measures the radiation level in the upper part of reactor No. 1 at the Chernobyl nuclear plant in 1986.

suppression of dust over large areas and covering contaminated areas with asphalt, gravel, chippings, sand or fresh earth has taken place in 786 population centers, reports Schroeder.

But there is too much contaminated soil to remove and no place to put it. The team learned that ultimately the clean-up costs could exceed the Soviet Union's entire investment in its nuclear capacity.

Malyuchin told the group that "this is not just a Russian problem. We are in peacetime, yet there are 200 Chernobyls (nuclear ships) sailing around waiting for an accident to happen."

How is the church responding?

The Russian Orthodox Church and the Baptist Union of Byelorussia have given pastoral care and contributed funds to Chernobyl victims. The Baptist Union has begun aid programs through international contacts.

Soviet church and World Council of Churches officials have agreed to create a fund the Russian Orthodox Church may draw on for "physical, mental and spiritual needs of the Russian people affected by the Chernobyl disaster." They have also agreed to share any new information about the disaster with each other. The Russian Church also wants to create a Christian ecological community because they believe it Christians' duty to work for the integrity of creation.

Schroeder asks Christians to call on their governments, international nuclear agencies and the Soviet government to commit "top priority resources, human and monetary, to clean the Soviet land from radiation so that it can be returned to the people to sustain their livelihood."

But cleanup is not enough. "Human-caused technological disasters are preventable," she says. "Therefore, churches must call on the governments and agencies that are involved to take actions for the prevention of this unspeakable, horrible tragedy from ever occurring again on God's earth."

Art Meyer worked for Mennonite Central Committee U.S. Global Education from his home in Fresno, Ohio.

Many pesticides banned from use in the United States are exported to Third World countries. These banned pesticides sometimes return to the United States on imported foodstuffs. Not only U.S. consumers are jeopardized by this circle of poison. Growers of foods in the developing world are especially at great risk because of inadequate training or inability to read instructions for the application of hazardous pesticides.

Legal loopholes in pesticide export policies allow manufacturers in the United States and other industrial countries to sell banned or severely restricted pesticides to Third World countries. DDT and benzene hexachloride account for three-fourths of all pesticide use in India. About a third of India's cereals, eggs and vegetables have chemical residues exceeding the World Health Organization's tolerance limits.

The U.S. National Resources Defense Council tested imported Latin American coffee beans and found that they contained residues of DDT, BHC and other pesticides. Brazilian beans that are most popular in the United States contained residues of five suspected carcinogens.

A new United Nations system of Prior Informed Consent will encourage developing nations to decide whether or not to accept shipments after they receive information on a product's potential risks and benefits. *Art Meyer*

Time to think



again

Art Meyer

The sun is our most easily tapped renewable resource. What better way to use the sun's energy than in solar housing? I hope solar housing will make a comeback in the 1990s.

Residential and commercial buildings can be designed to use the sun's heat and light to provide part of their energy needs. This may include space heating, water heating and lighting. Building designs can also minimize the absorption of solar heat to keep buildings cool.

Commercial buildings use about 37 percent of total U.S. energy. Solar building technologies can provide up to 80 percent of a building's energy requirements and thus have great potential for energy savings.

1. The most basic passive solar design involves placing a building to capture the sun's heat in winter, minimize solar absorption in summer and facilitate natural ventilation.

2. A second level of solar housing design increases south-facing window area and thermal storage capacity in floors and walls and improves insula-

• • •

Mennonites should be the first to build simple, energy-efficient homes.

• • •

tion, natural ventilation and lighting and heat circulation.

3. A third level maximizes insulation, using windows with high insulating values and large amounts of thermal mass spread over wide surface areas.

Residential and commercial buildings can be designed to use the sun's heat and light to provide part of their energy needs.

A study of 48 passive solar homes by the U.S. Department of Energy found that the features supplied nearly 40 percent of heating energy needs, and an analysis of small non-residential passive buildings showed energy savings of 46 percent compared with conventional buildings.

In light of these statistics, one would think that solar energy-efficient house construction would be popular. Not so. Look around your community's building construction. In our city of Fresno, Ohio, with a population of 15,000, a new housing development is being planned. "Non-conventional" construction will not be allowed. Minimum home prices will be \$160,000. Utilizing solar energy is not a part of this housing project. No attention is given to the fact that families are smaller today. These houses will be oversized.

Foresight: As I have traveled to Mennonite communities in North America I have seen the same lack of foresight. Many houses built since solar energy was popularized do not even face south.

True, government and industry have given little incentive to build reasonably sized, energy-efficient homes. But I would hope Mennonites, many of whom know about worldwide inequities due to North American energy consumption patterns, would be the first to build simple, energy-efficient homes.

Those who plan to build new or who want to modify their present homes for energy efficiency must work closely with their contractors. I once asked a home builder why he did not build solar energy-efficient houses. He said simply that people do not ask for them. That may be true, but builders also have a responsibility to talk about solar housing options. Builders probably avoid anything unconventional because it may not be advantageous financially.

Thanks to Jocele's and my son Ron, who studied solar housing and built our house in 1984 and 1985, ours is a comfortable, solar energy-efficient house. It is built in a woods on a south-facing slope, has south-facing thermal windows on two levels, poured concrete walls and a basement, under which lie tons of sand. The walls are six inches thick with insulation and a vapor barrier. A small wood-heating stove provides most of our heat together with the solar heat. We have several small electric baseboard heaters upstairs and in bathrooms. When we are away for a week or more in winter, these heaters serve as back-up. We use only two to three cords of firewood per season. An overhang on the south and trees all around cool the house in the summer. The house has 1,500 square feet.

Construction of a passive solar house is not complicated. We hope that many others will consider this kind of housing as a way of being good stewards of God's good earth and its natural resources. •

Mary Harder:

thrift shop pioneer

Mary Harder helped start the first thrift shop in Ontario more than 17 years ago.

Debbie Fast

Mary Harder could talk for hours about the history of Mennonite Central Committee thrift shops in Ontario. This Vineland resident's sparkling eyes and warm smile show her enthusiasm for the project she helped initiate.

After selling their Vineland business in 1972, Mary and her husband, John, who died in 1985, made a promise to devote more time to "kingdom building." A year later Mary was asked to become president of the newly formed thrift shop organization in the Niagara area. She agreed, on the condition that she could work with her husband.

"We had promised to do whatever God called us to, whenever he saw fit," Mary recalls. "We were confident that God would call us, but we didn't expect it so soon."

The rest of the story is a flurry of activity. Mary and an endless stream of other volunteers met the challenge of starting a thrift shop from scratch. The thrift shop idea, which originated in Manitoba, was new to Ontario, but Mary and the group were sure it could be a success. Volunteers from 15 area Mennonite churches, including Vineland United Mennonite Church, where Mary is a member, renovated a beauty parlor in St. Catharines, Ont., into a retail store and opened it for business on Jan. 10, 1974.

"So many people helped—it was almost a miracle," Mary remembers. Not only did people donate time to help with the shop, they offered money for rent and various needed items. One man donated a new cash register; another installed an air conditioner at no charge. The support "was overwhelming," Mary says.

Since that time the thrift shop has flourished. The group rented a second shop and opened it Nov. 20, 1975. In 1979 they bought a former church, did extensive renovation and moved into



The church in action: Mary Harder

it within a month. And in 1982 the original thrift shop moved into a meat store, which the group also purchased.

Lawyer: For Mary, the development of the stores is a story of the church in action. Members of 15 Mennonite churches gave money for the rent and purchase of stores, while the lawyer and real estate agent involved in business transactions, both Mennonite church members, did their work free of charge. Countless volunteers put in many hours for renovations, cleaning and moving clothes and furniture.

"The people were behind us," Mary says. "We wanted everyone to feel needed, and a part of the project." Mary and John visited each of the 15 churches in one year to talk about the work of the thrift shops.

Katie Dyck has been treasurer since the thrift shop committee first began. "I have learned to know and love so many people," she says. She praises the efforts of the many volunteers and stresses how important their cooperation has been.

As well as spearheading the effort, Mary and John made other contributions to the thrift shops. One of these was cutting rags. No one wanted to throw away unsalable clothing, so the Harders took it home and cut it into usable rags, which were sold by the garbage bag-full to garages and other

businesses. John was always stopping at garages to ask if they needed rags, Mary recalls, using the opportunity to tell people about MCC. They sold the buttons and used the zippers to make new clothing.

Thrift shops were not Mary's first involvement with MCC. Mary and John also sold Self-Help Crafts from their basement for 10 years before starting the thrift shops. They often transported the crafts to church groups and conferences to sell. "We had so much room in our basement," Mary says. "We wanted to use it for something."

When asked about her motivation for service with MCC, Mary looks back to her youth in the Soviet Union. "We were kept alive by the kitchens set up by MCC," she says. "I'm glad I can now do something to help others."

There are other reasons. "Working with people is special," she says. "I have gained many friends, both volunteers and customers. People come to the shops for more than just clothes." She has found the work revitalizing as well. "I now have so many beautiful experiences to look back on. All the good you've done for others comes back."

Mary resigned her position as thrift shop committee president in 1986, but the stores she helped start are still going strong and doing better than ever, says current president Betty Penner. Last year they celebrated reaching \$1 million given to MCC.



Debbie Fast's address is 186 Clover Place, #6, Kitchener, ON N2A 1P4.

No voices will cry in the wilderness if there is no wilderness

David Ortman challenges the silent church to address environmental concerns.

Beth Hege

The Friends of the Earth Northwest office is nestled on the second floor of a brick building in the busy university district in Seattle. A staff of four navigate between big wooden desks and four-drawer file cabinets that consume the limited floor space.

Their job? To save the planet. But Friends of the Earth Northwest is undaunted by the challenge. FOE representative David E. Ortman, a member of Seattle Mennonite Church, has been involved in environmental battles for the past 15 years with FOE.

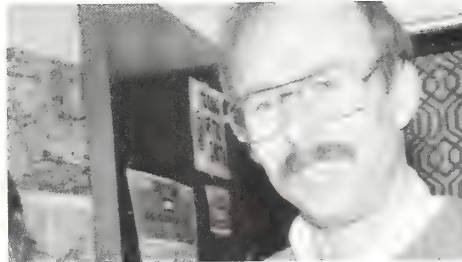
Ortman, who claims his middle initial stands for environment, grew up in Freeman, S.D. He graduated from Freeman Junior College and Bethel College, North Newton, Kan., and accepted a two-year position with Mennonite Voluntary Service working for Friends of the Earth in Seattle. Two more terms of voluntary service followed, including a stint with FOE in Washington as a lobbyist. In 1980 Ortman joined FOE's paid staff.

Wheels of government turn slowly. Although there have been successes along the way, Ortman admits he is still working on issues he "wandered into my first couple of months of work with FOE back in 1975."

Oil is one. It destroys marine life through a spill. Consumption increases global warming. Petroleum-based products pollute landfills. Industrial interests brought a U.S.-led coalition of nations to war in Saudi Arabia.

"We've had a de facto energy policy since the Reagan years," says Ortman, "of using everything up as fast as possible, and it's amazing how little objection the church has made either on moral or ethical grounds."

Churches assume varying stances on this question. Some say the earth (and all that is in it) are gifts of God, to be used as humans see fit. Ortman counters that position: "They remember the



'We will prevail': Ortman

part about dominion, the two parts about 'be fruitful and multiply,' but the first time that command is used is not to Adam and Eve but to the fish of the sea and the birds of the air. How can we allow the whales and spotted owls to be fruitful and multiply if we destroy them or their habitat?

"A lot of people have beliefs about the environment, but underlying that is their value system. It's relatively easy to change people's beliefs, but it's hard to change their value systems," he says. "The silence from the church is overwhelming. If there is no message from the pulpit that incorporates a tie into the ethics and values the people hold, that is going to keep placing us at environmental risk."

Amish: Ortman sees a unique irony in Mennonite circles. "What does it mean to be 'still in the land' when we might not have a land to be still in? Even the Amish [in Pennsylvania] told the U.S. Department of Transportation that they did not want a freeway running through Lancaster County, Pa. I guess it goes to show that even the Amish can become NIMBYs—Not In My Back Yard. But when are we going to say, Not On My Planet?"

The environmental movement "has used non-violent principles almost exclusively," says Ortman. He does not hesitate to use terms like "environmental witnessing" in his call to churches to take up environmental concerns. "In the Old Testament, prophets went to the king and said,

'Shape up!' Somehow we don't pick up that message that there's a calling."

Ortman points to the effort to divest in South Africa as a bright spot in what would otherwise be a bleak record of silence by churches. "Churches have had some success in confronting corporations," he says.

"But when you stop to count the amount of money involved in manufacturing pollution, whether it is DuPont, Dow Chemical, Monsanto or Boeing, many of those have assets that are larger than many lesser developed countries." He proposes, "There is something to be said about the powers and principalities that be. It is almost demonic, companies that have no soul but carry out policies that are as ruthless and harmful as any tyrant."

Ortman says time is of the essence in stopping ecological deterioration. "One of the both good and bad parts of the human species is adaptability. But in that very adaptability we don't always notice how much change and damage has occurred. Consider the frog. You put the frog in boiling water and it jumps out. But if you put it in cold water and turn the heat up a little at a time, pretty soon it's in boiling water and never knew it."

"Friends of the Earth has preferred to work in the political arena," he says, "where change is made after public debate and examination of the issues. Since we believe we're on the side of the angels, we think we will prevail, if not today, then tomorrow; if not tomorrow, then next year."



Beth Hege is news service editor for the General Conference Mennonite Church.



Peace education

Practicing peace has to be taught and lived throughout life. [Have] a family altar morning and evening. Do not gamble. Be careful how time and finances are invested. We should also sing much to be ready for heaven.

Name withheld by request

Practice patriotism

I have been a Mennonite all my life and understand that pacifism is a part of the traditional Mennonite doctrine. I am disappointed, however, at the lack of tolerance so many Mennonites have displayed recently on this issue for any view or scriptural interpretation other than their own.

In the past few months *The Mennonite* published articles expressing criticism for our country as well as the display of flags, yellow ribbons and other symbols of patriotism. Have we Mennonites forgotten why our forefathers chose to come to America? Most of our Mennonite ancestors left their homelands to escape religious persecution. America was chosen because of its incredible religious freedom—even to the point of allowing the option of non-military service. This is not an option in many countries—even many so-called democracies.

It seems to me that we should be appreciative of a country that has granted us so many freedoms. Is there any reason why patriotism cannot be practiced, even when one has chosen the option of non-military service? Perhaps we Mennonites would do well to remember that there are no Christians practicing pacifism in dictatorial countries—at least none that live very long. *Kaye Frank Voth, Route 1, Box 171-B, Kingman, KS 67068*

Edify the church

We [are] distressed at the way our conference paper allows its pages to be used. We know that [homosexuality is] a perversion. God will handle it according to his will. Another long article in our paper [Jan. 8] was that

Muslims worship the same God. Jesus said, I am the way, the truth and the life; no man cometh to the Father but by me. A few years ago *The Mennonite* had some art work—a woman on the cross [May 27, 1986]. Jesus was circumcised; only a male person is circumcised. Let us use the conference paper to edify the church of Jesus Christ. *J.T. Rempel, 1201 Front St., Henderson, NE 68371*

On capital punishment

This is in response to "The Night Charles Walker Was Executed" (April 23 issue). The author protested this execution because it was not right to kill this man who had killed two people. Is this the teaching of the church, that mankind no longer has to pay for his crimes?

I can tell you about the emotional involvement a family feels when a member is murdered. On May 5, 1975, my brother's granddaughter disappeared around noon on her way home from school just a few blocks away. She was 12, an energetic girl, full of life and talent. For 14 difficult years her parents searched for her.

Only in the final hours of his life did Ted Bundy, needing a stay of execution, admit to being at the school at that time on that day. He then revealed the details of her murder. He had come to that town just to find someone to kill. Her only crime was that she resembled many of his other victims and crossed his path.

Should Bundy have been allowed to live? Was his life more important than 22 or maybe 36 people? What Bundy revealed about this girl's murder shows how evil he was. Do you dare to put yourself up as judge in this case as you try to do in the death of Charles Walker from Illinois?

We as a family did not laugh and dance for joy when we heard that Bundy's execution (in January 1989) had taken place. But we did breathe a sigh of relief, and we felt safer knowing he was dead. We thanked God that no more families would fall victim to this maniac. We know now that some quirk of the judicial system will not set him free to kill again.

We cry for the loss of this child, for the loss of what she may have become and the loss to the world of the good she may have contributed in her lifetime had she been permitted to live. *Name withheld by request.*

Keep allowing expression

Thank you for *The Mennonite* bringing us the quest that each of us experiences. A magazine is vital that publishes ideas from hundreds of its readers. We are all on our search for truth.

Underneath this forum [on homosexuality] is something fundamental. I have learned something: We need to respect the dignity of each person.

Perhaps life has more to do with questions than with answers. Questioning opens up space; pat answers close it. What one person believes cannot be exactly what another person believes. Let's recognize and award people for their differences. We need to allow expression. Thank you for the precious magazine that allows that. *Lois Jean Andreas, 1015 N. Elm, Newton, KS 67114*

Confession for all

I have been watching for quotation of James 5:16 in the articles and letters about homosexuality. Other than some general statements about not being judgmental, only the homosexuals have been called on to confess.

Confession-testimonies are supposed to give evidence to a truth and power not our own. If every church member gave confession-testimony to the hardest sin he had to give up (as well as asking for help), there would be no room for self-righteousness. [We would all] ask for help to prevent sin, admit it before being forced out in the open and accept the church's assigned discipline. *Name withheld by request*

To kill or not to kill

If the execution of vicious murderers (April 23 issue, page 173) is state-sanctioned murder, then state imprisonment of rapists, child molesters, drug dealers, home invaders, burglars and murderers is state-sanctioned kidnapping, and state taxation on consumer goods is state-sanctioned theft.

The commandment "Thou shalt not kill" is more properly understood as "Thou shalt not murder." Indeed, a few passages after the commandment is given to us in the Old Testament there is a passage affirming that a murderer forfeits his own right to live.

Some killing is morally justified, such as killing in a just war or killing in self-defense. If the state has the

moral right to authorize its citizens to wage a just war against Hitler, then the state also has the moral right to authorize the executions of sadistic murderers like Richard Speck, Ted Bundy and John Gacy. *Haven Bradford Gow, 311 E. Hackberry, Arlington Heights, IL 60004-1514*

Different levels of faith

Rebaptism should be discussed with the person. It should be encouraged but not forced. Because of differences of faith that I experience with people who come to Mennonite churches, I would disagree with the application that Mark Winslow makes. *Lester Kehl, pastor, Bethany Mennonite Church, Box 249, Virgil, ON L0X 1J0*

'Must' rather than 'should'

The first question on the ballot [page 197, May 14 issue] misses the point of the accompanying article as well as the proposed statement in the new Confession of Faith. Both Winslow and the confession would answer yes to whether or not those baptized as infants should be rebaptized. That's not the issue. The issue is whether or not a person *must* (rather than *should*) be rebaptized. The new Confession of Faith recommends rebaptism but does not *require* it. Winslow wants to require it.

So I am afraid that the results of your ballot will be misinterpreted. I imagine nearly everyone will mark yes—even those who do not require rebaptism (for everyone) for membership. *Ryan Ahlgrim, 1000 W. Gift, Peoria, IL 61604*

Strange compassion

This is to the 92 percent of Mennonites who believe that homosexual acts are "always wrong." I feel so rejected by your judgmental attitude that I scarcely want anything to do with you. You have alienated me to the point that the hurt has consumed my spiritual life. I must worship God on my own.

I believe in the Word of God as you do. I appreciate *The Mennonite's* forum on homosexuality. Many of the subsequent letters criticize this forum, not to mention homosexuals.

I wish each of you could live one day in my shoes. I cannot change my feelings of homosexuality (yes, I have tried) any more than you can switch

your feelings of heterosexuality to homosexuality. Do you not think that if I could exchange those feelings that I would? Who would willingly subject themselves to ridicule and condemnation from society and the church?

I am proud of who I am and what I have become, but your position makes me feel ashamed and embarrassed about living a life that is filled with love in a monogamous relationship. Shunning is still a part of the Mennonite church. I write this letter anonymously because my name would be recognized and embarrassment would be inflicted on my family and friends who are still active in the church.

For a body of believers to advocate compassion, acceptance and understanding, you have a curious way of showing it.

We are your doctors, lawyers, next-door neighbors, co-workers, brothers, sisters, sons, daughters, aunts, uncles, cousins, parents and friends. As soon as you begin to see that we are a part of your lives, just as you are a part of ours, we can begin living in peace through our God. *Name withheld by request*

A time for parents

The time is long past due for us parents of gay and lesbian children to enter the discussion about our children. We have allowed ourselves to be pushed aside while our fellow church members decide whether or not our children can be active members of the church. It is time that we as parents, the church and society take the responsibility for not only bringing our children into the world but also for nurturing them in their Christian and social lives.

I cannot believe that a 12-year-old, realizing that he or she does not have feelings toward the opposite sex would choose to be gay. When young people reach puberty they try to be like their peers. It is also understandable that they would during their teenage years and early 20s search and wait for God to answer their prayers to change them. Only after they come to realize that they are who they are can they accept their feelings. They are afraid to admit to their parents and friends how they feel for fear of being rejected and bringing hurt to their families. Can a loving God, their Creator, condemn them to remain sinners because of their same-sex

orientation? Our children have accepted Christ and his teachings. They are hard-working, socially adjusted, loving and caring people. They want to serve in our churches and in our conference.

When I first discovered that we would have to deal with homosexuality in our home, I went to a friend for advice. She said, "Accept him, love him and enjoy him. What else can a mother do?" What else can the church do but drop its fears and prejudices and accept and love? Do we want to subject someone who belongs to us to a life of secrecy, loneliness and unwantedness? I cling to the promise in 1 Corinthians 15:22, "For as in Adam all died, so in Christ shall all be made alive." I am grateful for all our children, yours and mine. May we continue to accept and love as Jesus taught us and to care for those who are different. *Sidonnia Flickinger, 8650 N. 65th Ave., #321, Glendale, AZ 85302*

Be the church: dialogue

Dialogue is important if the church is to remain vibrant and relevant. Dialogue must include all sides of an issue. Even the views that seem radical are necessary to pull us closer to the cutting edge of theology and lifestyle. Dialogue does not require everyone to agree, but we need to hear everyone. *Pam Peters, 200-600 Shaftesbury Blvd., Winnipeg, MB R3P 2J1*

Editor's note: As announced in our May 28 issue, with this issue we close responses to the Feb. 12 forum on homosexuality.

Responses to the baptism article, May 14, page 197 (as of June 11)

Should Christians who were baptized as infants be rebaptized as adults when they join a Mennonite congregation?

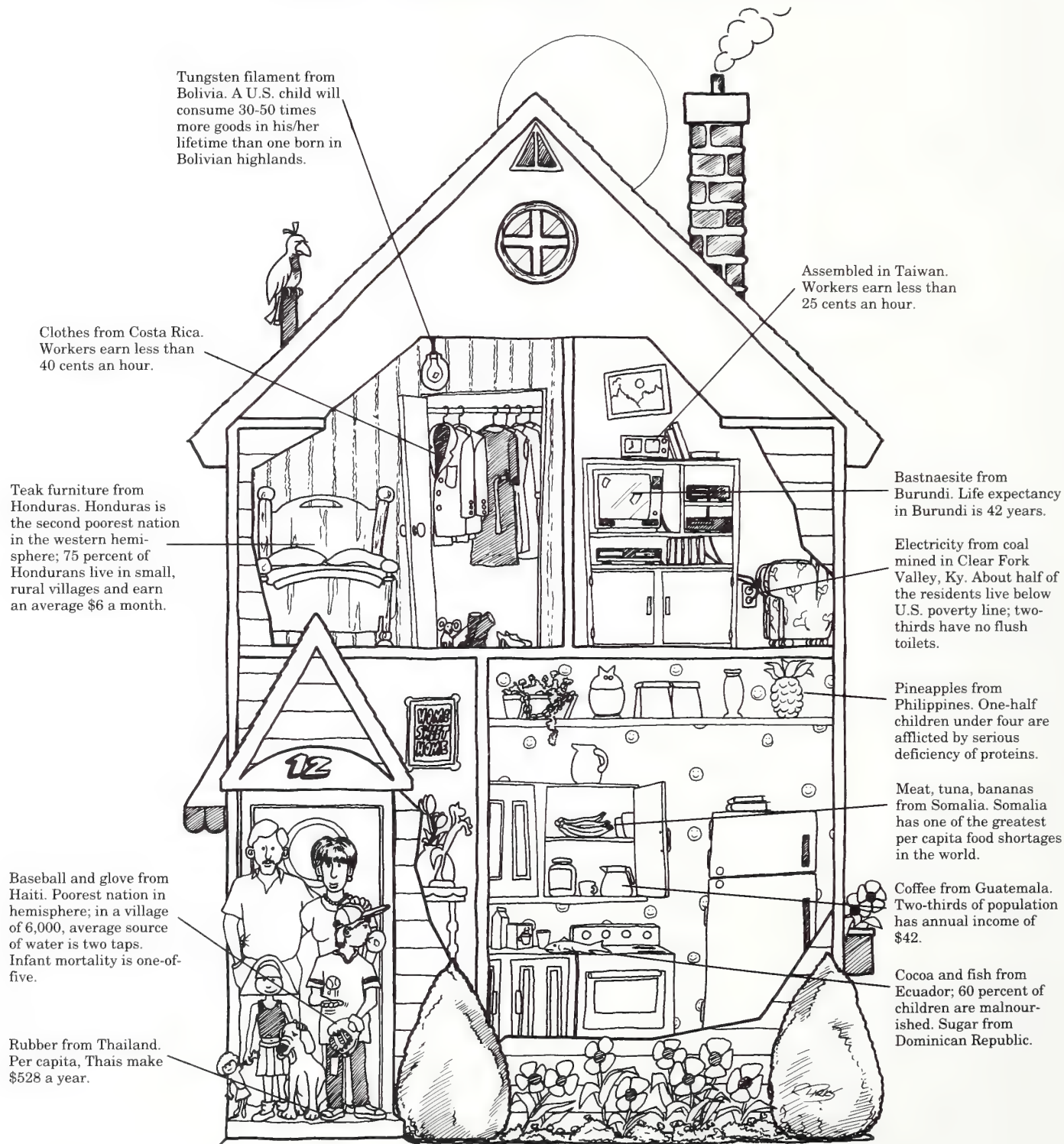
Yes: 37 No: 15

Should unbaptized Christians be allowed to take communion?

Yes: 35 No: 20

The world is one household

"Before you finish eating breakfast this morning, you've depended on more than half the world. This is the way our universe is structured.... We aren't going to have peace on earth until we recognize this basic fact of the interrelated structure of all reality." — *Martin Luther King, Jr.*



Other common items supplied by Third World nations: tea from Bangladesh; copper wiring from Chile; aluminum from Jamaica; tin from Malaysia; dog food from fishmeal from Peru; cork (for bulletin board) from Algeria; natural gas from Mexico.

Help restore God's creation

10 themes in the Bible on caring for the earth

Art Meyer

The Bible is full of instructions on how we should care for and respect the creation. Reading the Bible should inspire and motivate us to act responsibly.

Here are 10 themes, each accompanied by an illustrating Scripture.

1. God's wonderful creation is good. In Genesis 1 we read that after each major creative act, God rested and "saw that it was good." Verse 31 says, "God saw everything that he had made, and indeed, it was very good."

2. God instructed his highest creation (humankind) to tend creation.

"The Lord God took the man and put him in the garden...to till it and keep it" (Genesis 2:15).

3. The land is God's. "The land shall not be sold in perpetuity, for the land is mine; with me you are but aliens and tenants" (Leviticus 25:23). After humankind's fall from the garden, God made covenants with Noah and with Israel, asking them to care for creation (the land).

4. Humankind has been charged with the opportunity and responsibility of being earthkeepers. Psalm 8:6 says, "You have given them dominion over the works of your hands; you have put all things under their feet." This is repeated throughout the Psalms and elsewhere.

5. God owns the earth. "The earth is the Lord's and all that is in it, the world, and those who live in it" (Psalm 24:1).

6. God is concerned about and cares for the creation. Psalm 104 is on this theme: "The trees of the Lord are watered abundantly,... in them the birds build their nests..., the high mountains are for the wild goats."

7. God's creation, now disturbed by human sin, will one day be restored. "The creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God" (Romans 8:21). Christians have a unique opportunity

and challenge to participate in the earth's restoration as described here by Paul.

8. Jesus has participated in the creation from the beginning and will be involved in its restoration. "He [Christ] is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created....For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things" (Colossians 1:15ff).

9. Since Jesus was with God in creating the world, he is concerned about its proper care. "He [Christ] was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people" (John 1:2-4).

10. All things in creation will be renewed. "And the one who was seated on the throne said, 'See, I am making all things new....Write this, for these words are trustworthy and true'" (Revelation 21:5).

These Scriptures give us a sound basis for making ecological decisions about lifestyle and the environment. May each of us accept the challenge to help restore God's good creation. •



31 ways to use less energy

- Use an energy-efficient car.
- Use radial tires.
- Have regular tune-ups and emission checks.
- Car pool.
- Bike.
- Walk.
- Use public transportation.
- Do an "energy audit" for your house.
- Insulate thoroughly.
- Choose natural gas over electricity for heat.
- Install double-pane insulated windows.
- When building, locate on a south-facing slope.
- Plant deciduous trees to cool your house in summer.
- Turn your thermostat to 65 degrees in winter and 75 in summer—or simply use a fan.
- Wear warmer clothes in winter.
- Turn off unneeded lights.
- Use low voltage, low wattage or compact light bulbs.
- Air dry your laundry.
- Use ceramic mugs.
- Buy local and recycled products.
- Eat more grains, fruits and vegetables.
- Grow your own vegetables and fruits.
- Cut down on the use of inorganic fertilizers and pesticides.
- Use energy-efficient tractors and farm machinery.
- Buy locally grown goods.
- Use household cleaners that are non-toxic.
- Buy foods that use less packaging.
- Consider some kinds of tidiness a luxury instead of a virtue. Save water and detergent by washing clothes and dishes less often.
- Use washable dishes, cloth diapers, napkins, towels and handkerchiefs.
- When you shop, carry a reusable bag.
- Store paper, glass, aluminum and metals until they can be collected and reprocessed.

WorldWatch magazine reports that more than half of all African-Americans and Hispanics live in communities with at least one closed or abandoned hazardous waste site. The increase of reproductive organ cancer among Navajo teenagers is 17 times the national average because of 2 million tons of uranium tailings that have been left on Native American land. *WorldWatch* also says that for companies needing a site for a waste facility or incinerator, "the path of least political resistance often runs through low-income minority neighborhoods." A 75-mile stretch along one section of the Mississippi River is known as "cancer alley." More than 130 major petro-chemical companies are located there, emitting 900 million pounds of toxic chemicals into the environment every year. Citizens groups in San Diego have organized in African-American, Hispanic and Vietnamese communities to amend the city's zoning laws to prohibit toxic industries from locating near residential areas.

• • •

"Worship: Engaging God's People" is the theme of a Sept. 20-22 worship seminar sponsored by Western District Conference of the General Conference Mennonite Church and South Central Conference of the Mennonite Church. Worship leaders, worship planners and pastors from 115 congregations in a seven-state area will gather in Hesston, Kan., to learn about and experience a variety of modes and expressions of worship. A dozen workshops will cover such areas as the new hymnal, drama and reader's theater, streams of spirituality, worship committees and teams, relationship between worship and justice, worship and the arts, use of Scripture in worship, and integrating music in worship. Detailed program information and registration material are being mailed to constituent congregations in June.

Missionaries safe after crowds riot in Lesotho

Newton, Kan. (GCMC/AIMM)—Missionaries Cathy and Troy Couillard reported that their home was looted during three days of rioting in Maseru, Lesotho, but they and their two children are safe. When rioting broke out



Smuggled to safety: Couillards

on May 20, the Couillards left their home in the north sector of Maseru and sought refuge at the Mennonite Central Committee house.

Violence erupted on the streets after security guards beat to death a woman caught shoplifting a T-shirt in a foreign-managed shop. The victim was a street vendor. Other vendors demonstrated in protest, which eventually grew into a confrontation with military and police.

By the morning of May 23 the violence had spread, with stores and vehicles belonging to any foreigner becoming possible targets. When violence erupted at the center of town, those families became separated. Taking the advice of many local friends, MCC and Africa Inter-Mennonite Mission workers remained out of sight. Basotho colleagues offered shelter and transportation to safety.

Rioting and looting continued all day, with constant gunfire being heard until late at night. By late afternoon the crowds directed their anger primarily at Indian, Chinese and Korean shopowners. The violence spread from Maseru to most of the major

towns and some of the villages in Lesotho's lowlands.

By May 24 the riots had ceased. By June 7 government media had reported 36 deaths, 60 injuries and 35 shops destroyed. The Couillards returned to their home May 27, complete with repaired windows and new locks. They reported that their friends had taken good care of them. When the violence broke out, two men from the community wrapped Troy in blankets and in effect smuggled him to safety in the MCC house.

The Couillards are missionaries to Lesotho with the Commission on Overseas Mission of the General Conference Mennonite Church and AIMM.

Foreign domination: The reasons for the rage are numerous. Basotho have long suffered under the hands of foreign domination, most recently the economic control exerted by South African business that often makes it impossible for local business to flourish. Local entrepreneurs have largely been restricted to small businesses such as corner stores. Recently the Lesotho government has allowed increased penetration by Indians, Koreans and Chinese into this sector of the economy, to the detriment of the local entrepreneurs.

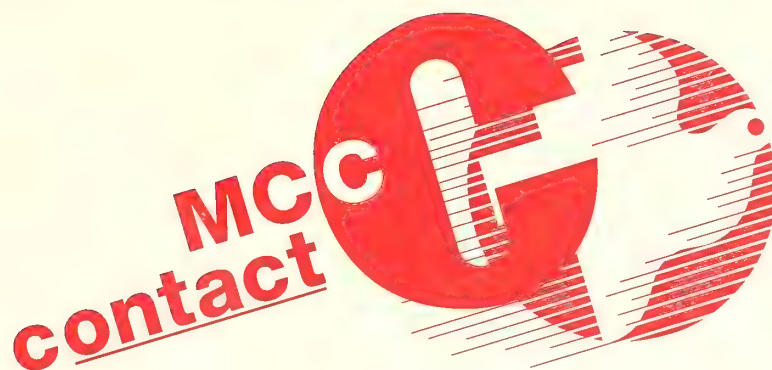
There is also widespread sentiment that Basotho who work for Asians in shops and factories are badly treated, often dismissed for no cause, paid poor wages and harassed. Lesotho's high unemployment gives workers no option but to live with these conditions. *Beth Hege, with reports by Erwin Rempel, Earl Roth and Keith Regehr*

Israeli soldiers arrest 23 on peace walk

Jerusalem (CPT)—Israeli soldiers on June 4 arrested 23 members (eight women, 15 men) of an international walk for peace from Jerusalem to Amman, Jordan. Among those arrested were Terry Rempel and David Miller, members of a 13-member Christian Peacemaker Team representing Friends, Church of the Brethren and Mennonite churches.

The walk for peace, which began in the Rose Garden outside the Knesset, the Israeli seat of government, ended

- A Mennonite Central Committee publication
- June 1991
- vol 15
- no 3



RECONCILIATION

The mission of MCC

prayer

compassion
FAITH

P E A C E
love

commitment

dignity

"In the name of Christ"

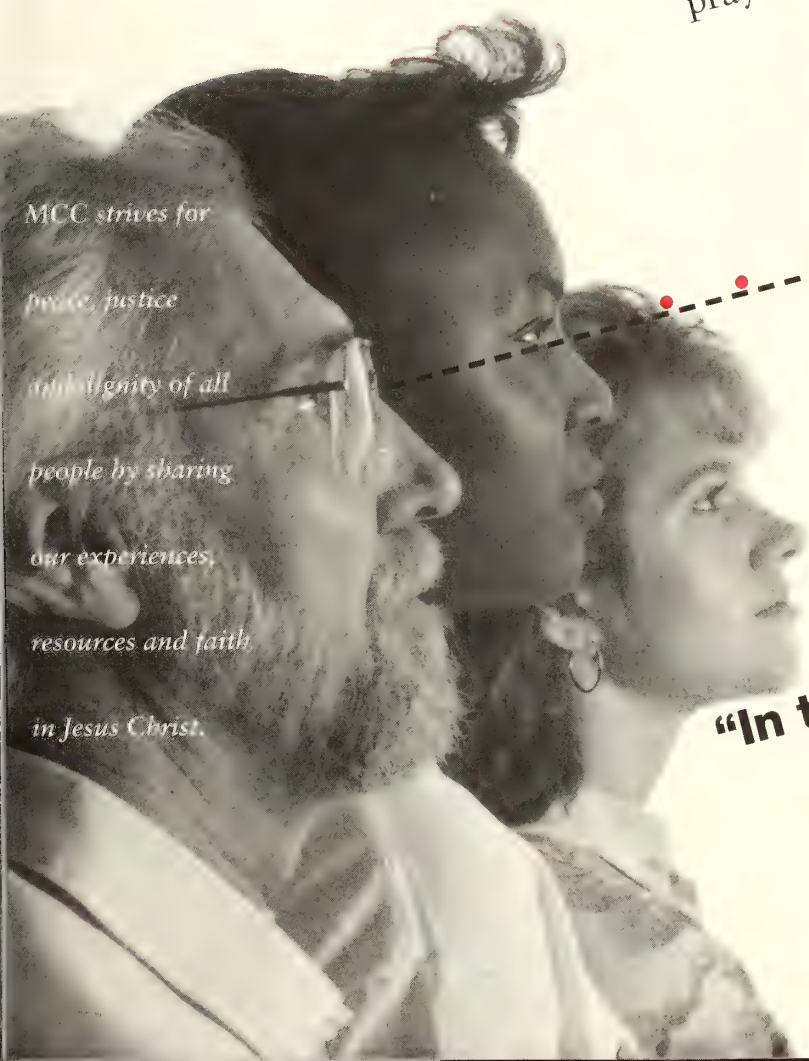
• • •
The mission of MCC,
page 2-3

• • •
Combining word and deed,
page 4

• • •
"Growing edges" for MCC,
page 5

• • •
Country profile: Sudan,
pages 6-7

MCC strives for
peace, justice
and dignity of all
people by sharing
our experiences,
resources and faith
in Jesus Christ.





MCC mission statement

• • •

Mennonite Central Committee is an agency of the Mennonite and Brethren in Christ churches in North America.

MCC seeks to demonstrate God's love through committed women and men who work among people suffering from poverty, conflict, oppression and natural disaster.

MCC serves as a channel for interchange between churches and community groups where we work around the world and the North American churches who send us, so that all may grow and be transformed.

MCC strives for peace, justice and dignity of all people by sharing our experiences, resources and faith in Jesus Christ.

Seeking, serving, striving

The mission of MCC

Let's be honest — MCC has a perception problem in some Mennonite and Brethren in Christ churches. One Canadian church leader recently wrote that he senses "a growing disenchantment with MCC" in his denomination because many people "regret that the Christian aspect in the programs seems to be diminishing."

Earlier this year a letter writer to a U.S. Mennonite publication went a step further, wondering whether MCC is a uniquely Christian organization at all!

Although criticisms like this make us wince, we welcome them, believing they are made by people who care enough about MCC to share their concerns. But the questions make us stop to ask: Is MCC less Christian than it used to be?

We don't think so. The same God who called us into being 71 years ago, when MCC was created to respond to the needs of people starving in the Soviet Union, still guides us today. We still worship a compassionate God who calls us to be compassionate people, a God who wills the well-being of all, the healing of creation and the reconciliation of all things in Jesus Christ.

At the 1991 MCC annual meeting, representatives from the various Mennonite and Brethren in Christ conferences that support MCC met to create a new mission statement for the agency. In it they affirmed that MCC seeks to demonstrate God's love, serves as a channel for interchange and strives for peace, justice and dignity of all people. (See mission statement, page ##.)

Foundational to MCC's work, they continued, is the fact that "we minister 'In the name of Christ,'" that our weaknesses and failures "underscore our need to be led by God's spirit" and that the "Kingdom of God is good news to be proclaimed, an invitation to conversion from a life of sin, and to be lived out in lives of discipleship in the community."*

One thing we do not intentionally do is plant churches. It is not part of our mission or mandate. MCC's task, as given to us by the Mennonite and Brethren in Christ conferences, is to be "a service ministry for inter-Mennonite work among the disadvantaged peoples of the world." The various Mennonite and Brethren in Christ mission boards are called by the church to create new churches.

MCC workers are committed Christians who work with Mennonite and Brethren in Christ mission boards overseas and assist local churches in their ministry. But we do not operate our own outreach programs, choosing instead to support the efforts of others. All the same, churches have resulted from MCC's relief and development work over the years in Haiti, Taiwan, Honduras, Japan, Bolivia and other countries.

After more than 70 years of service, we have found that many of the world's problems are due to social injustices, exploitation and war. With this in mind, representatives to MCC from the various Mennonite and Brethren in Christ conferences agreed that "to relieve human suffering is to be concerned for social justice." They also said "our service cannot escape the realities of power in the world system. The political, economic and cultural impact of North America is a major issue all over the world. Responsible action in today's world includes humbly 'speaking truth to power' [about] the policies of government, but especially of Canada and the United States."

It is this that prompts much of the concern about MCC. We do not presume to have answers for every issue facing society, and sometimes we make mistakes. Nevertheless, we feel that God's call to stand with those who suffer unjustly requires us to speak out against systems and policies that prevent people from getting food, housing, education and peace. We ask God to give us wisdom to say the right things in these situations.

In so doing we believe we follow the example of our Anabaptist forebears. While it is true Mennonites have traditionally been "the quiet in the land," our faith has brought us into conflict with governments many times. One of the earliest confrontations with governments occurred when 16th century Mennonites refused to support war efforts against the Muslim Turks, who threatened to invade Europe. Now, 400 years later, we once again found ourselves unwilling to support war efforts against an Islamic country.

Our workers around the world must make difficult decisions every day. Many serve in areas of conflict. They tell us of the tragedy of war, hunger and oppression. We believe God calls us to speak against these evils at the same time that we witness to God's love through sharing food and resources. We do this with much thought, prayer and deliberation.

Seeking, serving, striving. We invite you to pray with us, asking God for wisdom, grace and understanding as we try to be faithful followers of Jesus Christ.

**All quotes are from "MCC program foundations, approaches, priorities," which includes the new MCC mission statement and was adopted at the*

Staff Comment

Every month daily papers across Canada carry stories about MCC and SELFHELP Crafts activity around the world. Sample headlines: "Crafts for Christ," "Mennonites appeal for peace," "MCC among most worthy charities," "Crime victims to get help from Mennonites," "Mennonites give wheat to Sudan, Ethiopia," "MCC ministry to AIDS victims begins."

A 1990 survey of Canadian daily newspapers showed that more than half of the 608 articles about Mennonites in a 12-month period were about MCC. At a time when religion often receives poor treatment in the media, it is remarkable to find so many positive reports about an organization that serves "In the name of Christ."

As a result of this coverage, many people know about Mennonites and Brethren in Christ. They know what we believe because they see what we do in the pages of their newspapers, on radio and TV. In Canada, this is an open window to show how faith in Christ makes a practical difference in the world.

• • • John Longhurst
MCC Canada
Information Services

Combining word and deed

I sometimes wonder how I can combine my MCC work done "In the name of Christ" with actual proclamation of God's word. Although I have found no easy answer, I did have an experience here in Bolivia where the two aspects came together.

I was involved in my first animal traction *cursillo* (short course) given to a group of community leaders from Villa Montes. While planning the program, Clemente, my Bolivian co-worker, and I decided to include an evening talk on the Bible. I asked Ron Diener, a veteran MCC worker who works with *campesino* (rural) churches, to give the message.

Throughout the *cursillo* we noticed the group was excited and eager to learn, responding to each topic with enthusiasm and appreciation. They also took notes on everything and made drawings of various implements and equipment. Nevertheless, I was anxious as the evening for Ron's presentation drew near. Would the men feel they were a captive audience? Did they even want to hear about the Bible? I continued to pray.

When the Bible discussion evening arrived, everyone showed up. To my delight they listened attentively and even took notes. Ron talked about agriculture in the Bible and some of God's views and commandments regarding agriculture. His main text was Leviticus 25, with references from Deuteronomy. After making some applications to agriculture in Bolivia, he opened it up for discussion.

One man said, "I don't know much about the Bible, but what I heard makes the Bible seem practical and interesting." The others agreed, adding that an hour was too short. Could Ron please stay? Ron agreed. Using Moses as an example, he spent another half hour talking about God's need for leaders.

I went home that evening praising God for an opportunity to share the Bible with these men in a setting where we could also help meet some of their physical needs.

• • • **Rory Lewandowski of Foley, Minn.**
MCC Bolivia

Digging potatoes, Bolivia





**Israeli-occupied
West Bank**

Focusing our mission

"Growing edges" for MCC

Many aspects of MCC work continue from year to year. Emergency relief, community development, job creation and working with the worldwide church are just some of the tasks Mennonites and Brethren in Christ have been doing through MCC for decades.

As MCC continues these types of service, we also look at new areas where we need to focus attention. The new MCC mission statement, approved at the MCC annual meeting in January, lists five new "growing edges" for MCC. These are areas to which MCC will give increased attention from 1991 to 1994.

1) MCC will strengthen program and placement of people within Islamic contexts. MCC workers serve in Islamic areas in many countries of the Middle East, Africa and Asia. Islam and Christianity have a long history of antagonism. Events of the past months have again made us realize the importance of Muslims seeing faces of Christianity other than those of soldiers.

2) MCC will strengthen its educational work with North American churches. We in the North have often assumed that resources, expertise and gifts flow only one way, from North to South. We can also learn from the South.

3) MCC will expand the conciliation aspect of overseas program. Increasingly we see how war and conflict worsens poverty, hunger, homelessness and many other ills. While continuing to provide relief at times of disaster, we also need to expand our commitments to reducing conflict and finding ways to peace.

4) MCC will increase support for visitor exchanges between North America and other continents, and exchanges between other countries. Person-to-person exchanges provide valuable opportunities for people to learn about each other's culture, problems and strengths. Exchanges between countries often give valuable insights into solving local problems.

5) MCC will explore new program possibilities among indigenous people in Latin America and pastoralists in Africa. The 1992 anniversary of Columbus' "discovery" of the Americas reminds us of the legacy of suffering with which indigenous people still live. Pastoralists — nomadic livestock herders — are frequently discriminated against as societies try to force them into a settled way of life.

Our prayer is that all our work brings glory to God as we continue to be co-laborers in the work of restoration, salvation, peace and healing.

• • • **Ray Brubacher**
Director of Overseas Services

MCC Contact (USPS 689-760) is published in February, April, June, August, and November by Mennonite Central Committee, PO Box 500, Akron, PA 17501-0500. Editors are Charmayne Denlinger Brubaker, Ardell Stauffer and John Longhurst. Design by Ronald Tinsley. Copies are sent in bulk to church addresses upon request. Address correspondence to **MCC Contact** Editor, 21 South 12th Street, PO Box 500, Akron, PA 17501-0500. In Canada, address correspondence to **MCC Contact** Editor, MCC Canada, 134 Plaza Dr., Winnipeg, MB, R3T 5K9. Second class postage paid at Akron, Pa., and additional mailing offices. POSTMASTER: Send address changes to PO Box 500, Akron, PA 17501-0500. Printed in U.S.A.

Photo credits: Page 1, 2 and 5, Howard Zehr;
Page 4, Jodi-Beth McCain; Page 6, Jane Hooley;
Page 8, Stan Reedy.

News from MCC

• • •
May 2 MCC and three other relief agencies sent a 40-ton planeload of blankets, infant clothing and milk powder from New York for Iraqi refugees on the Iran/Iraq border. MCC also chartered a May 7 flight from Montreal with 40 tons of milk powder, cooking oil, blankets and medicines. "The response from churches has been overwhelming," said MCC East Coast director Lynn Roth.

• • •
An April 22 earthquake left at least 10,000 people homeless in Costa Rica. At the request of the Costa Rica Mennonite Social Action Committee, MCC is providing funds and short-term Mennonite Disaster Service workers to help rebuild. The committee is focusing relief efforts on 15 communities near the Panamanian border.

• • •
Bible college students may not make the news, but they will be as important to the future as political leaders, says MCC Nigeria worker Ken From. He teaches students at Gindiri Bible College. "Their work will shape our world," From says.

• • •
Four days after Kansas' deadliest tornado in 36 years hit, more than 3,000 Mennonite Disaster Service workers had lent a hand in disaster areas near Wichita. The April 26 twister killed 20 people statewide and left 1,200 homeless after the storm destroyed 240 mobile homes and 110 houses.



Sudan Council of Churches workers distribute grain at camps for the displaced, Juba

Is God calling you to fill one of these urgent personnel needs?

• • •
Idaho: Homelessness prevention case manager

• • •
British Columbia: Elementary school counselor

• • •
Philippines: Physician

• • •
Botswana: Preschool coordinator

• • •
Bangladesh: Farming systems research program leader

• • •
Indonesia: Rural development consultant

• • •
Bangladesh: Food technologist

• • •
Kansas: Resource development coordinator

• • •
Ontario: Computer programmer/administrator

If you or someone you know are interested in any of these positions, contact MCC Personnel Services, PO Box 500, Akron, PA 17501-0500, (717) 859-1151.

MCC country profile

Sudan

Population: 25 million
MCC present since: 1975
Number of MCC workers: 7
1990 MCC expenses: \$1.6 million

Sudan is facing one of the worst famines in years. Between 7 and 10 million people are at risk of starvation. Tragically, the Sudanese government's failure to act quickly and acknowledge the severity of the food crisis means hundreds of thousands of people will die before the first international aid reaches isolated towns and villages. In March the government admitted that the country had a "food gap" of around 1.2 million metric tons (MT) and concluded an agreement with the United Nations to begin relief operations.

MCC sent 2,000 MT of Canadian grain to Sudan in February. Half of the food was sent to the southern cities of Malakel and Renk, where it fed 76,000 people for three months. The other half went to eight Khartoum camps for displaced people where MCC's partner, the Sudan Council of Churches (SCC), operates health and community development programs. Around 2 million displaced people live in 16 camps in the city.

Sudan, one of the poorest countries in the world, is torn by civil war between the Islamic government and the south, where animism and Christianity predominate. The war greatly complicates relief operations, rendering many people inaccessible except by expensive air relief flights.

Although Sudan's situation is desperate, MCC workers there draw hope from Sudanese Christians, who inspire by their faith and trust in God despite trying circumstances. MCC workers in Sudan do education, nutrition and community development work through the SCC.

Sudan



♦ ♦ ♦
A question of loyalty, a 13-minute MCC-produced VHS video, features Peter J. Dyck on a trip to Europe with his grandson. They visit Anabaptist history sites and interview Mennonites working for peace today. The video challenges young people to obey God rather than the government on peace issues. For free loan contact the MCC office nearest you. For purchase send check or money order for \$30 (Can.) to MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9 or \$25 (U.S.) to MCC, PO Box 500, Akron, PA 17501-0500.

♦ ♦ ♦
Good news in hard times, a 17-minute slide set or video, focuses on MCC U.S. volunteers and the problems poverty causes for people they know as friends. Stories from New Orleans, Miami, eastern Kentucky and Belle Glade, Fla., demonstrate Jesus' mission to bring hope to the poor. For free loan contact the MCC office nearest you.

Resources

♦ ♦ ♦
1991-92 MCC Resource Catalog is now available. Lists free-loan audiovisuals and printed materials about MCC, development, lifestyle, peace and more. Contact the MCC office nearest you; MCC, PO Box 500, Akron, PA 17501-0500; or MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9.



Forestry worker with eucalyptus tree, An Giang province, Vietnam

Thoughts on personnel

How can we minister to the poor?

MCC serves people who are poor and marginalized. Yet most of us who serve with MCC are part of wealthy North American society. We belong to affluent churches. How can we identify with people who face the daily grind of poverty? How can we understand people who are under constant oppression? How can we empathize with North Americans who are unemployed or on welfare?

Some help for people struggling with this issue can be found in Gerald Schlabach's new Herald Press book, *And who is my neighbor? Poverty, privilege and the gospel of Christ*. In one part Schlabach talks about the North American church as "the church of the ex-poor." He reminds us that even though many of us belong to affluent churches today, a few generations ago our forebears were immigrants, refugees or slaves. We have stories of oppression and poverty in our churches and families.

These stories can help us to understand people in poverty today. Experiences of hardship and poverty which many would rather forget can actually help us heal the hurts of the world today.

MCC needs committed people who will identify with marginalized and poor people around the world. Skills and training are important, but also important is the ability to empathize with and have compassion for people in poverty. We need people who love mercy and act justly (Micah 6:8).

• • • **Len Siemens**
Personnel Services
MCC Canada

Material resource projects

• • •
(August) Bath and hand towels: MCC's largest 1991 shipment of towels (approximately 2,000) will go to the Arab Evangelical Orphanage for Boys in Hebron, Israeli-occupied West Bank. Good quality, new, dark-colored bath or hand towels are needed.

• • •
(September) School kits. Approximately 5,000 Mozambican refugees live at the Malindza Reception Center in Swaziland. So far in 1991, MCC has shipped 2,500 school kits to Swaziland. To make a school kit, place these items in a 10- by 16-inch (25- by 41-centimeter) drawstring bag: 4 unsharpened pencils, 1 plastic metric ruler (30 centimeters long), 4 spiral notebooks (a bit smaller than the cloth bag and about 75 pages each), 1 package of 12 to 16 crayons or colored pencils and 1 pencil eraser.

Cash projects

• • •
(August) Income for Guatemalan widows: Over 45,000 Guatemalan women lost their husbands in massacres and "disappearances" between 1980 and 1985. MCC helps some of these women increase their income by providing fertilizer for their small plots of land. \$14 buys one 200-pound bag of fertilizer. \$300 provides 10 women with fertilizer for this year's planting. Please include project number B916-10 with your contribution.

• • •
(September) Tree seedlings for Vietnamese farmers: Much of Vietnam's An Giang province is denuded of trees from defoliation during the Vietnam War and the need for firewood. MCC provides fast-growing eucalyptus tree seedlings for farmers, and for schoolchildren who learn to plant and care for them. The wood will be used for firewood and house construction. \$4 purchases 1,000 seedlings. Please include project number B722-10 with your contribution.



**Mennonite
Central
Committee**

Mennonite Central
Committee and MCC U.S.
21 South 12th Street
PO Box 500
Amish, PA 17003-0500

MCC Canada
122 Plaza Drive
Windsor, NAB, PCT 5A0

Please include the following
information with all
contributions for Contact
cash projects:

Name of project:

Your name:

Address:

Conference or church affiliation:

Project no.

when military authorities blockaded the road at the outer limits of Jerusalem, four kilometers from the village of Ramallah. Earlier the walk had been halted by police, and the walkers had negotiated continuance. At the blockade the spokespeople for the group again tried to negotiate, but the soldiers moved in. They arrested 23 people at the front of the line and hauled them off to police headquarters. Four hours later they released the 23, who came from 10 countries.

Other members of the CPT group described the encounter with the Israeli military as "rough and threatening." They had joined members of the International Gulf Peace Team, which included a group of Buddhists from Japan and individuals from Australia, India, Sweden and Denmark. Others in the walk came from England, Canada, Ireland and Germany. Israelis and Palestinians also joined the walk.

Earlier, at a prayer vigil outside a Russian cathedral in Jerusalem, police ordered the group of walkers dispersed. But leaders assured them that they had a permit for the walk, which was to last five days and take them beyond Jerusalem to Ramallah, Jericho and across the Jordan River to Amman.

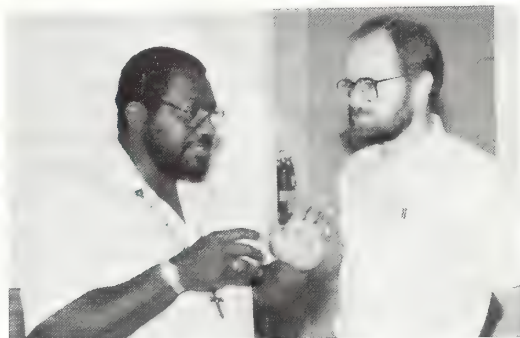
Several members of the team were fasting in solidarity with Israeli peace activist Abie Nathan, whose protest fast was nearly a month old.

The purpose of the peace walk is to give presence and voice to the international call for a just peace in Israel.

Church leaders address cross-cultural conflict

Los Angeles (MCC U.S.)—Forty-five racially and ethnically diverse church leaders and conflict resolution practitioners gathered here April 25-27 for a consultation on cross-cultural conflict in the United States and strategies for response.

Mennonite Conciliation Service (MCS), a program of Mennonite Central Committee U.S., and the United Church of Christ sponsored the consultation. Calvary Community Fellowship, an African-American Mennonite congregation in the Los Angeles neighborhood of Inglewood, hosted the event.



Systematic change: John Powell (left), active in Detroit-area church work, and Walter Sawatzky, program coordinator for MCC U.S. in Miami

At a morning chapel program with Calvary School, an elementary school operated by Calvary Community Fellowship, the student gospel choir sang, and conference participants shared stories and songs and talked about why a group of adults was discussing cross-cultural conflict.

During the conference the MCC-constituent denominational caucus urged MCS to raise awareness about its services through literature, meetings and personal contacts targeted to urban and minority churches.

Caucus members encouraged MCS to lead workshops on conflict resolution skills in culturally diverse communities and to recruit diverse participants into its standard mediation seminars. From these contacts MCS will be better able to address questions of cultural appropriateness with partners from members of varied communities.

They also advocated more conflict resolution teaching, including cross-cultural conflict skills, for white church leaders and for church workers in general.

Churches: One session focused on responses to chronic interethnic conflicts, such as conflicts between African-American and Korean merchants in many U.S. cities. Jan Jung-Min Sunoo, a federal mediator and president of the Los Angeles Human Relations Service, led a discussion and fielded questions about the role of mediation and conciliation in lessening these tensions. Some participants stressed the need for accurate information and for coalition-building strategies that cross the lines of cultural tension. Churches can play a key role in cross-cultural coalition building, participants said. "Churches reach more people every Sunday than most social agencies can reach in a

Mennonite Disaster Service of the Eastern District Conference of the General Conference Mennonite Church is helping build Good Shepherd Mennonite Church's meetingplace in Boston. The congregation will share the building with a Messianic Jewish congregation. Art McPhee is Good Shepherd's pastor.

The support of many North American Christians for the Persian Gulf War could have serious consequences for Christian outreach to Muslims and Arabs in the Middle East, according to a British Christian who is a convert from Islam. Patrick Sookhdeo told a March Middle East consultation in Toronto that Muslims generally regard Westerners as Christians. "The church of Jesus Christ is severely compromised because of Christian support for a secular government's war," Sookhdeo said. Arab Christians will pay the price for such compromise, he said. It is therefore important for aid to the Middle East to be channeled through local Christians and Christian organizations in the Gulf region. (*Faith Today*)

A former U.S. military adviser in El Salvador says he had advance knowledge of and sympathized with an army plan to murder a group of Jesuit priests in November 1989. U.S. Army Maj. Eric Buckland said in an FBI interview that he was told of the plan in late October 1989 by Salvadoran army Maj. Carlos Aviles. He said Aviles informed him immediately after meeting with Col. Guillermo Benavides, director of El Salvador's military college. Benavides has been charged in the killings. Buckland said the army's main target was Father Ignacio Ellacuría, president of UCA, a Jesuit-run university. When asked if he would have accepted the plan to do the killings if he knew it was going to be done, Buckland said, "Yeah....If you're nice all the time, you're going to get your butt kicked, you know." (*National Catholic Reporter*)

Bluffton (Ohio) College has erected 10 flagpoles so that it may fly the national flag of all of its international students.

• • •

Degradable plastics are "a big hoax and a waste of money," says Jeanne Wirka, policy analyst for the Washington-based Environmental Action Foundation. "A degradable plastic, like most garbage, is probably going to end up in a landfill, and landfills are designed to minimize the rate at which waste degrades," she says. National Audubon Society scientist Jan Beyer says that a few existing plastics, such as surgical threads, have proven to be completely degradable, but these are extremely expensive. The greatest objection to degradable plastics, says Stewart Will in *Sierra* magazine, is that they foster a "consume-and-dispose mentality rather than a conservation ethic." "The final issue is not whether plastic will degrade; it is that too much is consumed in the first place," says Holly Brough in *WorldWatch* magazine.

• • •

Is a change of name in order for the Church of the Brethren? Washington (D.C.) City Church of the Brethren will present a request at this summer's annual conference to study changing the name of the denomination. The congregation sent a query to the officers of Annual Conference with a request that it be sent to Standing Committee. More than 30 other Brethren individuals and groups from across the denomination also signed the query. "In our history we have been known as the Neue Taufers (New Baptists), German Baptists, German Baptist Brethren and Church of the Brethren," the query says. "We believe it is time once again to consider our name. With changes in language and changes in understanding of the roles of male and female, would there be a name that would better facilitate mission, that would be inclusive of both brothers and sisters?" (*Messenger*)

month of Sundays," said Dennis Westbrook, director of the Martin Luther King Dispute Resolution Center in Los Angeles.

Church leaders in the group questioned the appropriateness of mediation when racism or other imbalances in power are present. "Are we trying to put a horseshoe on an elephant?" said John Powell, a state advocate for the mentally ill in Michigan. "What we're really talking about is power. I hear you talking about resolving a particular problem for a particular person on a particular day. But as long as there is still a power imbalance around that table, this problem will only arise again."

At the end of a lively discussion about justice concerns and how mediation can help or hinder systematic change, Hubert Brown, executive secretary for the Commission on Home Ministries of the General Conference Mennonite Church, said, "I'm glad we had this discussion, even though the heat went up. In cross-cultural misunderstandings, our real enemy is often ignorance, stereotyping, myth-making and the power of

systems to keep people ignorant and give us misinformation. But just getting to know each other better is not the only step. We also need to learn *how* to get along."

The group also discussed racism and cross-cultural tensions in the church. Hector Lopez, United Church of Christ conference staff, said that members of racial and ethnic minority groups who have been called to the church find racism there as well. "I want to believe in the premises of the 'New Community,'" Lopez said. "But we cannot accept a racist church into the 21st century." Group members shared specific concerns, exchanging across denominational lines the pain of racism and misunderstanding and the seeds of hope in working models of multicultural leadership.

After the consultation, Walter Sawatzky, program coordinator for MCC U.S. in Miami, said, "The most impressive moment for me throughout the weekend was Hubert Brown's retelling of our church history. He reminded me, 'If we don't live out the inclusiveness of the gospel, we are hypocritical.' I need to hear it again,

Refugees return to El Salvador



San Marcos, Honduras (MCC)—Mesa Grande, the last of three refugee camps in Honduras, once held 11,000 people. Now in the fifth repatriation, 456 refugees are headed home to El Salvador. They filled 14 buses March 21 for the trip out of Mesa Grande. Sixty-nine trucks carried belongings and building materials.

and Mennonite churches need to hear it, too." *Alice M. Price*

Task force plans alternatives to the Columbus 500 hoopla

Newton, Kan.—Seven General Conference Mennonites spent 13 hours on the last day of May charting a course to help correct North American history. This task force now has plans for alternatives to the hoopla that will accompany the 500th anniversary of Christopher Columbus "discovering" the continent.

The seven represent the Commission on Home Ministries (Pearl Janzen, Reedley, Calif., and Malcolm Wenger, Newton, Kan.), Native Ministries of the Conference of Mennonites in Canada (Walter Franz, Winnipeg, and Terry Widrick, Selkirk, Man.), and Mennonite Indian Leaders Council (Wilbur Goombi, Bacavi, Ariz., and Ted Risingsun, Busby, Mont.). Hubert Brown, North Newton, Kan., executive secretary of CHM, serves as staff person.

Formed in obedience to a resolution adopted by delegates to the Normal '89 triennial sessions of the denomination, the group charted three areas of work:

- the next (46th) triennial conference to be in Sioux Falls, S.D., in July 1992,
- public education about indigenous peoples,
- projects to reinforce that education.

For the Sioux Falls conference the task force is planning the Saturday evening program, which is devoted to the 500th anniversary, pitching a tent for after-session activities and organizing an art exhibit (jewelry, pottery, leatherwork, sashes, drums, T-shirts, blankets, paintings). An unscheduled phone call from Nadenia Myron, Phoenix, Ariz., during the meeting firmed up the plan that native foods (especially fresh fry bread) will also be available at Sioux Falls '92.

The Butterfly Dancers, a group of children from Hopi Mission School, Kykotsmobi, Ariz., will visit churches on the way to and from Sioux Falls '92.

By way of educating the public, the Columbus 500 task force is challenging General Conference Mennonite

schools, regional conferences, peace and social concerns committees and publications to give attention to the anniversary. Dramas, classroom teaching, research, seminars for pastors, information packets, videos, banquets, workshops, brochures and bumper stickers are some of the ways the groups will inform congregations.

Regarding ongoing projects and action, with unanimity the group said, "It is time for Mennonite Central Committee U.S. to have a Native Ministries desk." This would balance that portfolio in Canada. Advocacy is crucial, and structures assist in this. Of every dollar appropriated for Indian people, only about 10 cents gets to them.

"The Montana reservation," Ted Risingsun reminded the others, "was established because of public pressure on the U.S. government." Risingsun is also looking for potential donors for a Cheyenne Visitors' Center at Fort Robinson, Neb., to help "stop the lies" in history books about 19th-century Native Americans.

Many tribes have prophecies in their tradition about the arrival of new people on the continent. But before they came, "God spoke to us, too," said Terry Widrick. "Now Jesus Christ has been added to that."

There is the need for confession. "The Hopi," said Pearl Janzen, "have a legend about a piece of a great rock being missing. They now say, 'This is Jesus.' It would have been good for the early Mennonite missionaries to know this legend before they started preaching in Arizona." *Muriel T. Stackley*

MCC Canada urges laws against porn

Winnipeg (MCC)—Mennonite Central Committee Canada is one of eight Canadian church groups that has urged the Canadian government to introduce legislation against pornography.

In a letter to Justice Minister Kim Campbell, the groups say that pornography that involves children and depicts violence or degrading behavior in a sexual context should be prohibited by law.

The call to ban pornography involving children, the letter says, is based

Boulder (Colo.) Mennonite Church sponsored an ethnic potluck April 28. Indian curry, Chinese dumplings and spicy Southwestern food were served as well as the standard zwiebach, pie and salad. Pastor Steve Goering describes his multicultural congregation as about 65 percent "new Mennonites," unfamiliar with traditional European Mennonite fare. "We asked everyone to bring food dear to them and officially blessed it as 'ethnic Mennonite,'" Goering says.

Cinnamon leaf tea can alleviate diarrhea, as can a tea brewed from the leaves of the guava tree. The seeds of the papaya fruit and a tea made from the herb known as epazote in Mexico are both effective treatments for intestinal parasites. Such cures have been known and used by rural and indigenous peoples for centuries. However, North American health workers must promote herbal treatments to people in Latin America whose grandparents and even parents routinely used them. Knowledge of medicinal plants is being lost as people worldwide swarm to cities in search of work, losing touch with rural lore. As part of grass-roots health programs, Mennonite Central Committee workers in Latin America try to help people recover traditional health practices.

When the city of New Orleans sand-blasted stains on a water tower in nearby Algiers, La., it did not think about the chemicals damaging the houses and families below. Because of a fine spray of chemicals, almost every family there had to replace its roofing tile; some had to recarpet floors, buy new clothing and put up siding. Cars were also damaged. Many children developed coughs, wheezing and throat pain. Doctors told parents the children would have to grow out of the respiratory difficulties. After a year's struggle, residents filed a class-action suit against the city to obtain restitution for the damage done to their property. The suit is tied up in court. (MCC U.S.)

Sixteen U.S. religious leaders called on President Bush and Congress May 10 to enact a legal amnesty for all who refused to bear arms in the Persian Gulf War. Their message called on armed forces heads to end punishment, trials and imprisonment of objectors. "We are convinced that we can all grow as a people in our respect and understanding for those whose conscience says no to killing and to war but yes to life and to non-violence," the message said. (AFSC)

● ● ●

Corn yields doubled for Haitian extension workers in the Artibonite Valley during the 1989 growing season. The extensionists, who work with Mennonite Central Committee, built contour barriers, tilled their soil and turned the previous year's straw into the soil. The extensionists, who include Pradel Vildort (left in photo below) and Otonniel (right), work with farmers who grow corn and sorghum on non-irrigated land. The traditional farming method in the Artibonite Valley is to burn off the old straw and plant the new crop without tilling the soil.



Michael Mullin (MCC)

● ● ●

Cornerstone Community Church, Mifflintown, Pa., was accepted as a member of Eastern District Conference at its annual sessions May 2-4 in Souderton, Pa.

on the principle that children, "who are the most vulnerable and innocent, must be protected from sexual exploitation and perversion."

The letter also says that "though research is still incomplete, there are links between the use of pornography and violence against women and children." It adds that images of male domination and female subordination "is a barrier to the equality of women."

The letter goes on to say that "pornography depersonalizes what is most personal and publicizes what should be most private....With its focus on the physical [it] fragments the totality and degrades the beauty, tenderness and intimacy of sexual relationships."

In the last Parliament an anti-pornography bill failed.

The letter was signed by MCC Canada, the Canadian Conference of Catholic Bishops, the Evangelical Fellowship of Canada, the Anglican Church of Canada, the United Church of Canada, the Salvation Army, the Women's Inter-Church Council of Canada and the Council of Christian Reformed Churches in Canada.

Mennonite pastor joins caravan to aid El Salvador

Newton, Kan. (GCMC)—The Rocky Mountain Peace Center did more than go the extra mile—they went the extra 3,000 miles. A carefully cultivated dream of taking material aid to the repatriated community of Segundo Montes in El Salvador was realized earlier this year when nine vehicles and 30 people caravanned to Central America.

Now the "caravanistas" are delivering a different type of good, and this time in their homeland: a voice for El Salvador. Steve Goering, pastor at Boulder (Colo.) Mennonite Church, has taken part in the project from its inception at a meeting held in his church a year ago.

"People in El Salvador live with tremendous hope despite suffering and oppression. They hope for peace, for demilitarization," Goering said. "They asked us to convey to our government that military aid must stop. They saw consistently that when military aid might be discontinued, peace negotiations made progress."



Rolf Kjoseth

Extension of the church: Pastor Steve Goering (left) waves goodbye to children of Boulder Mennonite Church.

The history of Segundo Montes spans about a decade. In 1981 the Salvadoran government initiated a "scorched earth" policy that destroyed homes, crops and lives. A group of 8,500 people fled El Salvador to a camp in Colomoncagua, Honduras, where they lived for the next eight years. They received support from the United Nations and gradually built a community of mutual cooperation. They shared responsibilities, bartered services and established a grass-roots democratic governing system.

In 1989, hopeful of political changes in El Salvador, they decided to return to their homeland. That November, repatriation began. The community settled in the northern province of Morazan and took the name Segundo Montes, in memory of one of the six Jesuit priests murdered in San Salvador in November 1989.

Bombings: Political tensions have remained high since the repatriation because of government and rebel activity in the area. Segundo Montes has struggled to continue the lifestyle it established in Colomoncagua, despite government bombings, kidnappings and intimidation.

So when Rocky Mountain Peace Center, which meets at Boulder Mennonite Church, came up with a plan to send medical supplies, school kits and other material aid to Segundo Montes, a number of people responded.

"I felt called to go, and my church and my family supported me," said Goering. The congregation viewed his participation as an extension of the church's mission. Goering also invited Arvada (Colo.) Mennonite Church and Peace Mennonite Community Church in Aurora, Colo., to contribute school

kits for children, which they did. Mennonite Central Committee provided bales of blankets, soap and cloth and helped obtain medical supplies.

Planning for the event began last spring. On Dec. 26, 1990, the caravan began to wend its way through the Southwest, Mexico, Guatemala and finally El Salvador. The travelers arrived at their destination on Jan. 8, left the vehicles with the supplies and flew back to the United States a week later.

"The people there face such challenges," Goering said. "The government stands in their way when they try to form co-ops. Mennonites have farm co-ops all over America. In El Salvador those who become educated are targets for assassination, and co-op presidents are seen as subversives."

Goering criticizes the U.S. government for lending military aid to El Salvador. Although mortars exploded near him and he was aware of the danger of random violence there, he admitted his greatest fear was that his notes containing personal stories of Salvadorans would be confiscated and that the people he mentioned would suffer at the hands of the government.

The journey is not over for Goering and others advocating an end to U.S. military aid for El Salvador. Goering encourages congregations to contact lawmakers. "Those who feel called," he said, "should see if they can go to Central America, share their faith and open their hearts to the people, to feel their suffering and bring it back to share." *Beth Hege*

'They would work it out and start over'

Editor's note: Christie Goering is the 12-year-old daughter of Steve Goering. Here are excerpts from an essay she wrote as a class assignment while her father was on the caravan to El Salvador in January:

The "caravanistas," which is the Spanish name for those on the caravan, heard that one of the things the village needed was a tractor so that they could farm and produce food for themselves. So the peace center purchased a tractor, but the only way the caravanistas could get the tractor to El Salvador was to get a big diesel truck that wasn't too expensive.

My dad called my Uncle Randy to see if he knew anyone in Kansas that had a truck like this and wanted to sell it. My uncle said that to find one would be practically impossible. But he agreed to take a look around.

Two days later Uncle Randy called back and said he had found one only two miles from his house. My dad called the man, Mike Koehn. He agreed to donate the whole thing.

However, the truck did not have a bed. My dad talked to Uncle Randy again about this, and my uncle talked to his neighbors, including Glenn Goering, who said, "I don't know about the bed, but I think this truck needs a lot of work. Since I'm a mechanic I'll donate \$1,000 worth of labor."

Meanwhile, my dad had talked to my Grandpa Ortman about this, and my grandpa agreed to make or buy a bed and donate it to the project.

My grandpa found a bed and bought it for \$100, but it was only 13 feet long, and the bed needed to be 20 feet long. So my grandpa and my Uncle Rick and their neighbor, Richard Balzer, spent days and days working on it, making it longer, sturdier and wider. The only thing that was wrong with it was that it wasn't painted nice. So my Aunt Helen painted the whole bed red and put carpet in the cab so the drivers would keep warm.

On Dec. 26, 1990, seven pickups, the one big truck and the tractor, one school bus and 30 caravanistas set off for El Salvador. They covered 3,600 miles as they drove to El Salvador and made it there safely on Jan. 8. They only had three flat tires on all those trucks the whole way.

This whole thing started as the peace center's and caravanistas' dream. It was a fragile thing at first, because one little thing could make it all fall apart. But the dream got stronger, and nothing could make it fall apart. When something went wrong they would work it out and start over.

Do you see how interested people got into this? How it all started with one person doing many things and now it is many people doing great and wonderful things?

In eastern Burkina Faso, Mennonite Central Committee workers Karen and Steve Metzler work with villagers who want to harness annual rainfall and learn more about health issues related to clean water. Below, Steve Metzler talks with villagers from Tambiga about their dam. Villagers have moved and packed hundreds of cubic meters of earth to build the dam, which will retain water from the rainy season and help prevent soil erosion.



A record 84 members and guests attended the annual conference of the Council on Church and Media, held May 30-June 1 at Eastern Mennonite College, Harrisonburg, Va. Centering on the theme, "Making It Work for Today's Audience," keynote speaker George Barna said, "Things are changing faster than they ever have." In three major sessions, Barna, author of *The Frog in the Kettle: What Christians Need to Know about Life in the Year 2000*, described how society is changing, what the trends are for the immediate future, what unchurched people want from a church and how churches can meet the challenges ahead. Larry Cornies, London, Ont., was elected to a two-year term as chairman of CCM. Next year's conference will be in Chicago. CCM is a forum of Brethren in Christ, Church of the Brethren and Mennonite churches.

In April, Bethel College, North Newton, Kan., sponsored a symposium titled "Caught in the Middle: Self as Individual, Self as Community." Six scholars in philosophy, psychology, theology and sociology explored the tension between the idea of the self as an individual and the self as a member of a community. Other topics discussed included the origins of self-concept and self-esteem, the relations between the self and the family, character development, ethics, original sin and self-negation.

"If you pray for me everytime you see a 'Made in Taiwan' label, I'll be covered," said Lynn Lillie, mission worker to Taiwan with the Commission on Overseas Mission of the General Conference Mennonite Church. Lillie, from Lower Skippack Mennonite Church, Skippack, Pa., addressed the annual sessions of Eastern District Conference May 2-4 in Souderton, Pa.

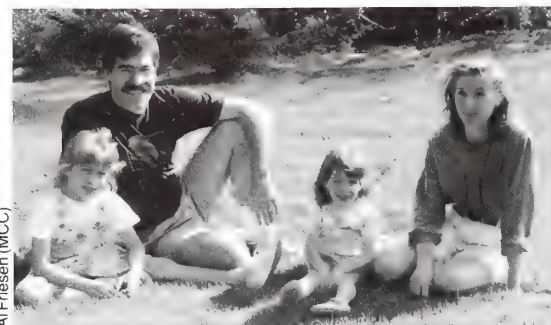
The Commission on Home Ministries of the General Conference Mennonite Church held a staff retreat May 29-30 in Hesston, Kan. The purpose of the retreat, according to executive secretary Hubert Brown, was to spend time in biblical reflection and prayer, do some team-building activities and work on budget reduction strategies. CHM faces a budget cutback of \$97,000.

In May the American Bible Society celebrated its 175th anniversary by formally introducing its new "user friendly" Contemporary English Version translation. Known as the CEV, the new translation "offers the reader, whether child or adult, a new clarity for the sacred content of Scripture," said Bryant M. Kirkland, ABS president. Publication date for the CEV New Testament, called *The Bible for Today's Family*, was May 9. The full Bible is scheduled for publication in 1996.

Schoolteachers teach recycling

Akron, Pa. (MCC U.S.)—When Mennonite Central Committee staff here attempted to revitalize sluggish office recycling and conservation efforts three years ago, they realized they needed a boost from someone who could work full time on the project. Ken and Susie Gex of Canby, Ore., began that role almost a year after the position was first advertised; they were worth the wait, say MCC staff.

The Gexes' move across the country in June 1990 meant securing a one-year leave of absence from Ken's high school social studies teaching position. Susie had quit her elementary school



Good-humored prodding: Ken and Susie Gex, MCC recycling coordinators, with daughters Alexandra and Megan

teaching position a few years earlier to raise their two daughters.

"To get the leave I had to convince the school board this experience would help me be a better teacher," says Ken. "And it's definitely done that. As a social studies teacher I've been exposed to people from all over the world and to various opinions on current events. Plus it's given me a chance to live in a different part of the country that's rich historically."

Ken and Susie have done much more than build enthusiasm for MCC's in-house recycling efforts. Through good-humored prodding they have built staff interest in environmentally sound living at home as well as the office. Their charismatic personalities have caught on in area schools, churches and community groups, who have asked them to speak on environmentally sound living.

In May David Schrock-Shenk of MCC U.S.'s Global Education joined Ken to speak to about 130 Pennsylvania home economics teachers at a statewide conference. To demonstrate

how teachers can creatively tell high school students about environmental concerns, they performed a skit about making "environmental friendly" salads. They used recipes from *More-With-Less Cookbook* and mentioned other MCC-commissioned books on responsible living and earth care.

Plastic cups: The Gexes have helped MCC relief sale committees think about ways to make their sales environmentally sound. After researching substitutes for Styrofoam cups often used at sales, the couple convinced the food committee of the Oregon Fall Festival to test market reusable plastic cups bearing the MCC logo. Customers put a 25¢ deposit on the cup and kept it as a souvenir or turned it in for reimbursement. The

experiment was a success, and a person has already volunteered to wash the cups at this fall's festival.

The idea is catching on. The Lebanon (Ore.) Strawberry Festival, unrelated to Mennonites or MCC, asked planners of the Oregon relief sale where they purchased their reusable cups; they plan to do something similar this spring.

"One good thing about something like this," says Ken, "is that it gets people thinking about how often they throw

things away and that we don't need to live such disposable lives."

This spring the Gexes planted an organically fertilized, low-maintenance garden on MCC grounds. Produce will be used in the MCC dining hall.

The Gexes were only marginally aware of environmental concerns until 1985, when the Oregon Department of Environmental Quality announced plans to open a landfill on a 650-acre farm adjoining their land. The proposal was later cancelled as a result of a community effort, but "the whole thing really made us aware of the problem of garbage in our country, how much we produce and where it goes," Ken says.

"This has been a great experience for our family," says Susie. "It's been a good way for us to learn more about what MCC is doing. And living on volunteer wages has helped us realize how little we really need. We've learned to live 'more-with-less' here. I know we'll take that lifestyle home with us." *Andrea Schrock Wenger*

CHM—Commission on Home Ministries
 CMBC—Canadian Mennonite Bible College
 COM—Commission on Overseas Mission
 GCMC—General Conference Mennonite Church

WORKERS

Jean Hendricks, pastor at Lawrence (Kan.) Fellowship, has resigned effective Sept. 30.

Harry Huebner, professor of theology and ethics at CMBC, Winnipeg, is the author of "Would Jesus Fly a CF-18?" published in the May/June issue of *Faith Today*, a magazine of the Evangelical Fellowship of Canada.

Subodh Kumar, a spring graduate of Union Biblical Seminary, Pune, India, is the new pastor at Raipur Fellowship, succeeding **George Milton Jacob**.

Dean Linsenmeyer will begin July 14 as pastor at Hoffnungsau Church, Inman, Kan.

Rebecca Linsenmeyer has begun a three-year term as the GCMC representative on the Parenting for Peace and Justice Network board. She succeeds **Bob Hull**, secretary for peace and justice for the Commission on Home Ministries.

Fred Loganbill, Newton, Kan., began a three-year term in May as the GCMC representative to the board of the National Campaign for a Peace Tax Fund. He is director of Victim-Offender Reconciliation Program and the Shoplifters Education Program in Newton. He succeeds **Bob Hull**.

Steve Schmidt, Grace Church, Lansdale, Pa., has been licensed as a lay minister.

Andrew and Viola Shelly, Newton, Kan., were honored at Hereford Church, Bally, Pa., June 22-23 for the 50th anniversary of his ordination to the ministry.

Mary Berkshire Steuben is interim co-pastor at Seattle Church.

Rod Suderman will be an intern

pastor half time this summer at Carman (Man.) Church.

Ken Tse, Saskatoon Chinese Church, is a summer student intern at Calgary Chinese Church.

Elmer Wall, pastor at Salem-Zion Church, Freeman, S.D., will begin Oct. 20 as pastor at First Church, Pretty Prairie, Kan.

Erland Waltner, Elkhart, Ind., received the Anabaptist Healthcare Award in March from the Association of Brethren Caregivers and the Mennonite Health Association (a correction of the item in the May 14 issue).

Arnold M. Wedel, professor of math for 40 years at Bethel College (North Newton, Kan.), was honored at a banquet April 26. He has been elected chair of the Kansas Section of the Mathematical Association of America.

Cara and Terry Widrick began May 5 as summer pastors at Selkirk (Man.) Christian Fellowship. Terry graduated April 28 from CMBC, Winnipeg, the first person of aboriginal Canadian ancestry to do so.

Virgil Wiebe, Harlingen, Texas (see April 9 issue, page 153), received the Root-Tilden-Snow scholarship to attend law school at New York University. Only 8-10 of these scholarships are awarded each year. Wiebe works for the Overground Railroad Refugee Assistance Program.

Allan Wong, Saskatoon Chinese Church, is a summer student intern there.

Cal Zehr, associate minister at Silverwood Church, Goshen, Ind., has resigned.

—compiled by Sharon Sommer



Gazing heavenward from the mountaintop: Meetinghouse, an association of editors from official and independent Mennonite and Brethren in Christ publications in the United States and Canada, held its annual meeting June 1-2 in Harrisonburg, Va. Editors present were (from left in photo) Ron Rempel, *Mennonite Reporter*; Steven Shenk, *Gospel Herald*; Paul Schrag, *Mennonite Weekly Review*; Gordon Houser, *The Mennonite*, and Menno Hamm, *The Messenger*. Four member periodicals were not represented. The editors exchanged ideas, planned news and feature articles on issues facing the church and discussed ways to handle "bad news" in the Mennonite press. They also joked around and, good Mennonites all, ate too much.

The Commission on Overseas Mission touring team presented the program "We Seek a City" for the final time May 20 at General Conference Mennonite Church headquarters in Newton, Kan. Over the past year the team has visited 117 congregations in the United States and Canada to celebrate COM's 90th anniversary. Core members Jeannie Zehr, COM secretary of mission communications, and Jonathan Larson, missionary to Botswana, were joined by seven other missionaries on North America Assignment. "We Seek a City" programs introduced a new style of missionary reporting: storytelling. "One thing stories do," said Larson, "is to recreate a sense of mystery and wonder. Many people miss that in everyday life."



Huebner



R. Linsenmeyer



C. Widrick



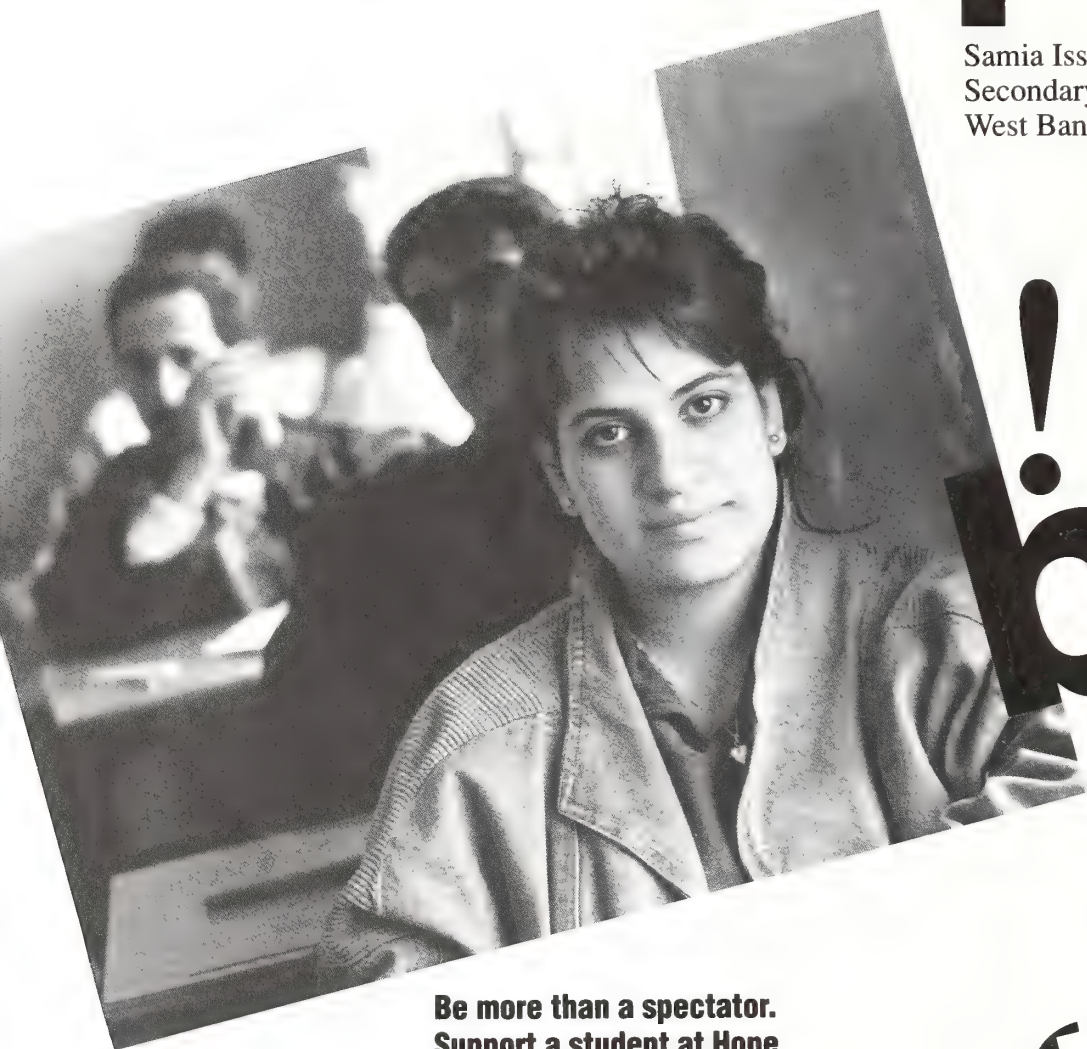
T. Widrick



Wiebe

Educational opportunities are limited in the West Bank so Mennonite Central Committee started Hope School in 1962. Today the school is governed by Palestinians and MCC helps by supporting students and providing teachers such as Erlis Miller from Partridge, Kan.

■
Samia Issa Abu-Dayyeh studies at Hope Secondary School in the Israeli-occupied West Bank.



!be
more
than a
spectator

**Be more than a spectator.
Support a student at Hope
School or another school
through MCC's Global Family
Program. Support MCC
teachers in any of 28 countries.**



**Mennonite
Central
Committee**

**Mennonite Central
Committee and MCC U.S.**
21 South 12th Street
PO Box 500
Akron, PA 17501-0500
(717) 859-1151
(717) 859-3889

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9
(204) 261-6381

A little **extra effort** makes the difference

You will receive every issue of *The Mennonite* when you move if you send

- the address label of the back of your copy of *The Mennonite*
- date effective
- your new address to:
Box 347,
Newton, KS 67114,
at least **four weeks** before you move.



Director of Development, Locust Grove Mennonite School, starting August 1991. This full-time administrative person would be responsible for student recruitment, fund-raising and donor solicitation.

Contact Dave Helmus at the school, Box 37, Smoketown, PA 17576, (717)394-7107.

Administrator for Mennonite Health Services-sponsored residential facility for children and young adults with developmental disabilities. Sixteen-bed children's home and five group homes serving a total of 36 residents in Plain City, Ohio, 15 miles northwest of Columbus. Requires one year of experience in management, care, supervision or training of people with developmental disabilities.

Send resumé to John Rohrer, Gilead Community Services, 5123 Converse Huff Road, Plain City, OH 43064, (614) 873-5522.

Covenant Mennonite Church, Winkler, Man., invites applications for a **half-time pastor** of church with 44 members. Applicant should have Anabaptist orientation. Duties include some preaching, teaching, outreach and youth ministry.

Send resumé including references to Search Committee, Box 29, Winkler, MB R6W 4A4, (204) 325-7575.

Meadows Mennonite Church, Chenoa, Ill., is seeking a **full-time minister**. Meadows is in central Illinois in a rural setting, with about 160 members from several area communities. Applicant should possess strong pastoral qualities.

Please send application and resumé to Meadows Mennonite Church, Pastoral Search Committee, Chenoa, IL 61726, (309) 747-2714.

Preschool teacher for the **Associated Mennonite Biblical Seminary's** child-care cooperative. Nine-month contract, full time, beginning in September. Teaching degree/certificate required.

Contact Phil Mininger, AMBS, 3003 Benham Ave., Elkhart, IN 46517, (219) 522-4481.

Executive Director

Philhaven Hospital Board of Directors invites nominations and applications for the position of Executive Director. Philhaven, located near Mt. Gretna, Pa., and owned and operated by the Lancaster Conference of the Mennonite Church, is founded upon and committed to a Christian philosophy and value system. Philhaven is a non-profit, fully accredited and licensed 106-bed, full-service mental health provider offering inpatient, outpatient, partial hospitalization and residential services.

Reporting to the Board of Directors, the Executive Director is responsible for overall hospital operation. The Executive Director should be results-oriented, effective in planning and skilled in the stewardship of human and fiscal resources.

Additional qualifications include

- master's degree in healthcare administration, business administration or other closely related discipline,
- approximately 7-10 years of progressively more responsible managerial experience, including at least 5 years of high-level administration in a healthcare organization,
- advanced interpersonal and analytical skills,
- exemplify a life of loyalty to the Word of God and be an active member of an Anabaptist-affiliated congregation.

Deadline for applications is Sept. 1, 1991. Application should include a current resumé, a letter describing the applicant's suitability in terms of the above criteria and five references. Nominations and applications should be sent to the Chairman of the Search Committee: Nevin Kraybill, 1519 Sheaffer Road, Elizabethtown, PA 17022.

Circulation secretaries: Doris Yoder, Box 347, Newton, KS 67114, and Rose Retzlaff Klassen, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.
Business manager: Dietrich Rempel. **Special editions editors:** Western District, Debbie Ratzlaff, Box 306, North Newton, KS 67117; *Window to Mission*, Lois Deckert, Box 347, Newton, KS 67114; Associated Mennonite Biblical Seminaries, John Bender 3003 Benham Ave., Elkhart, IN 46517.

Advisers: (Alberta) Henry and Erna Goerzen, Route 1, Didsbury, AB T0M 0W0; (British Columbia) Amy Dueckman, 33247 Ravine, Abbotsford, BC V2S 1V7; (Central District) Lynn Liechty, 666 Columbus St., Berne, IN 46711; (Eastern District) Jay Gordon Jr., 108 Country Side Lane, Telford, PA 18969; (Manitoba) Mary Lou Driedger, Box 3027, Steinbach, MB R0A 2A0; (Mennonite Conference of Eastern Canada) Margot Fieguth, 99 Veronica Drive, Mississauga, ON L5G 2B1; (Northern District) Winifred Wall, Box 67, Freeman, SD 57029; (Pacific District) Clare Ann Ruth-Heffebower, 3198 E. Menlo Ave., Fresno, CA 93710; (Saskatchewan) Viola Ediger, 125 Rawlinson Bay, Regina, SK S4S 6M8; (Western District) Leland Harder, Box 363, North Newton, KS 67117.

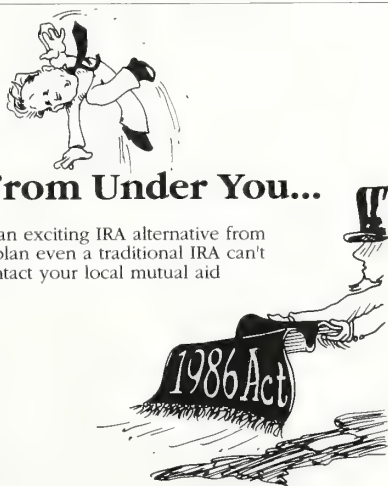
The Mennonite is available on cassette tape for \$30 (U.S.) per year. The past 14 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North Newton, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106

Circulation: 10,009

If Tax Reform Has Pulled Your IRA Out From Under You...

Don't despair! Take a look at an exciting IRA alternative from MMA. It's a retirement savings plan even a traditional IRA can't stand up to. To learn more, contact your local mutual aid counselor or MMA today!


Mennonite Mutual Aid
1110 North Main Street
Post Office Box 483
Goshen, Indiana 46526
800-348-7468



Reviews

BOOKS

Respect for the land

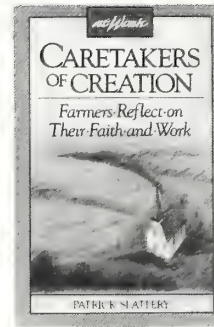
Caretakers of Creation: Farmers Reflect on Their Faith and Work by

Patrick Slattery (Augsburg and ACTA, 1991, 118 pages)

Reviewed by LaVonne Godwin Platt, 702 NE 24th St., North Newton, KS 67117

This collection of first-person profiles tells stories of eight midwestern farm families and one Catholic priest, all of whom apply their Christian convictions to care of the land, focus on family, sense of community and feelings of privilege in working with God's creation.

Some of the people interviewed for



this collection had a rural heritage; others grew up in urban homes. Their ages range from the mid-30s to early 70s, the farm sizes from 40 acres to over 3,000. Some started farming on rented land, others on

their parents' farms. Their work varies from truck gardening to orcharding, grain farming to dairying. The non-farmer developed Harvester's Food Bank in Kansas City. All of them, Patrick Slattery says, in drawing their stories together, "are doers—hands-on, practical people—and for their creativity in making this earth a better place they deserve to be lauded."

These farmers are mostly Lutheran or Catholic, but the book describes one couple as "almost Amish." Other Christian groups are also represented. All point to spiritual connections that guide their choices in how they live and farm. Those connections direct their efforts to heal the land on over-worked rental farms, to diversify cropping patterns, to utilize organic techniques of production, to practice ecological methods of insect control, to be "do it ourself people," to be a liaison with social service agencies for families needing help, to improve soil structure, to farm without excessive borrowing and to make decisions that reflect love and respect for the land God has entrusted to their care.

None of the farmers profiled were familiar names to me, except Richard and Sharon Thompson, organic farmers from Boone, Iowa, whose names are synonymous with sustainable agriculture across North America. But as I read the stories I thought of Mennonite "caretakers of creation" whom I know. This collection would encourage them and others with similar concerns.

Stewardship of creation

Earthkeepers by Art and Jocene Meyer (Herald Press, 1991, 256 pages)

Reviewed by David E. Ortman, 4512 University Way NE, Seattle, WA 98105

Art and Jocene Meyer have contributed a number of articles about environ-

NEW!

Weathering the Storm: Christian Pacifist Responses to War

The fighting has stopped, but is the crisis over? What has the Persian Gulf War meant to Christian peacemakers? What can we learn? Twenty-two Mennonite authors respond to challenges of peacemaking in the home, in school, in the workplace, in churches, in the community, and in the world. Study questions included. One of the most thought-provoking releases this summer!

Paper, 160 pp.

\$8.95 U.S./\$10.95 CAN

Journey with Justice

How can we relate to a world filled with pain and need? This powerful 13-segment Bible study by Paula Diller Lehman leads youth and adults to respond. Companion cassette by **Road Less Travelled**. "The kind of devotional material that is very much needed by people who want to link reflection with action."—**Tony Campolo**, author, *You Can Make a Difference*. "This whole book is quite an accomplishment. I highly recommend it."—**Dr. James McGinnis**, author, *Parenting for Peace and Justice*.

Book

\$7.95 U.S./\$9.95 CAN

Cassette

\$9.98 U.S./\$11.98 CAN

Shalom:

The Bible's Word for Salvation, Justice, and Peace

The quest for God's vision of Shalom requires our involvement. It is a struggle for the transformation and conversion of society's structures and human lives. Perry Yoder guides us in the search for human liberation, justice, and shalom in our world.

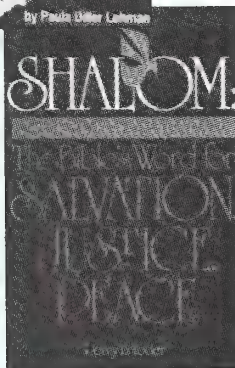
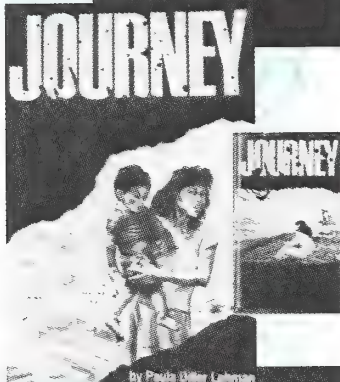
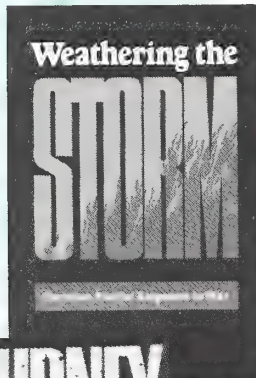
Paper, 154 pp.

\$14.95 U.S./\$17.95 CAN

Available at Faith and Life Bookstores, Provident Bookstores or from Faith & Life OrderLine:

1-800-743-2484

CODE TM002



FAITH and LIFE PRESS



Celebrating
110 Years of
Service in Education

1881 >> 1991

mental issues to Mennonite publications. The fact that Mennonites are addressing these concerns is a milestone.

Earthkeepers is divided into five parts and 40 chapters that touch on environmental problems facing our planet. Discussion questions and resources follow major sections.

The more successful chapters are the ones on "Our Own Story of Land Reclamation" (14); "War, Conflict and Environmental Degradation" (20); "What Is Happening to Our Beautiful Land?" (21); "Ecological Look at

World Hunger: Twelve Myths" (24); "Population Passes Five Billion Mark" (25); "Haitian Boat People as Environmental Refugees" (27); the entire section on "Genetic Engineering and World Hunger"

(28-31); and "Panic in the Persian Gulf: World Oil Crisis" (32).

The Meyers attempt to set out a biblical-ethical foundation for the stewardship of creation. However, multiple references to Psalm 24:1 ("The earth is the Lord's") do not sustain a theology of ecology. For example, there is no explanation of Isaiah 65:17 ("Behold, I will create new heavens and a new earth"). Nor is there any comprehensive survey of what other denominations have done (such as the Presbyterian's Resource Paper on "Keeping and Healing the Creation").

The fact that nearly half the primary references are from 1984 or earlier and that few sources are later than 1988, plus the absence of tables, make the book less useful as a reference.

Also disappointing is that despite being commissioned by Mennonite Central Committee it gives only a few sketches of MCC's relationship to the Two-Thirds World or its role in maintaining a habitable planet. Andrew S. MacDonald has asked, "How can people whose world is the world of the Mercedes, the American Express credit card, jumbo first-class travel, the House of Commons dining room or the supermarket comprehend the motivation of a family whose world is 1 1/2 hectares of paddy land?"

Earthkeepers raises numerous questions for discussion, but the most troubling may be, Just what did Men-

nonite Central Committee intend to commission?

Homespun wit

County Road 13 by Robert J. Baker
(Herald Press, 1990, 152 pages)

Reviewed by Martha F. Graber, 2422
Minnesota, North Newton, KS 67117

Readers of *Christian Living* magazine during the past decade are familiar with this author's column under the same title. Like J. Lorne Peachey, who writes in the foreword that in earlier years he searched the pages of *Youth's Christian Companion* for stories by Baker, these readers probably opened the magazine first to the column "County Road 13" and read it before looking at the rest of the magazine's contents.

Now retired after 40 years as a science teacher in the public schools of Indiana, Baker shares practical insights and humorous comments on the daily experiences of life. This book contains 27 of his columns, written for the mature reader (but with a wisdom and enjoyment that will appeal to all ages) on topics related to growing older, work and retirement, illness and surgery, nursing homes, marriage and friendship, and even on preparation for "heavenly retirement."

He focuses many of his stories on his relationships and conversations, but always includes his homespun wit and philosophical reactions, as well as his spiritual insights. "I checked things out with God the other day, looking for a little counsel about this retirement phase of life. He confessed he had no experience in retirement. I found this confession comforting. It makes mine easier. It looks like God was around...and will still be holding my hand in retirement and the last big adventure, dying. I figure on surviving them both." The book deserves a place in church libraries and as a gift book or personal enjoyment addition to home collections.

Baker is also known as a writer for Sunday school teachers in *Builder*, and continues an active interest in church and community, collecting aluminum cans to sell for Mennonite Central Committee relief programs as he strides along the county highways near his home. He continues writing his monthly column for *Christian Living*.

Resources

BOOKS

The Technological Bluff by Jacques Ellul (Eerdmans, 1990, \$24.95) argues that as technique is exalted as the solution to global problems (unemployment, Third World misery, pollution, war) or individual problems (health, family life, even the meaning of life), its potential is exaggerated and its negative aspects are concealed.

An updated version of the Mennonite Central Committee **Earth stewardship packet** (MCC, 1990, \$3) includes worship resources, an updated annotated bibliography of books on environmental issues and articles by Art Meyer. It is available from MCC, Box 500, Akron, PA 17501-0500, (717) 859-1151.

In Transit by Tshenuwani Simon Farisani (Eerdmans, 1990, \$14.95) uses the story of the author's life as a microcosm of the black everyman's experience in an oppressive South Africa.

Faith and Life Press and Mennonite Publishing House have announced the publication of the third year **Venture Clubs** curriculum. Venture Clubs, a joint project of the General Conference Mennonite Church and the Mennonite Church, provides Christ-centered sessions with enjoyable activities for children. Contact Rosella Wiens Regier, Box 347, Newton, KS 67114-0347.

The Sociology of Mennonites, Hutterites and Amish: A Bibliography with Annotations, Vol. II, 1977-1990 by Donovan E. Smucker (Wilfrid Laurier University Press, 1991, \$32.95, \$38.50 U.S. outside Canada) summarizes and evaluates Canadian and American theses, books, articles and unpublished papers from the past 15 years.

U.S. penitentiaries are a failure today as they were when introduced some 200 years ago, according to the booklet **America's First Penitentiary: A 200-Year-Old Failure** (1991, \$4.50). Order from the AFSC Bookstore, 2160 Lake St., San Francisco, CA 94121, (415) 752-7766.

—compiled by Gordon Houser



01 0022 031 051
 LIBRARY
 ASSOC. AM. BIBLICAL SEM.
 2001 JEFFERSON AVE
 ELKHART IN 46517

Editorial

This land is your land, this land is my land

W hose land? Our land. Recently I heard three Native Americans and Canadians say these words, in effect, and always with reverence. They are part of a task force formed in obedience to the resolution at the 1989 triennial sessions of our conference, held in Normal, Ill. (See page 279.) The group is looking toward the 500th anniversary of the arrival of Christopher Columbus in North America and planning ways to commemorate it appropriately. We will hear more from them as 1992 approaches.

The age-old continuity of Native Americans and Canadians with North American land eclipses mine by many centuries. For me the words in the title (by American folksinger Woody Guthrie, 1912-1967) evoke a different refrain: "Five miles west and two miles south, five miles west and two miles south" (in this case, west and south of a little Kansas town).

That refrain is in my bones because I heard it so often as a child. Wherever my parental family lived in the world, those words were a reminder that *something* in our pilgrim life had once upon a time been permanent: my paternal grandparents' farm in south central Kansas. I had never seen it, and it has since changed owners several times. Nevertheless, it was a place of origin, a place to remember.

Thinking I could actually put my foot on this patch of prairie, I went there last spring for the first time. But the current owners weren't at home, and a huge watch dog encouraged me stay in the car. So I just looked.

The place is alive with memory, though none of it is firsthand for me. Some of the buildings may be 100 years old, and I know that my grandfather and several infants were buried in the far corner of the yard. But even that was not permanent; their bodies were later exhumed and moved to the church cemetery near Inman after the farm was sold.

Though I had no hold on "five miles west and two miles south," I sat there in the car knowing that that land had and would always have a hold on me.

Canadians feel about the land that is this continent, their ancestral homeland? Their collective history on it goes back much farther than my family's 100 years in North America. I know that some of them lived right where I do now in Newton, Kan., because my son found an arrowhead when he dug a hole in the back yard.

My feelings about my grandparents' farm is as close as I can come to understanding what the aboriginal people feel about the land. My grandparents' care of the land they "owned" for a short time echoed others of their generation. Farming was then the foremost profession. Acquiring land was about the best thing to do. "We should never speak irreverently of the land. It was created by God. It nourishes and clothes all of us," says Agatchen in Peter Epp's novel *Agatchen*, written about a similar time.

Rancor: What impressed me in listening to the Native people on the Columbus 500 task force was their graciousness and forgiveness for the checkered story of the past 500 years. It was as if they were saying, It is useless to look back with rancor. We cannot undo what happened. But let us be careful to remember in a way that assists the future. Let us educate ourselves and our families to care for the world God created. Nothing is permanent.

Terry Widrick of Selkirk, Man., said, "Traditionally we Iriquois hold each other so tightly that we help each other stand. God spoke to us, too [in antiquity]. Now that has been added to by Jesus Christ."

From beginning to end the Scriptures speak reverently about the fragile, durable land that is ours to care for. "As long as the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night shall not cease" (Genesis 8:22). "Do not damage the earth or the sea or the trees, until we have marked the servants of our God with a seal on their foreheads" (Revelation 7:3).

And in between Genesis and Revelation we have the most basic of instruction: "In everything do to others as you would have them do to you; for this is the law and the prophets" (Matthew 7:12). May it always and increasingly be so, also as we tend the land. *Muriel T. Stackley*

Arrowhead: How do Native Americans and Native

Inside

A church in the city
reaches out to
young adults / p. 295

Who will light the
lamps now? / p. 299

Seeking healing as a
congregation / p. 300

THE

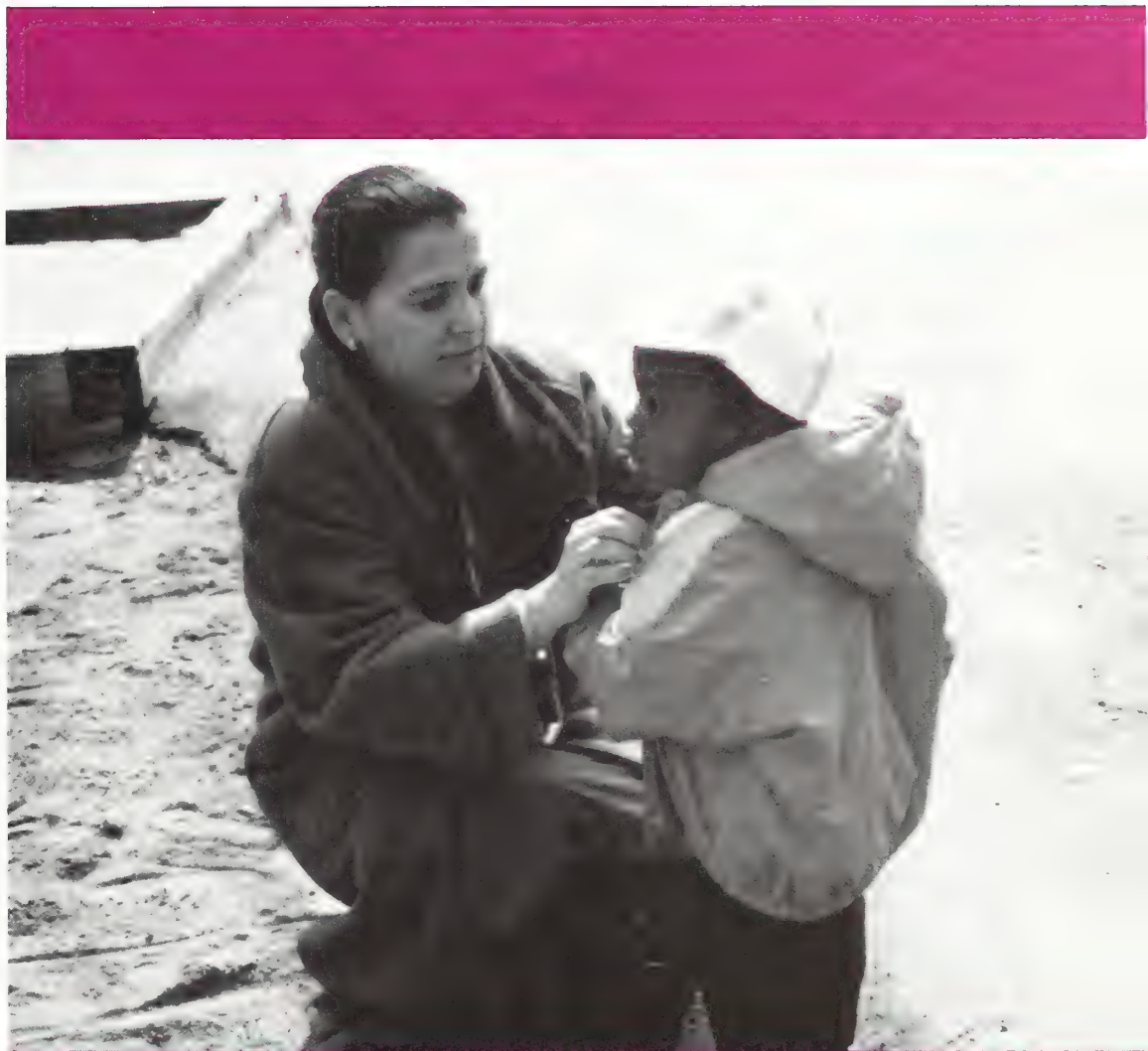
Mennonite

\$2.00

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

106: 13
JULY 9, 1991

A resident volunteer at
15 Tobermony in Toronto
helps with day care.



V

olunteers fight fear
with the love of God.
(See page 291.)

Prologue



Editor
Muriel T. Stackley

Assistant editor
Gordon Houser

Editorial assistant
Sharon Sommer

Art director
John Hiebert

Editorial offices
722 Main St., Box 347,
Newton, KS 67114-0347,
(316) 283-5100



The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.



The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: one year, \$20 U.S., \$23 Canada; two years, \$35 U.S., \$41 Canada; three years, \$48 U.S., \$56 Canada. Group rates available. Outside North America add \$24 U.S. per year to U.S. rate for surface mail, \$55.20 U.S. for airmail. Single copies: \$2 U.S. Five or more: \$1 U.S. each. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114. ©1991**

As we go to press (June 27) there comes the news of another example of fear versus the love of God in a city. Cathy and Troy Couillard, mission workers for the General Conference Mennonite Church, were held at gunpoint and knifepoint in their home in Maseru, Lesotho. See the news article on page 305 in this issue and the account of their similar late-May experience in the June 25 issue.

In the crossfire of racial and political tensions, God's love is present in people who by faith stand by, ready to be the body of Christ. Whether it is in Maseru or Taipei (see page 294) or Toronto (see the next three pages) the cross of Jesus Christ intersects with the world. Join the

community of faith in praying for these front lines in urban areas.

Our next issue, dated July 23, will include articles on a smoke-jumping CO, Mohawk warriors and Mennonite relief sales. *mts*



Contents



291 Fear and prejudice vs. the love of God in a Toronto high rise

Residents take responsibility for their needs and form a caring community in the city.



292

294 Taiwan church bursts at the seams—literally

The Ming Hu Mennonite Church turns a building into an opportunity for witnessing to people.

295 A church in the city reaches out to young adults

296 Letters

298 Shoulder tapping in Southern California churches

299 Who will light the lamps now?

300 Seeking healing as a congregation

301 Tragedy and comfort

302 News

- CMC, GC reps spar over fund raising
- CPT group sees plight of Palestinians
- Mission workers held at gunpoint, robbed
- Record

310 Reviews

- On bent knees
- The power of silence
- The color of skin

312 The disease of fear, the healing of faith

Cover: Photo by Gordon Houser

Mennonite volunteers help break down barriers between church members and low-income residents.

Gordon Houser

FEAR AND PREJUDICE VS. THE LOVE OF GOD IN A TORONTO HIGH RISE

You work at Tobermory? Aren't you scared?" "No. I like it there. I like the people there."

Bev Suderman cannot count the times she has had this exchange with someone. A recent graduate of Associated Mennonite Biblical Seminaries, Elkhart, Ind., who attends Toronto United Mennonite Church, Bev works full time as interim chaplain at 15 Tobermory, a subsidized high-rise apartment building in the Jane-Finch neighborhood of Toronto's west side.

For most people in Toronto, Jane-Finch (an area around the intersection of Jane and Finch streets) means drugs, danger, urban disaster. But for the 1,500 residents at 15 Tobermory it is home, and for the two dozen who volunteer their time for Tobermory Community Activities (TCA), it is a place to help each other.

These residents, many of whom have lived at 15 Tobermory at least 10 years, do not fit people's mold of those receiving help from the government. Each person's story is unique, but for now they work together on a number of activities that benefit not only themselves but other residents as well.

At one end of the building's first floor are the chaplain's office, a thrift shop, a room for holding meetings, a laundry room, a playroom filled with children's toys, a large meeting room for a variety of groups, a kitchen, a recreation area, an office, and a room with a piano and bookshelves that is used for chapel services and for meetings. Out of this space TCA works with other community organizations to provide various programs and activities:

- Tiny Tots provides supervised activities and recreation for children 2-4 years old;
- seniors' activities include craft groups, day outings and dinners;
- support/recreation/education

groups include women's craft groups, men's drop-in, a parenting group, classes in English as a second language and organized sports teams for youth;

- community events such as potluck dinners, chapel services and fund-raising bazaars bring together all ages and groups;

- a thrift shop sells good used clothing and household items at affordable prices, with proceeds going to TCA programs.

Single mothers: Nesta Blake, who works for the Jane-Finch Community and Family Centre, organizes the Tiny Tots program, which on Wednesday and Thursday mornings gives single mothers a break from full-time parenting.

Maudri Crichlow, a retired occupational health nurse volunteers each Thursday morning for two hours for a "wellness drop-in." People come by, mostly women, to talk. In her wise, easygoing way, Maudri offers her knowledge about stress management, sensible eating, exercise, childhood illnesses, seniors' health concerns or medications, plus a listening ear.

Bill Bakshi, a longtime resident, is in his 70s but looks and acts much younger. A member of the tenants association, Bill communicates with the police, looks into public funding and helps organize special celebrations at Christmas and other holidays. He projects a positive attitude and says he has "a feeling of oneness" with others in TCA. He has nothing but admiration for Mennonites. "They are affectionate and inspire confidence," he says in his formal, British-Indian accent.

Another long-term resident, Barb Bielskis, came to Tobermory 10 years ago with her baby daughter. "I was scared when I moved in," she says. One woman told her it was a sin to be white in this building. But after a

“
I decided I wasn’t
going to be
intimidated.”

—resident Barb Bielskis



A listening ear: Maudri Crichlow talks with women at 15 Tobermory.

couple of years she began attending a women’s group organized by TCA and made a number of friends.

She says that people are usually cautious when they come, but she no longer feels afraid. Drug dealers used to push their wares at the building, and things got bad, Barb says, but “I decided I wasn’t going to be intimidated. I live here, not them.” The residents wrote a letter to the head of the local police division and sent copies to the press and to politicians because the police would not respond to their calls for help. Now the police cooperate much more.

Barb likes it at Tobermory. “I’ve never been in a building that has so much.” The tenants themselves do most of the work, though she attributes much of this to Dalton Jantzi, the Mennonite chaplain at Tobermory. “He seems to know who has leadership ability and then turns it over to them,” Barb says.

All the residents involved in TCA speak fondly of Dalton, who returns from a sabbatical in September. He began his work as chaplain in 1980. Mennonites who supported him (his salary is paid by the missions commission of the Mennonite Conference of Eastern Canada) originally chose the Jane-Finch area because of the negative image it had acquired in the media. They chose the 25-story building on a windblown hill at 15 Tobermory, which had opened in 1972, because it was consistently mentioned

as the place where there was the most need.

Spare quarters: Jantzi began his work by hanging around, opening doors for residents, giving them spare quarters for the laundromat, befriending folks. Slowly he built trust, and as residents identified needs, he helped them organize to meet those needs.

One of the first things he started was the thrift shop. Marg Brady, 69, who

calls Dalton her buddy, now runs the thrift shop. Her previous experience with chaplains, she says, is that they were too serious. Dalton is different, more accessible. “I can get mad at him, and he’ll get mad back,” she says. “We understand each other.”

Marg, who had religion “shoved down [her] throat” in the past, has not had that experience with Dalton or other staff people. She considers herself a Mennonite, even though she does not attend a Mennonite church. The closest Mennonite congregation meets 45 minutes away, an impossible distance for her. Tobermory is her congregation, and she attends the monthly chapel services faithfully.

Another person Dalton Jantzi has influenced is Wanda McNevin, a single mother who lived at 15 Tobermory in the ’70s and is now a professional community worker and serves on the board of MTHA. She is full of energy and knowledge about people’s needs in the Jane-Finch area, which she says includes nine neighborhoods. Even though the government puts money into the area, its use is not always well-planned. The two main problems, she says, are people’s attitudes and the many natural and man-made barriers that exist.

Prejudice and some uninformed media reports have influenced people’s attitudes. For example, people assume that the most rundown areas are government housing. However, these are mostly privately owned



Gordon Houser

A place to help each other: A warning to children at 15 Tobermory

buildings rented out by absentee landlords.

Barriers, which include attitudes about people on welfare, are often hidden to outsiders who are not poor. For example, many of the high rises have no playground for children, or if they do it is fenced in. Some of the housing is constructed in a maze that becomes a haven for drug dealers because police cannot patrol it effectively. Services like grocery stores or pharmacies are not centrally located and not well-advertised. Language and culture barriers abound as well, since many of the residents are recent immigrants.

Good Samaritan: Other volunteers active in TCA include Chuck McGinnis, who organizes recreational activities for youth, Heather McDowell, a soft-spoken, hard-work-



Not afraid: Bev Suderman leads a chapel service for residents at 15 Tobermory.

ing woman who serves as facilities coordinator, and Din Kassam, whom the other residents often call the Good Samaritan.

Besides Dalton Jantzi and Bev Suderman, the staff includes Joanna Reesor-McDowell (see box at right), who is hired part time by the TCA Planning Council, though part of the funding for her salary comes from the Mennonite Conference of Eastern Canada. She began her job as TCA coordinator in 1988 to do more administrative work so that more of Dalton's time could go toward pastoral care.

Although her position is not related to religious work, Joanna is a member of Hagerman Mennonite Church in nearby Markham, Ont. She says she

feels free to address spiritual concerns, and her basic approach is this: "I need to live out God's love and have faith that God will work out what's best."

How do Bev and Joanna feel about coming into this area that people consider dangerous? "I know people here," Bev says. "I don't feel afraid." But more than that, they say they receive more than they give.

"When I first started working here, I expected to have to deal with burn-out," Joanna says. Instead she feels nurtured by the people and the work.

Bev says, "No matter how bad I feel when I come here, I feel better soon."

What seems as difficult to address as the needs of the residents, the women say, is the fear and prejudice of people toward Tobermory residents they have come to love. Joanna quotes a recent study that showed that less than 15 percent of people on welfare cheat, that people receive help on an average of only four years and that most welfare recipients are single mothers or handicapped people.

Other Mennonites are involved.

Each summer since 1982, members of Floradale (Ont.) Mennonite Church host Tobermory residents (28 went last year) for a barbecue supper on a Saturday and a worship service and picnic in the park the next day. Then in early December—usually the first Sunday in Advent—members of the church visit Tobermory for a potluck supper, worship and sharing. Last year about 40 came.

This kind of exchange helps break down barriers. More such exposure would help, the women agree. God calls us to the work of reconciliation, says Bev, and that is why she is at Tobermory. "My goal is to break down barriers."



Gordon Houser, 417 W. 11th, Newton, KS 67114, is assistant editor of *The Mennonite* and a member of New Creation Fellowship.

No hairshirt complex

I don't have a hairshirt complex," says Joanna Reesor-McDowell. "I want to change direction, not to feel like a martyr but to be happy."

Joanna, who works part time at 15 Tobermory, is heading in a different direction from most of her contemporaries. She and her husband, Andy, have been trying to simplify their lives and reduce their possessions. While others in the Toronto area seek to move up the ladder and move into bigger houses, these two Mennonites have gone the opposite way. Four years ago they sold their house in order to reduce their amount of capital tied up in housing. Then again recently they moved into a smaller brick bungalow in Stouffville, Ont. Their two part-time jobs allow them more time for volunteer work, she says.

In 1988 they and other members in their congregation, Hagerman Mennonite Church, formed Global Neighbours, which seeks "to provide opportunities for people in the community of Markham [Ont.] to become more educated about Third World needs and to contribute funds to concrete projects that alleviate suffering in less developed countries." The organization, which Joanna coordinates, has raised thousands of dollars for development projects in Haiti and Ethiopia.

Joanna, Andy and Cecil and Ruth Reesor traveled to Haiti in 1988. That kind of experience, Joanna says, "changes the way you look at your life, what you need." She tries to make incremental changes, which are difficult, given the North American culture's push to increase consumption. She and Andy want to go back to Haiti and take their children—Alan, 9, and Martin, 13—with them.

Changing direction hasn't been easy, she says, but we're happier.

Gordon Houser



Reesor-McDowell

TAIWAN CHURCH

bursts at the seams—literally

On April 28, hours before Cindy and I returned home after three years of service in Taiwan, we dedicated our newly renovated Ming Hu Mennonite Church to the Lord. We had literally "burst our seams" but never expected this outcome.

Shortly after arriving in Taiwan in 1988 we began to work with Sammy Roan and his wife, Cheryl, in the Ming Hu Church. The day after we arrived the church celebrated its one-year anniversary. Attendance (with the help of a few members from its supporting church) was 15. We met in a small rented first-floor apartment.

Within a few months construction began on a 14-story building that was literally on the doorstep of the church. As workers dug the three-story-deep hole to accommodate an underground parking lot, we noticed cracks in the walls and floors of our church. Our seams had begun to break. The apartment buildings were shifting in the direction of the hole. Once the new building took shape, the damage lessened, but not without serious structural damage to our building.

Our pastor, Sammy, was struggling with how to bring people into the church. Church planting in Taiwan is slow, difficult work. At this same time the owners of each apartment in our building discussed how to deal with the structural problems in the building. Sammy was involved because the church had purchased the apartment behind the sanctuary for a parsonage. Sammy got to know the group of owners. He saw that the Lord had more planned than he had envisioned. Here was his contact with the community. The group elected him leader, which meant he would be in continual contact with all these people. The pastor's home became a place where the neighborhood felt free to come and go as they continued the discussion with the contractor. Sammy and Cheryl learned to know many of these people as friends, and some even came to them with problems other than the building. In about two years both

.....
Construction damage
brought people together
and resulted in a surprise
meetingplace.
.....

Tim Buhler



Tim Buhler

Apartment turned office turned church:
Sammy Roan, pastor at Ming Hu Mennonite Church, at the pulpit

parties reached a settlement. Besides actual repair to the main structure, each owner received money for repairs. Since the church was the most severely damaged, our landlord received the most money.

We put up with dust, dirt, cement trucks, pump trucks, delivery trucks, diesel smells. Through all this the Lord blessed the church with slow but gradual growth. A few people came because of Sammy's involvement with the building's damage problem. Other community people joined the church

as Sammy and Cheryl reached out to them. With 25-30 people attending, our meetingplace was becoming too small. We discussed how to mend our "bursting seams." We made plans to renovate the parsonage for the church. It would have a seating capacity of 60. But where would Sammy, Cheryl and their two daughters live? Rental housing is always difficult to find.

One day the church's landlord came to Sammy to discuss the repairs of his apartment. It had extensive damage. Every wall within the church would have to be knocked down and rebuilt. The landlord asked Sammy if it would suit our needs if he knocked out all the walls and moved the bathroom (which was now in the center) to the outer wall. This would create a much larger place to worship. This was a gift from God, the answer we needed for our "bursting seams." Renovation began, and within a couple of weeks we had a larger meetingplace, new tile floors and freshly painted walls.

But the apartment now looked like an office, not a church. How could we make the building look like a church? We decided to use the money given for repair of the parsonage to finish the church: a stage with a beautiful wooden backdrop, a platform for the choir, a drop ceiling with proper lighting. When all was finished, Sammy said, "It even looks like a church." We can only thank the Lord for the strange and wonderful circumstances that made bursting seams a blessing instead of a problem.

Tim and Cindy Buhler were Overseas Mission Volunteers 1988-1991 in Taipei, Taiwan, with the Commission on Overseas Mission. Their address is 2136 Bakerview St., Clearbrook, BC V2T 3B1.



a church in the city reaches out to

Y O U N G A D U L T S

Four years ago Faith Mennonite Church in Downey, Calif., had a mean age of about 62. In the last few years that average has slowly edged its way downward. Today we have a mean age of about 40. We have been transformed by the influx of young adults. Four things have helped us: people-friendliness, programming, participation and a primary spirituality.

People-friendliness: "People-friendliness" is at the heart of what makes the church attractive to young adults in the city. Few people participate in the life of the urban church because of tradition or social constraints. The church is only one part of the many choices of life in the city. Most young adults who visit church come to "check it out." Part of their purpose is to see how the church can meet their needs.

Loneliness fills the horizon of the city landscape. People in the city feel disconnected. One of the most pressing needs for young adults in the city is a community of connection, a place to belong.

If the young adult does not encounter a friendly and caring community, it is unlikely he or she will return without reluctance.

Many restaurants in the city recognize the concern young adults have for ambience and make the necessary, sometimes costly renovations to cater to these preferences. We have learned that the atmosphere newcomers feel is key to their continuing interest. Realizing that people have church preferences beyond denominational distinctives, we need to ask, What else

Faith Mennonite Church
in the Los Angeles area
exercises the four P-words
to grow.

Stanley Green

can we do to make our welcome and hospitality friendlier.

We shape a community in which young adults may find a forum for giving imaginative and faithful expression to their commitments to issues of peace and justice in the context of faith.

Participation: Within a few weeks after a person's first visit we invite that individual to share in the ministry in some way. At first this usually involves participation in worship. In time we encourage them to get involved in any area to which they feel a special calling or particular giftedness.

Leaders of the congregation make it clear that church leadership is open to those who desire it. They work to foster leadership formation in young adults.

Programming: One of my prayer partners is a screenwriter in Hollywood. Through our friendship I have discovered how committed the entertainment industry is to make programming changes in order to remain sensitive to viewer preferences. With the

influx of young adults into our congregation, we have to remind ourselves to make the necessary program changes to capture their imaginations and meet their needs.

One change was to begin a Sunday school class oriented to the interests of young adults. We also arranged outings to the beach, a Winter Wonderland ball and other social activities. We introduced a monthly peace and justice forum to address issues of social concern to young adults.

The church with which we share our facilities (Jemaat Kristen Indonesia-Immanuel) is also innovative. Once a year it organizes a retreat with an evangelistic focus. The congregation provides adequate funding to cover at least 30 free registrations for outsiders. Since young adulthood is a time when many people make decisions about marriage, it provides an ongoing marriage preparation seminar.

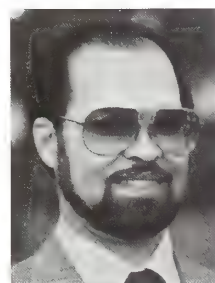
A primary spirituality: Many young adults who come to the church are exiles returning home. They have struggled through a desert experience of frustration with the church. They have felt alienated by a secondary spirituality that encourages loyalty to tradition, particular cultural expressions and the organization itself.

Young adults returning to the church seek spirituality that will connect them with God. Out of that primary encounter and relationship with God will emerge other loyalties and commitments that will enhance the life of the congregation.

The church needs to be open to discern the needs and aspirations of young adults, inviting their involvement at every level.

Robert Maust

One of the most pressing needs for young adults in the city is a community of connection, a place to belong.



Stanley Green is pastor at Faith Mennonite Church, 11821 Old River School Road, Downey, CA 90241. This article was reprinted from Urban Connections.



The view from Bolivia

We have received *The Mennonite* by surface mail for almost eight years. It arrived four to nine months after the publication date. To read the current pulse of the General Conference, we treated ourselves to an airmail subscription for the last four months of our term in Bolivia with the Commission on Overseas Mission.

The first two airmail issues have made it a worthwhile investment. Content is stimulating. The new look is great—an improvement over an already user-friendly format.

The Anabaptist perspective on pacifism throughout the March 12 issue was prophetic in the midst of near-global glorification of the allied brute-strength victory. As Don Rheinheimer's candid article vividly pointed out [page 99], we cannot assume that everyone who attends a Mennonite church on Sunday morning shares the same convictions regarding war and peacemaking.

In our young Mennonite congregation here in Bolivia, developing an Anabaptist identity is particularly challenging for a number of reasons: No one has ethnic ties to an Anabaptist tradition, few have the opportunity to study in Mennonite institutions and the unique "third way" of Anabaptism is especially difficult to forge in a Roman Catholic society which—for simplicity—labels all non-Catholics "evangelicals" and assumes they all embrace the same set of convictions in theory and in practice.

Most people do not choose to attend our church because they want to be Mennonites; they come because a relative or friend has invited them or because it is the church closest to where they live (the public transportation system they depend on does not allow them the luxury to "church shop" for the "ideal" congregation).

We feel that we are beginning to form a relevant Anabaptist identity in our church. We have been challenged and enriched by the different perspectives brought by those who have not

been nurtured in Anabaptist circles.

Your dream of saying "...and my whole congregation agrees with me" [page 120] will become increasingly challenging as we continue church-planting in areas such as San Antonio, Texas. At the same time many of the newcomers will help us recover the Anabaptist vision, beckoning us to apply that vision to 21st-century realities. It might present us with some uncomfortable scenarios, but aren't the growth possibilities exciting? May God's Spirit guide us and grant us sensitivity and courage along the way. *Stephen "Tig" Intagliata, Casilla 3086, Santa Cruz, Bolivia*

Sign up to evangelize

Anabaptists were originally evangelistic. The reason was the acceptance of the Great Commission of Christ as their action program. Have we lost that? One of the outstanding evangelists of Holland was Leonaert Bouwens (d. 1582), who baptized 10,378 people.

I am thankful for the many volunteers who are motivated by not only their love for Christ but also their love and concern for lost souls. But what was their motive in going? A change of pace? Adventure? Education?

Is the evangelistic spirit being sponsored by our church leaders? By our institutions of higher education? Our conference needs 20 new pastors each year. Repeatedly the daily paper announces a high school senior signing up to play basketball, tennis or whatever, often at one of our Mennonite colleges. Never do we see a photograph of a high school senior with parents, pastor and Bible teacher signing up to enter that college to prepare for ministry. *C.B. Friesen, 415 E. First St., Newton, KS 67114*

Balance reverence and grace

People who are baptized as infants and later confirm their faith in Christ and follow him are as acceptable to him as are those baptized as adults. Why should they not be acceptable to us? If baptism is a symbol and not a sacrament, why make an issue of it?

Our believer's baptism has sometimes deteriorated into adult baptism without faith, under peer and church pressure because it is the thing to do. Old Colony Mennonites have used adult baptism to control their people

as much as the Constantinian church used infant baptism in like manner.

Look at the history of the church. The number of Christians baptized as infants far outnumber those baptized as adults. They have won souls for Christ, fed the hungry, clothed the poor, sent missionaries, contributed Bible scholars, distributed Scripture. We dare not discredit those whom God approves.

The editorial [May 14] raises questions typical of Mennonite thinking. It's time we grew up and stopped distancing ourselves from other believers. What do we have to boast about? We cheerfully serve communion to church members who openly disagree with basic biblical teachings.

The Word of God, not human theologies, sets men free. Our Anabaptism has at points imprisoned us in a religious system, as our ethnicity has at times imprisoned us in a cultural system. This can interfere in our relationship with Jesus Christ. Anabaptists agree on little. We will find unity and direction not in rejecting others and their forms but in rediscovering the essence, the faith that once gave our own forms meaning.

As for the Last Supper, while it is theoretically possible, there is no reason to believe that there were children and others present in the upper room. Jesus likely made private arrangements. It was the night of his betrayal, the beginning of the road to the cross and the end of his earthly ministry that he shared with these hand-picked disciples. He often spent time alone with them. I doubt that a family unit was one of the requirements of the Law for doing so any more than for any other meal.

We burden our people with too many conditions. We have made communion a risk instead of a memorial celebration. In our somber perfectionism we have forgotten love and grace, have laid up too many rules, have created overscrupulous consciences in our people.

Younger generations have fortunately reacted (and unfortunately over-reacted) to that. Balancing discipleship and reverence with grace and rejoicing will continue. *Wally Goossen, 16 Helen St., Apt. 412, Dundas, ON L9H 1N4*

Ex-Mennonite history needed

J.A. Sprunger, originally from First Mennonite Church here in Berne,

founded his Missionary Society *Light and Hope* in 1893. He traveled as far west as Kansas for workers and support, mainly to Mennonites. For the 100th anniversary I am interested in information about J.A. Sprunger, articles, copies of the newsletter *Light and Hope*, copies of old photos, etc. Max Haines, First Missionary Church, Box 371, Berne, IN 46711-0371

Jesus didn't dodge controversy

The letter "Sad and Angry" from Lorin Bergen (May 14, page 201) deserves a response. I believe the Scriptures are fundamental to our beliefs in God, Jesus and the Holy Spirit. I have never found *The Mennonite* damaging my beliefs. The need to compare beliefs and values among our many General Conference Mennonite Church members is one of the main purposes of our church papers. Except for the conference floor of annual and triennial sessions, there is no other forum.

It is not helpful to good communication to have to guess as to what the writer's specific concerns are. I am sure he would like some positive resolution of his concern.

I am saddened by his applying the term "spiritual harassment" to our church paper. If we cannot have some forum for exchange of ideas, where will we go to put forward our views and concerns? I trust that we have not come to the place where we are like some cults that prescribe all questions and answers.

I am not for a minute advocating "anything goes." We are responsible for what we think, say and write. Remember how Jesus acted when he was on this earth. He did not pussy-foot around controversy or avoid it. We have to face the issues of our day.

The church as a whole has had rough going in the past five years. Most controversial in Canada has probably been the United Church situation with respect to homosexual clergy. But sexual abuse by clergy and laity, money grubbing TV evangelists with questionable morals and the growing attractiveness of churches that preach a "success" gospel are no less detracting to the gospel Christ preached. Somehow we need to see controversial issues the way Christ might view them. God grant us the grace to do that. Lorne R. Buhr, 716 Knottwood Road S., Edmonton, AB T6K 1W5

Stop buying fatty beef

Art Meyer's "How Much Is Enough?" (May 28 issue) is well taken. I take issue, however, with his implication that meat-eating is an overconsumptive practice to be avoided. While it is true that you can eat a grain-and-legume diet that will, if you plan it carefully, supply your protein needs, certain essential nutrients—chiefly Vitamin B-12 and heme iron (the form of iron that the human body needs)—are virtually impossible to obtain sufficiently from a vegetarian diet.

In addition, a huge proportion of the earth's land surface—much of it in poor countries—is hilly, erodible land that is suitable only for livestock grazing. When people plow it up to plant grain and legume crops, the soil is washed away and people eventually starve.

God has blessed us with grazing animals such as cattle and sheep that can eat grass, which is nutritionally useless to humans, and convert it to food that the human body can use.

Plenty of small family farmers would welcome the opportunity to quit sending their cattle to big corporate feedlots to be stuffed with grain that could have fed people. These farmers would gladly switch to selling low-fat, healthy, range-fed beef straight off their farms and ranches. But if these farmers are to make a living, someone has to buy their products. The task, then, is to persuade American consumers to stop buying soft, fatty, feedlot beef and switch to meat that is healthier both for their bodies and for the world. And on this point, I think Art would have agreed. Kathy Collmer, HC 65, Box 31, Minneapolis, KS 67467

Satisfied

I am pleased and satisfied with how you handle great questions people have. Irene Fern Schmidt, 505 SW 11th St., Newton, KS 67114

Much more than a mark

I do not disagree with Mark Winslow's assertion that believer's baptism is the "most effective single distinguishing mark of the Anabaptist movement" [May 14 issue]. However, preserving tradition and more importantly advancing God's kingdom are not about "distinguishing marks." The blood of martyrs was spilled not

for a mark but for a unique interpretation of Christ's message that has relevance for us today. To live out our understanding of Christ's message, let's cultivate distinguishing values, beliefs and actions rather than distinguishing marks. A community that focuses on exclusionary marks risks losing the meaning that first led to the mark.

Believer's baptism ought to be taught and valued based on the underlying principles. It should not become a credential for the community, a mark, required for access. Our tradition and our God are bigger than that. Bradley Syverson, 4017 Abbott Ave. S, Minneapolis, MN 55417

Please adopt me

Is there a way I may become officially recognized as (at least) an associate member of the General Conference Mennonite Church? Any Mennonite church is over 120 miles from here.

I and my family are active in a local Christian Reformed church. (Even with my strong "Anabaptist tendencies," they still put me to work.) I have been studying Anabaptist history (*Complete Writings of Menno Simons, Martyrs' Mirror, Smith's Story of the Mennonites*) and subscribe to *The Mennonite* and *Gospel Herald*.

I find that whenever I share my faith or why I live and believe as I do I sound just like a Christian of the Mennonite persuasion. I am already a "mail-order Mennonite" and shall remain such but would like to be recognized and called by the same name as those of like faith—a Mennonite.

Maybe First Mennonite Church in Berne, Ind., would take me under its wing. I grew up 20 miles east of Berne and attended special services there as a child. Paul C. Thompson, 3423 Churchrock St., Gallup, NM 87301

Good exchange of ideas

Thanks for a thought-provoking article on baptism [May 14 issue]. I used this as the basis for my adult Sunday school class discussion and asked them to fill in the response form. It was a good exchange and sharing of ideas and convictions. Anne Neufeld, 1213-23 Ave., Coaldale, AB T0K 0L0

Editor's note: Anne's letter was accompanied by 12 responses.

Shoulder tapping

in Southern California churches

Urban Mennonite churches promote shared leadership and develop their own leaders.

Allan Yoder

Leadership and money seem to be the twin evils in our missions program today—the shortage of one and the lack of the other. No missions conference is ever over until we have properly gnashed our teeth about both.

Since 1985 my primary focus in Los Angeles has been leadership development. As we identify people with leadership gifts we provide a supportive environment for each. New ministries include emerging churches, a group home for children, a cross-cultural Victim-Offender Reconciliation Program and immigration assistance. Leadership is shared in most of the congregations. We encourage “shoulder tapping.”

Gifts: For example, Pasadena (Calif.) Mennonite Church is close to Fuller Theological Seminary. The ministry is focused to attract people with leadership gifts. The church includes people in leadership positions. The church has been a major source for leadership for the Southern California Mennonite movement.

Another example is the Jemaat Kristen Indonesia—Immanuel and JKI Maranatha, which have formed to produce leadership. Energy goes toward the leadership-rich Indonesian student population on the southern California university campuses.

The goal of the JKI congregation is to reach students for Christ and include them in the JKI fellowship. As new believers become disciples, they are placed in leadership in order to train them for service upon their completion of study and returning to Indonesia.

Faith Mennonite (Downey) and Pasadena Mennonite have created formal settings for one-to-one leadership training through congregational pastoral internships.

Most southern California congregations have begun calling out associate pastors who in effect receive on-the-job training. Family Mennonite

Church (Belizian, inner city), Iglesia Bethel (Central American, refugee) and Mennonite Fellowship of Rancho Cucamonga (Anglo-European, suburban) have “pastors in training.”

All who have been called for pastoral assignments in southern California since 1985 have come from a southern California Mennonite church.

There are 27 people in congregational pastoral ministry (with 10 more in process) in the 17 Southwest Conference Mennonite churches in southern California. This is a dramatic increase from the eight people serving in pastoral ministry in the eight congregations existing in 1985.

Shared leadership gives urban churches stability. In a changing, pre-

carious environment, it helps to model community, holds out a visible promise of stability and provides a setting for good decision-making patterns.

Shared leadership helps reduce feelings of isolation. It can emphasize the best use of the gifts of each pastor. Total ministry is more effective. Personal satisfaction increases.



Allan Yoder, who was Southwest Conference area minister and president of the Council of Anabaptist Leaders in Los Angeles, in February became director of evangelism and church development for Mennonite Board of Missions, Elkhart, Ind.

Figures on a fence in Washington

I tried to get away. I don't know why, but there were strings around my heart that tugged at me that said, Run. It's none of your business.

I listened. My bus came, and I ran to the door, trying desperately to escape the scene now hidden by the long, steel frame. The driver shook his head. Something in his eyes drove me back from the door. He knew.

The bus moved on, and the scene reappeared. A man had a woman bent over backward on a chain-link fence and was choking her. The pedestrians whispered at him to stop. A man lamely punched his horn.

The voices stopped. Nothing moved except the struggling bodies across the street. I no longer felt the strings.

“Hey, you! Get your hands off her!” someone shouted, loud and close. The man looked up and he looked at me. I trembled; it had been me.

The man let the woman go, and I watched her escape around the corner. He was still looking at me. I said a prayer. He came across the street. I waited for what seemed a long time, and then he was there, staring at me.

“What were you doin’ all of that hoopin’ and hollerin’ for, man?” he said.

I looked at his eyes and shook my head. He kept walking.

A man next to me pointed to his eyes. “Watch your back,” he said.

Alone again, I waited for the bus. A winter wind swirled up and tugged at my hair. I shivered, pulled my jacket up closer around my neck. I shivered again, but this time I knew it wasn't from the wind.

Keith Lyndaker, 3116 S. Dakota Ave. NE, Washington, DC 20018, is in an urban studies internship program of Eastern Mennonite College, Harrisonburg, Va.

Who will light the lamps now?

.....

Out of a nightmare of violence comes a call to carry on God's work.

Jonathan Larson

Many of the traditional communities in Australia and Africa and Asia practice even today something called an initiation rite. It is an event or process by which people pass out of childhood, out of youth, and into adulthood. We in North America do not have such things, at least they are not well-defined in our setting. But one of the signs that came to me as a young boy, a sign that I was passing from childhood into adulthood, was the day my father let me light the lamps in our house. We used old kerosene pressure lamps, which we would fill with kerosene. They had fragile mantels or glass globes, and we would pump them up. They hissed and roared in the night and gave light, of course. They threw off a great deal of heat.

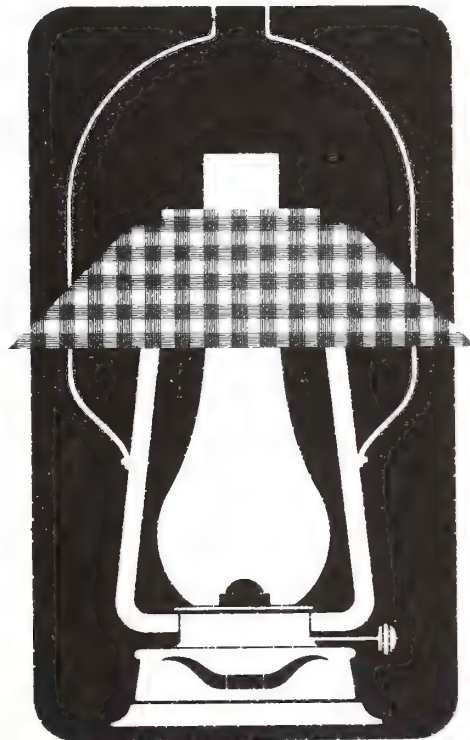
When you are in hot places of the world, in the middle of a monsoon in India or equatorial parts of Africa, say, not only do you have the light but you have the heat and the smell of the kerosene. You also have the bugs that are attracted to the light.

The day I was allowed to light the lamps was the day I realized I was passing out of childhood and becoming an adult.

I thought about lighting lamps after an experience I had in a little village outside Gaborone, where we live in Botswana.

Fire: Early one winter morning 10 or 12 attack helicopters came and passed over our town. When they reached the far side of the city, they hung over a little village. The helicopters rained fire down on the sleepy, unsuspecting village.

It was a raid, a raid by the South African defense force. They said they were hunting South African exiles, refugees who were planning mischief. I knew people in that village. When the helicopters were gone some 45 minutes later, I jumped in my car and



rushed to the village to find out what had happened.

I saw children weeping in fear, clinging to their mothers' skirts. They had been out in the morning, probably to get water. Suddenly those huge machines, hovering in the air, opened up with fire from the sky. The people directed me to the place that had been the object of the raid, a quadrangle of rooms, rented rooms. I went from one to the other and looked in. In each room I found furniture splintered by machine gun fire, walls blackened from the smoke of exploding grenades. The smell of gunpowder still hung in the air. Shell-shocked neighbors had gathered and stood around in the pale light of the morning, trying to make sense of this thing that had happened, this nightmare. I came to a room, much like all the others except for one thing. In the middle of the room was a great pool of blood.

This story is excerpted from *Tales of a Journey: Stories from Mission and Service*, a video companion to "From the Damascus Road to Rome," the lesson for the September-November *Adult Bible Study Guide*. The video and/or the curriculum may be ordered from Faith and Life Press, Box 347, Newton, KS 67114-0347. Or call 1-800-743-2484.

I turned to the people and said, "Who lived here?" They told me it had been an evangelist from one of the African Independent Churches the Mennonites work with, who had rented the room and who had lost his life there that morning.

I stood in disbelief. It all seemed so senseless. As I turned to go, I noticed two gas lamps in the corner. In spite of the violence to that room these glass globes remained perfectly intact. I asked one of the people there, "What's the story with the lamps?"

An old man said, "Oh, didn't you know? He was a volunteer teacher at the village's night school. He used to take the lamps with him when he went to help the old people learn to read. He would light the lamps at the school every night."

I can't stop thinking about those two lamps that stood in the corner. A question hangs in the air for me as I think about them: Who will light the lamps now?



Jonathan Larson is a Mennonite missionary to Botswana working for the Commission on Overseas Mission under the auspices of Africa Inter-Mennonite Mission.

Seeking healing as a congregation

Arvada Mennonite Church in Colorado asked for help to get well after it experienced power/sexual abuse by its pastor.

Hugo Hildebrand

After our church had experienced power/sexual abuse by our pastor, Larry Graham of Iliff Seminary assessed our recovery process. He made four basic recommendations.

The first directive was that we have an annual memorial service focusing on confession, remorse, repentance and hope. He felt that by commemorating our history and making such a service a part of our liturgical life, we would incorporate it as a part of our ongoing history rather than sending it underground in a cutoff position.

A second recommendation was to hold a structured monthly meeting to share thoughts, feelings, reactions, information and perceptions in a compassionate, caring, accepting way. To symbolize the seriousness of this issue, Graham suggested that this be done in connection with church council meetings. In this way the church leaders could be informed of what was happening in the church in relation to this matter. He suggested two hours for these meetings and to do it for three years. He also suggested a workshop on sexual harassment and abuse for council members.

Another recommendation was to make justice and appreciation for the victim/survivors our primary concern:

- Express openly our appreciation to them for their courage and risk-taking to disclose the abuse.
- Ask them for forgiveness for any secondary victimization that may have occurred as a result of actions taken by individuals and by the congregation.
- Request their input on how the congregation can further assist their healing.
- Let them know we hold the former pastor solely responsible for sexualizing his relationships with them.

Graham also suggested that the church contact personally all who left the church, express our remorse to them, ask why they left, share our

Make justice and appreciation for the victim/survivors the primary concern.



grief at their absence, ask for their forgiveness and offer reconciliation.

Grief: A fourth recommendation was to develop guidelines for genuine accountability of the former pastor. We should express appreciation for his positive contributions in the past and grief for his absence through his violation of his pastoral office by sexualizing relationships. Graham recommended some specific details around holding the perpetrator solely responsible for victimizing others and that in no way was he victimized by the church.

The congregation has decided to implement these recommendations. In October 1990 we had our first service of confession, remorse, repentance and hope. This will be an annual event.

Instead of combining the structured monthly sharing meeting with monthly council meetings, we opted for a brown-bag meeting after the worship service the second Sunday of each month.

At this point none of the known direct victims of the perpetrator's abuse are attending services here on a

regular basis. However, we make efforts to keep in contact with them. It is our desire as a congregation to be available to all victims, direct or indirect, as long as people desire and need us to walk with them, until they tell us they no longer need such support.

The former pastor has distanced himself from the congregation. He has not given any indication that he is willing to comply with the accountability guidelines spelled out in Graham's report. It seems appropriate, therefore, to wait for a future stage in the process to seek implementation of the recommendations regarding future contact with him, especially while we have no knowledge that he has moved from his denial stage.

The implementation of the above recommendations does not always meet with unanimous approval. We may not be able to follow all the details of the recommendations. However, this may be more than compensated for by unanticipated benefits.

Hugo Hildebrand's address is 6465 Kline St., Arvada, CO 80004.

Tragedy and comfort

First of two studies on Isaiah 40-55

Henry W. Dueck

The passion and compassion of God for the exiles (Isaiah 40-55) is moving and compelling. "Comfort, comfort my people." "You shall go out in joy." The exiled people experienced these two extremes. They felt abandoned and therefore in need of divine comfort. They were pardoned and therefore filled with the expectation of joy and peace. Isaiah is convinced that God's profound love and grace is at work among them. Are there also other forces at work?

What crisis calls for such passion and compassion? Jerusalem had been consumed by a military holocaust. History reports many similar stories. For example, Mennonite "memories" can dwell on horrendous experiences. However, there is more here. The people of Judah lost their king, city and temple. These three pillars of Zion theology offered joy and security, provided the relationship between religion and theocracy and creation and inspired many psalms.

This Zion orientation gave the nation of Judah its identity and dignity. These were the visible signs of Yahweh in their midst. The Babylonian power and arrogance had wiped these off the face of Judah's map but not from their memory or imagination.

This profound crisis, then, is the loss of dignity, identity, the destructive force that leads to despair. This crisis invites a feeling of helplessness and hopelessness; it provides the basis for envisioning a "no-future."

Four options: Those who dared to hope had several ways to overcome, deal with or outlive this national and

personal tragedy. We could state them like this: Get mad, get lost, get religious, get cynical.

Psalm 137 drastically illustrates the first option: "By the rivers of Babylon—there we sat down and there we wept when we remembered Zion....Happy shall they be who take your little ones and dash them against the rock." That is calculated revenge.

Some Jews simply got lost. The grandeur of Babylonian cult and culture made them think: Where have we been all this time? Isaiah warns them not to forget the God of Zion in exchange for all these "idols" (Isaiah 40:15-28). Probably Genesis 1 should be read and understood as a most intense theological tract written for those who were tempted to abdicate their faith in Yahweh and grasp for Marduk and the Babylonian creation myth. Babylonian records also reveal that although Jews remained in their religious fold, many got lost in Babylonian business and banking.

The exile also produced Judaism. The negative, even fanatical consequences of Judaism emerge in legalism, racism and religious intolerance. Concern for worship forms, keeping the Sabbath, fasting, tithing were over-emphasized (Isaiah 56:2, 58:2-3, see also Haggai and Malachi). Ezra struggles with mixed marriages. In the name of racial purity many families were forcibly torn apart (Ezekiel 9). In spite of efforts to relate to the returning exiles, these seekers are identified as adversaries and are avoided (Ezekiel 3).

But Isaiah develops another option, a fifth one: the suffering servant (Isaiah 42-53), which we will need to reflect on in greater detail later.

Desert: What is the promised consolation? The expected comfort? Which is the "tender word" of pardon and restoration? Where is the straight road through the desert? What shall we cry? What shall we proclaim?

In the center of the message of hope is a new encounter, a new experience: "Behold your God" (Isaiah 40:9). That is more than an updated confession of faith or even a new evangelistic outreach. God is "good news" to proclaim from the housetop, in the streets, in the marketplace, in the classroom (Isaiah 40:9). God is a new experience, the new presence of the "Holy," the "Almighty," the "Consoler," breaking into our desert/jungle of existence.

You cannot compare this God with

...
We need a new vision of God in order to live and proclaim the kingdom of God today.
...

anyone or anything else (Isaiah 40:18, 25, 28). In difficult circumstances, in "exile," loss and despair, God comes with a word: "Comfort, comfort my people." Our passionate and compassionate God gives power to the faint and strength to the weary.

In the "dark hour of the soul" God is present, not distant. We need a new experience, a new vision of God for meaningful identity and dignity. We need a new view of God in order to walk and work, in order to live and proclaim the kingdom of this God today.

But God is difficult to identify. Rather than in the shape of a "divine warrior" to slay the enemy and to right all wrong, God comes in the shape of a baby, a humble servant, a slain lamb, in the "least of these my brothers...." Through these we get a glimpse of God's new future for us, for the human race.

Four questions:

- What options do North American Evangelicals face in their search for faithful kingdom living in the "desert" of modern history?
- Is the vitality of Anabaptist faith and faithfulness waning because of the pursuit of attractive yet illegitimate options? If so, how?
- What are the hidden dangers for Latin American Evangelicals in accepting the North American Evangelical cult and culture as the model and the norm?
- What might Isaiah's call, "Behold your God," imply for us today?



Henry W. Dueck, a Commission on Overseas Mission worker, teaches at Baptist Theological Seminary, Casilla de Correos 556, Cochabamba, Bolivia.

Most poor U.S. children are white and live in rural areas, small cities and suburbs, according to a new Children's Defense Fund report. The fastest-growing group of U.S. poor children is Hispanics. Contrary to stereotypes, only 1.2 million of the 4.2 million African-American poor children are living on welfare in female-headed families. (*National Catholic Reporter*)

Mennonite Voluntary Service has announced five urgent openings in its summer listing of service opportunities:

- shelter manager/service coordinator, Jeffco/Inter-Church Arms, Arvada, Colo.;
- community worker, Samaritan House Ministries, Inc., Brandon, Man.;
- assistant program coordinator, Coalition for Prevention of Child Abuse, Kansas City, Kan.;
- counselor, Webster-Rock Hill Ministries, St. Louis;
- residential receptionist, Osborne House, Winnipeg.

For more information contact MVS, Box 347, Newton, KS 67114-0347, (316) 283-5100.

Four Hispanic Mennonite congregations in Chicago have either relocated or plan to relocate their places of worship. This is part of an attempt to better serve their members and to reach out to the city's growing Hispanic population. Sonida de Alabanza, which has grown to 160 worshipers, moved from rented quarters to a new building. Living Faith Church, with an attendance of 200, moved to a larger rental facility. Iglesia Menonita Cristiana, which has 150 people, is seeking to sell its building so that it may move to where most of its members live. Fraternidad Cristiana, with 50 worshipers, will move from its rented building to facilities near the new site of Chicago Mennonite Learning Center. (*Gospel Herald*)

CMC, GC reps spar over fund raising

Sioux Falls, S.D. (GCMC/CMC)—Twenty-two leaders and administrators from the General Conference Mennonite Church (GC) and the Conference of Mennonites in Canada (CMC) exchanged information, discussed Mennonite denominational integration and debated differing fund-raising approaches when they met for a consultation at Augustana College here June 6-8.

Participants found common ground as they shared perceptions of strengths, weaknesses, threats and opportunities for the church in the United States and Canada. They also expressed like viewpoints when talking about the proposed integration of the Mennonite Church and the General Conference.

The pace of the discussion quickened, however, after GC planning director Gary Franz presented the GC plan to contact 300-600 donors—some of whom live in Canada—individually during the next decade and noted that the General Conference will be setting up an advisory council drawn from that group. The council will advise the GC Division of General Services, which is responsible for fund raising, finances and communication.

Canadian representatives questioned whether increased contact with individual donors was appropriate. Gerd Bartel, CMC director of fund raising and promotions, explained his work during the past two years: "I have attempted to strengthen relationships with congregations and regional conferences and visited some business people personally, but the congregations have remained the base."

Franz noted that the General Conference would continue to draw financial support primarily from congregations. "Individual contacts and the advisory council are but a tiny portion of the

whole GC fund-raising approach," he said.

"Our priority is building relationships with a group of people who seek connections with the General Conference," said Ted Stuckey, GC business manager and treasurer, in support of the advisory council. "This provides them an opportunity to give input."

At the conclusion of the meeting CMC general secretary Helmut Harder summarized, "We must continue to discern a theology of fund raising. We must continue to make the congregational approach primary, and we must coordinate fund-raising actions."

The General Conference Mennonite Church and the Conference of Mennonites in Canada are sister conferences,



"The congregations have remained the base [for fund raising]."

Gerd Bartel

headquartered in Newton, Kan., and Winnipeg, respectively. Consultations between GC and CMC leaders are held on an occasional basis. The previous meeting was held in 1988.

GC moderator Florence Driedger, GC assistant moderator Ron Krehbiel, CMC vice chair George Richert and GC general secretary Vern Preheim were among those participating in the consultation. *Dave Linscheid*

CPT group sees plight of Palestinians

West Bank, Israel—The 13-member Christian Peacemaker Team concluded its June 1-14 trip to Israel and the Occupied Territories of the West Bank and Gaza (see June 25 issue, page 276) with a daylong visit to a refugee camp in the Gaza Strip. We saw firsthand the plight of the Palestinians under Israeli military occupation.

From the first days of participating in the larger Gulf Peace Team's walk for peace, beginning in Jerusalem and concluding in Amman, Jordan, the Christian Peacemaker Team visited Palestinians and Israelis. Along the walk, we conversed with the Israeli



Second-class citizens: Peace walkers try to enter a "closed military zone" outside Jerusalem.

military sent to accompany us, and we talked with the Palestinian people living in villages along the road from Ramallah to Jericho.

We visited a women's cooperative in Ramallah where 3,000 young women have received certification in six vocational training courses. "To raise the standard in our villages, to collect all the energy of our people, to record our history and customs, to light a candle of hope every day—those are my goals," said the founder and director.

One day we went to Bethlehem and the nearby village of Beit Sahur. In these stony hills we met Palestinians who have organized grass-roots resistance to the taxes levied by the Israeli occupation. In addition to organizing themselves to cope with arrests, curfews, loss of property, demolition of some homes, continuing harassment and brutality, the Rapprochement Center of Beit Sahur is dedicated to opening channels of communication between Palestinians and Israelis.

North of Jerusalem, we met Dr. Khanani, director of the Galilee Society. Galilee was in the original Israeli state, so Palestinians here are Israeli citizens. "We are made second-class citizens," said Khanani. Unrecognized Palestinian villages are denied services such as sewage, water and electricity, but they must pay all taxes. Palestinian citizens must carry cards that limit their access to work and travel, and they are subject to curfews. The work of the Galilee Society is to gather statistics documenting needs, to

demonstrate how they can be met and to advocate for Palestinian equality.

In Nazareth our CPT group worshiped with a small congregation of Palestinian Christians. "Yes, we suffer as second-class citizens, and many Christians are leaving Israel," said Father Riah. "In this place, which was once home to our Lord, where he taught and healed and fed the hungry, the Christians have dwindled to about 1.8 percent. We—the Christian churches in Israel—need the support of Christians in North America."

At the Kibbutz of Gan Schmuel, we met Hanna Knaz, one of the most articulate Israeli voices for reconciliation and peace. "The peace camp in Israel needs help from outside, especially from America," she said. "To protest the government policy of building Israeli settlements in the occupied territory is not anti-Jewish." Hanna is also a member of Women in Black, Israeli women calling for the end of the occupation of Gaza and West Bank. "We don't have all the answers, but we know the occupation must end—for us as well as for our Palestinian sisters." On Friday noon we witnessed their weekly demonstration on Jerusalem's square—perhaps 150 joyful women of all ages, dressed in black, each carrying a red rose and a placard.

Among the officials we listened to and sometimes questioned were leaders of the Labor and Likud parties, American Consul General Philip Wilcox, a Jewish settler in Bet Ein, the

Hymnal: Our Singing Faith is an educational and promotional video for congregations and church leaders that describes *Hymnal: A Worship Book* and its related resources. It is the first and most complete source of information available on the new hymnal and its array of related products. The 30-minute video is available for \$9.95 (U.S.) from Faith and Life Press, Box 347, Newton, KS 67114-0347.

The words "merger" and "integration" surfaced often when a group of 40 people representing nine Mennonite Church congregations, three General Conference Mennonite Church congregations and one dual-conference church met on May 4 at Grace Mennonite Church, Pandora, Ohio. Pastor Claude Boyer said it was the first-ever meeting of Mennonite churches in northwest Ohio and one of several held throughout the central states. The daylong event was planned, according to Boyer, "to give grass-roots Mennonites a chance to get together, fellowship, worship and become acquainted, all with a view toward possible integration" of the two Mennonite denominations.

The world spent more than \$900 billion on arms last year, an increase of more than 60 percent from the 1970s, according to a report by World Priorities, a Washington-based research group. Despite the end of the Cold War, the report said, "the world arms race continued at high speed in 1990....The world now has 26 million people in the regular armed forces, a stockpile of 51,000 nuclear weapons, 66 countries in the business of peddling arms, 64 national governments under some form of military control—and 16 wars underway." (*National Catholic Reporter*)

Arabs get dirty water, rubber bullets

M. Jane Pritchard, a family physician in Toronto and a member of the Christian Peacemaker Teams group, interviewed medical personnel in Israel and the West Bank. Here are excerpts of her report:

Four conference mission leaders shared their passion for the city during June 6-7 sessions of the board of directors of Mennonite Board of Missions in Elkhart, Ind. In the photo below, Wally Fahrner, left, minister of missions for Indiana-Michigan Conference, speaks to the board. To his left are Allan Howe, chair of the mission, evangelism and service commission of Illinois Conference; Eldon King, minister of evangelism for Ohio Conference; and Gilbert Gingerich, president of the Iowa-Nebraska Mission Board. "We will need to find creative ways to minister in the city, including educating leaders and providing supervision and financing," said Gingerich.



Phil Richard

The deteriorating quality of drinking water is a major health problem. This is due to poor sewage facilities in Arab villages, where raw sewage often flows through the streets.

Half the children I saw in Arrabah-Naim, an "unrecognized village," showed evidence of malnutrition after age 1. Meat is not part of their diet, and there is insufficient water to grow vegetables. All requests for water and sewage systems and for permits to repair homes have been denied by the Israeli government on the grounds that they are not a "village." Less than one kilometer away is an eight-year-old settlement of Jewish Israelis, a small community of modest homes, with grass and flowers, water and electricity and a paved road.

Arabs make up 18.5 percent of the state of Israel. Like Jewish Israelis, Arabs pay Israeli taxes and are legally entitled to the same benefits. However, preventative and curative services provided in the Arab sector by the Israeli Health Ministry consistently lag 30-50 percent behind the national average. The infant mortality rate for Arab Israelis has for decades remained twice as high as for Jewish Israelis.

During the Gulf War Israeli forces enforced a curfew. Soldiers fired rubber-coated bullets and tear gas cylinders into occupied hospital wards and outpatient clinics. Pregnant women who were gassed had a high abortion rate, and newborns developed bronchiolitis.

On "Black Sunday" (May 20, 1990), one emergency department received 162 bullet-wound casualties in eight hours. All 15 doctors and hospital staff worked around the clock. Israeli soldiers entered and seized wounded patients from their beds. One doctor and two nurses from the hospital are still in prison, detained without trial.

Anglican Archbishop of Jerusalem and the Middle East, the Grand Mufti of Jerusalem (Muslim), and Dr. Haider Abdul Shafi, director of the Red Crescent (counterpart of the Red Cross).

"Peace" is longed for but is not easily found in this historic land. One 96-year-old Palestinian man has lived under the occupation of Turks, British, Jordanians and now Israelis.

The history of Jews and Palestinians is a history of suffering. Until 40 years ago, Jews in this land were victimized by land policies, isolated and killed by social and political authorities. Today Palestinians suffer: their homes are confiscated or invaded in the middle of the night, families are broken apart by deportation, schools are closed and thousands are imprisoned.

America supports the state of Israel with \$3.5 billion in aid each year. On the tear gas canisters shot into hospital wards, we read the words, "Made in U.S.A."

The CPT group recommended concerted protest over the abuses of

basic human rights, support for the reunification of Palestinian families and equal services for unrecognized Palestinian villages. *Margaret M. Foth*

'Pray in my church'

Anglican Archbishop Samir Kafity, who met with the CPT group, called upon North American churches to do three things in relation to the Israeli-Palestinian conflict:

- Go beyond emotional support and get to know the truth of the situation.
- Be friends with both Jews and Palestinians. Give help to both and be respectful of both.
- Show more presence and interest in the Holy Land. Come "pray in my church and meet the Christians here." *David Miller*

Pleasant Oaks Mennonite Church, Middlebury, Ind., has adopted policies and procedures regarding AIDS. They emphasize that "you cannot catch AIDS from a simple kiss, hug, handshake, cough or sneeze,...through ordinary non-sexual contact in a family, work or social setting." The policies give guidelines for premarital counseling, nursery care, nursery school procedures and food preparation, and they stress that in all personal matters confidentiality will be maintained by members of the congregation. The policies affirm the church's "belief in celibacy outside heterosexual marriage, monogamy within marriage and the honoring of the human body as the temple of the Holy Spirit." Copies of the policies and procedures are available upon request from Pleasant Oaks Mennonite Church, Box 447, 13307 CR 16, Middlebury, IN 46540.

Mission workers held at gunpoint, robbed

Newton, Kan.—On June 21 two men threatened mission workers Cathy and Troy Couillard in their home in Maseru, Lesotho, then locked them in a room before robbing their house. After the men left, the couple broke down the door and took their children to the home of Africa Inter-Mennonite Mission workers Glen and Betty Koop in Maseru.

The men held a gun and a knife and threatened to kill the couple. After locking them in a room, the men stole various items and took the family's car. Police later recovered the car with its radio missing. During the incident the couple's children, Chelsea and Aviar, remained asleep.

The Couillards, members of Faith Mennonite Church, Minneapolis, work under the Commission on Overseas Mission of the General Conference Mennonite Church and AIMM.

Their home had been looted in May during three days of rioting (see our June 25 issue, page 276). But in a phone conversation with Earl Roth, AIMM executive secretary, Troy said he believed the motive for this attack was robbery, a random rather than a political act. Roth said that with growing numbers of Basotho men unemployed, "the socioeconomic situation has worsened."

Scholars, COs reflect on WW II alternative service

Goshen, Ind. (Meetinghouse)—In the midst of flag-waving celebrations of yet another war, a group of those who half a century ago found a different way to serve their country met to study and remember.

The "Mennonites and Alternative Service in World War II Conference" took place May 30-June 1 at Goshen College. About 125 people from the United States and Canada—many of them veterans of alternative service—participated in structured historical presentations and informal stories of camp life.

"It was a deliberate attempt to mix two audiences—scholars and ex-alternative service people," said John Oyer, Goshen College professor of history and conference organizer. The event was sponsored by the Mennonite Historical Society and *Mennonite Quarterly Review*, which Oyer edits.

One element was "the difference between what the scholars said happened and must have happened based on their research, and what the ex-CPS men said did happen," said Oyer, a member of both groups.

This is the 50th anniversary of Civilian Public Service. Some 11,996 men served in CPS, including 4,665 Mennonites, 951 Quakers and 1,353 members of the Church of the Brethren, according to the *CPS Directory*. Estimates given at the conference added 7,500 men for Canada.

World War II was a catalyst for the world at large and American Mennonite churches in particular, according to a paper presented by Paul Toews, professor of history at Fresno (Calif.) Pacific College and director of the Center for Mennonite Brethren Studies. Toews' paper, "The Influence of Alternative Service on the American Mennonite World: A Critical Evaluation," summed up many themes from earlier speakers.

New self-confidence, mission and service activism and an accelerated ecumenical movement were three enduring legacies of alternative service, he said. Voluntary service, Mennonite Mental Health Services and a new global outlook illustrate what author Guy F. Hersherberger called "a new social consciousness, and a new sense of social responsibility," Toews said.

Friendships made in the camps translated into a host of inter-Mennonite organizations and agencies, Toews said. While only three such groups began between 1920 and 1940, 32 sprang up after World War II.

Lost sons: Many Mennonites who went to war did not share the benefits of post-war changes in the church. "Of those Canadians who enlisted, very few of them returned to active participation in their churches," said Ted D. Regehr, professor of economic history at the University of Saskatchewan. He presented a paper titled "Lost Sons: The Canadian Mennonite Soldiers of World War II."

Precise figures are unavailable on the number of Canadian Mennonites

In spite of the economic recession, missions-related travel to the Caribbean and Latin America has continued unabated," says Walter Sawatzky of the Miami International Guesthouse. The guesthouse purchased a larger facility in March to better accommodate mission groups and families. The facility, under the auspices of Southeast Mennonite Conference, is looking for a host couple for the coming year. Call Sawatzky at (305) 754-1013.



Al Friesen (MCC)

Lloyd Zimmerman, left, of Ephrata, Pa., and Moorosi Lekoetje of Mohale-Shoek, Lesotho, work at the family-operated Zimmerman's garage. Lekoetje, an International Visitor Exchange Program participant, is learning mechanic skills. Eugene and Mary Zimmerman have sponsored 23 IVEP participants since 1972. Mennonite Central Committee administers IVEP, which brings young people from about 30 countries to North America for one year. Participants learn job and leadership skills. MCC needs sponsors for visitors with skills and interest in accounting, graphic design, auto mechanics, printing, computer programming, engineering, construction and office management. For information contact MCC, (717) 859-1151.

Satoru Hara, a student at Seinan University in Fukuoka, Japan, became the first person to be baptized at the new Hakata Mennonite Christian Church, according to Commission on Overseas Mission workers Peter and Mary Derksen. Fritz and Ellen Sprunger, COM workers in Tokyo, were weekend guests for the event. Fritz spoke at the baptism service on the theme "Understanding the Will of the Lord," based on Ephesians 5:15-20.

Three Bluffton (Ohio) College faculty members showed works at the Lima Art Association's "Art/Space Lima" spring show. Jay Bumbaugh, professor of art, had two paintings and a drawing in the show: "Koi Pond with Frogs," "Fall Pool" and "Susan Dreaming." Gregg Luginbuhl, associate professor of art, had two ceramic pieces entered: "Let the Earth Bring Forth" and "The Animal Plate: Peaceable Kingdom." Darvin Luginbuhl, emeritus professor of art, had two ceramic pieces entered: "And They Shall Dwell in the Scorched Grounds of the Landfill" and "A Lidded Jar."

Charges of causing a disturbance against three members of the Montreal Canadiens hockey team have been dropped following the successful mediation of their case in Winnipeg. The three players—Brian Skrudland, Shayne Corson and Mike Keane—were arrested last December outside a Winnipeg bar after they allegedly tried to intervene in a dispute between two women and two men. Rather than appear in court in March, the three chose to have their case mediated by the Mennonite Central Committee-sponsored Mediation Services. The hockey players and the two men reached an agreement; following the recommendation of mediator Yvonne Lesage, charges against the three were dropped by the crown attorney. Terms of the agreement are confidential. The Mediation Services program in Winnipeg is the largest of its kind in North America. Over 1,000 cases were referred to it last year.



Wayne Steffen

Two audiences: Atlee Beechy (left) and Roy Umble talk with conference organizer John Oyer (right).

who enlisted, Regehr said. According to figures compiled by Marlene Epp, 4,506 soldiers with ethnic Mennonite names or homes in Mennonite areas enlisted in the armed forces.

Those who joined the military did not do so out of fear, he said. Burned church offices and discrimination in the schools actually caused enlistment to fall off, Regehr said. "Mennonites did not respond to hostile pressure as their critics hoped they would."

Conscription did raise enlistments, but the recruitment lessened again when alternative service was expanded from timber cutting and farmwork to hospitals, schools and other occupations, he said. "Many in active service joined because original menial jobs did not seem like real service."

Churches made no effective effort to minister to Mennonites in the military. Once fighting stopped, a few churches made overtures to enlistees, but most demanded apologies from men the general population hailed as heroes. Immigrants who came to Canada after the war and who had fought for other countries were included more easily than natives who had signed up, Regehr said.

"The result was that nearly all the Mennonites who went to war were lost to their family, community and church," he said. "They could have taught their people much about the horror and futility of war."

Government relations: Varying government statements and practices were encountered by those creating and serving in alternative service. This subject was addressed in two papers: "The World War II Relations of Canadian Mennonites with Their Government" by William Janzen, director of Mennonite Central Com-

mittee Canada in Ottawa, and "The World War II Relations of American Mennonites with Their Government" by Al Keim, professor of history, Eastern Mennonite College, Harrisonburg, Va.

Different Canadian Mennonite groups received different assurances that their pacifist

beliefs would be honored, Janzen said. Early Swiss Mennonite settlers were given exemptions from personal military service in 1793. A later group of Russian Mennonites were given "absolute immunity" in 1872.

A third wave, arriving from Prussia, Russia and the United States, were given an oral promise that the 1872 agreement would apply to them. A fourth movement, of Russian Mennonites, were given only the standard exemption under the Militia Act, not as a distinct religious group, "with apparently minor language changes," Janzen said. "The Mennonites did not always speak with one voice, but neither did the government."

In 1940, two days of meetings between the government and some Mennonite leaders produced little of value. The prime minister later approved alternative service, and early 1941 saw the first 1,000 COs set to work on park and road projects. Due to a manpower shortage the entire program was transferred from the Park Service to the Labor Ministry late in 1942, Janzen said.

Many of the men left the camps for farm relief work, sometimes to Mennonite farms, and sent a large part of their pay to the Red Cross. Others went to mental hospitals and schools, he said. "The government earlier had pulled the teaching certificates of some of these same men."

Despite tensions, a reasonably cooperative approach by both sides kept relations between Canadian Mennonites and their government good, Janzen concluded. Changed attitudes from World War I helped, he added. "The public was not as excited about this war, and Mennonites did not object to their government being in

war—only their own participation.”

Keim took a more impressionistic view in his presentation, relying heavily on doctoral dissertations by Theodore Wachs, Ted Grimsrud, Perry Bush and Mitchell Robinson.

Echoing and expanding Janzen’s conclusion, Keim said most Mennonites in CPS were not trying to reform the state and put less emphasis on Christian witness. “They tried to serve according to their own conscience.”

Bush called Mennonites the good boys of CPS, saying they registered gladly, staged no work stoppages or slowdowns and criticized those who did, Keim said. But he tempered this with information from some participants that they thought the church cooperated a little too much with the government. “CPS might be all right in an emergency,” he read, “but as a regular thing, we can’t see that.”

There were few alternatives to CPS, Keim said. It may have been possible in the fall of 1940 for the church to talk Congress into giving the men government wages, but this would have further increased government control, he suggested. “The only clear protection was that the church was paying. It’s amazing how much leverage that gave.”

Though military people administered CPS, Congress did change laws to consider those members of the armed forces as working for a civilian company, Keim said. In turn, the reli-

gious groups adopted many military terms, following Reeve’s theory that when two cultures meet, the more “prestigious” dominates.

On the other hand, jail for everyone would have meant fewer COs, and an alternative service program run entirely by the church would not have stood up to public scrutiny, he said. Thus, even with some problems and dissatisfactions, CPS was more than a mere compromise, Keim reasoned.

Other presentations and speakers included “Mennonite Military Experiences in World War II in the U.S.: An Oral History Approach” by Keith Sprunger, read by John Thiesen; “Life and Labor in the Canadian ASW Camps of World War II” by E. Morris Sider; and “‘One Year of Service’ Displaced by ‘For the Duration’: CPS Camp No. 5, Colorado Springs, 1941-42” by Robert S. Kreider. Goshen College president Victor Stoltzfus gave the welcome, Howard Schomer gave an address “From ‘Just War’ to ‘Just Peace’: CPS and War Resistance Among Congregationalists,” and John A. Lapp, J.R. Burkholder, J. Howard Kauffman, Robert S. Kreider and Ted Regehr joined for a panel discussion titled “Continuing Research on Conscientious Objection, Current Issues.” David Shank, Rodney Sawatsky, Helen Alderfer, Walter Sawatsky, Roy Umble and Atlee Beechy chaired the sessions. *Wayne Steffen*

Women in CPS: ‘Never been asked’

Rachel Waltner Goossen’s “The ‘Second Sex’ and the ‘Second Milers’: Mennonite Women and CPS,” illuminated a topic previously relegated to the backdrop of CPS history: Mennonite women’s involvement in the functioning of CPS camps and how this experience influenced later life. Some women pacifists suffered the ridicule of their ‘patriotic’ neighbors and loss of social status before following their husbands or boyfriends to the camps. Their experience was at times buoyed by positions of responsibility within CPS. One woman who led camp worship services mentioned waiting another 30 years before being allowed to do so in her home congregation. Rural lifestyle and outlook regarding peace and service were forever altered by the “broadening” exposure brought by CPS. The women’s story of CPS reveals a forgotten facet of Mennonite history, just as the story of CPS camps recovers a lost history of World War II. Another woman who corresponded with Goossen as the latter conducted research attended the presentation and commented, “This was a release for me. I have never been asked about my experience until I received the letter from Rachel.” *Jalane Schmidt*



Goossen

Seven months after their church burned to the ground due to faulty wiring, Kingman (Kan.) Mennonite Church members break ground (below) June 3 for a new L-shaped structure on a 10-acre site overlooking the town of Kingman. All that is left of the old building are the choir bells and 16 books that had been checked out of the library the Sunday before, including *Martyrs Mirror*.



Milton Harder

The first Mennonite-sponsored Consultation for Men Working to End Violence Against Women is scheduled for Feb. 9-12, 1992, at Rocky Mountain Mennonite Camp, Divide, Colo. The event will focus on ways men can address other men to stop violence against women and children. Enrollment is limited and open to men only. Inquiries may be directed to the Commission on Education, General Conference Mennonite Church, Box 347, Newton, KS 67114, or the Mennonite Board of Congregational Ministries, Mennonite Church, Box 1245, Elkhart, IN 46515, co-sponsors of the event. Serving on the planning committee are Lois Edmund, Winnipeg; Carolyn Heggen, Albuquerque, N.M.; Clarice Kratz, Waukesha, Wis.; Mary Schertz and Clare Schumm, Elkhart, Ind.; and Fred Loganbill, Newton, Kan.



Lily Banwar, about 75, died March 18 in Ambikapur, M.P., India. She and



her husband, Puran Banwar, were pioneer Mennonite missionaries in 1953 to Surguja, the state where Ambikapur is located. Now about 600 Christians, worshipping in 17

locations in Surguja, are members of the Bharatiya (Indian) General Conference Mennonite Church.

An intergenerational celebration June 9 marked the opening of the lower level of the meetingplace of Hope Mennonite Church, Wichita, Kan. The lower level had been sealed off by the Wichita Fire Marshall until fire-resistant ceilings and walls were installed. At the close of the service the congregation marched downstairs to deliver a dedicatory litany. While there are plans to put in an elevator, the lower level is not handicap accessible. Hope's building was built through hundreds of hours of donated labor and a grant from the Tenth Man church building program, which is sponsored by Mennonite Men, a program of the General Conference Mennonite Church.

Mennonite Central Committee has released \$15,000 for relief efforts in the Philippines following the eruption of Mount Pinatubo, which killed more than 100 and caused 180,000 to flee their homes. MCC is accepting contributions for this response. About half the funds will go to Grassroots Philippines, an alternative trade organization, to buy rice for distribution. MCC also already allocated \$3,000 to the Citizens Disaster Rehabilitation Center, another local relief organization, for vegetables and other staples. Some of the money may also go to Mennonite Missions Now, the Philippine Mennonite church, to help volcano victims, said Earl Martin, MCC co-secretary for East Asia. No MCC workers were displaced by the volcano.

DEATHS

Wally Ewert, 41, died unexpectedly of heart failure April 29 in Drake, Sask. He was a member of North Star Church. He worked for Mennonite Central Committee in Vietnam (1973-75) and the Philippines (1986-1991), where he worked with the Manobo and Subanen tribes in agricultural and community development work. He is survived by his wife, Clair, and their children, Lara and Matthew.

WORKERS

Christopher Bowers, Silverwood Church, Goshen, Ind., has begun a three-year Mennonite Central Committee term in Zaire as an administrative assistant. His parents are Glenn and Jacqueline Bowers of Decatur, Ill.

Carolyn Epp-Fransen, Charleswood Church, Winnipeg, has begun a one-year MCC term in Winnipeg as administrative assistant for MCC Canada personnel services.

Craig Friesen and Isbrand Hiebert were ordained June 23 at Steinbach (Man.) Church.

Jay B. Gordon Jr., Grace Church, Lansdale, Pa., is the new editor of the Eastern District Conference *Messenger*, succeeding Curtis Bauman. From now on *Messenger* will be printed

bimonthly instead of quarterly.

William Kruger, principal and superintendent for 19 years at Rockway Mennonite Collegiate in Kitchener, Ont., will complete his work there July 31. His wife, Helen, who taught many courses at the school, is also completing work there.

Beryl Jantzi began June 3 as associate pastor at Akron (Pa.) Church.

Elmer and Nadenia Myron, pastors at Inter-Tribal Fellowship, Phoenix, Ariz., have received conflict mediation certification through MCC.

Rubie and Wilbert Reimer, Bethel College Church, North Newton, Kan., have begun four-month MCC terms in Akron, Pa. She works in the returns department. He is a pricing supervisor for Self-Help Crafts.

Jeff Schwalm, co-pastor at Calvary Church, Aurora, Ore., was ordained Jan. 13.

Debra Simpson and Timothy Wichert, Toronto United Mennonite Church, have begun three-year MCC terms in Nairobi, Kenya. They are doing legal research on development issues. Her parents are Beryl and Ron Simpson of Oakville, Ont. His are Bertha and George Wichert of Virgil, Ont.

Jeffrey and Kathy Smith, Mountain Community Church, Palmer Lake, Colo., and Yoder (Kan.) Church, respectively, have begun two-year MCC terms in Atlanta. He is a community worker and she is a child-care worker. His parents are Brenda and Kenneth Smith of Palmer Lake. Hers are John and Nina Reber of Yoder.

Mark Wiens has resigned as pastor at Joy Mennonite Church, Oklahoma City, effective Sept. 1.

Lori Wise, Emmanuel Church, Reinholds, Pa., has begun a two-year MCC term in Akron, Pa., as an administrative assistant in the MCC U.S. executive office.

—compiled by Sharon Sommer



Bowers



Epp-Fransen



Gordon



R. Reimer



W. Reimer



Simpson



Wichert



Wise

Urgent openings

Community worker, Brandon, Man.

Recreation and tutoring coordinator, Denver

Church/community service workers, Hamilton, Ont.

Counselor, Markham, Ill.

Bookkeeper, Wichita, Kan.

MVS believes in following Jesus through a lifestyle of service, simplicity, social concern and non-violence.

MVS workers are needed in 30 communities in the United States and Canada. If you can't accept one of the positions above or one of our other openings, please consider helping with financial support.

Mennonite Voluntary Service is a program of the Commission on Home Ministries of the General Conference Mennonite Church. Direct inquiries to Box 347, Newton, KS 67114, (316) 283-5100.



Associated
Mennonite
Biblical
Seminaries

INTERTERM COURSES January 6-24, 1992

Amos
Perry Yoder

*Exegeting the Parables:
Praxis and Proclamation*
Mary Schertz

Biblical Hermeneutics
Willard Swartley/Ben Ollenburger

Rethinking Mennonite History
Walter Sawatsky

Personality and Faith
Daniel Schipani

*Christian Ministry
in the Urban World*
Gary Martin

PASTORS' WEEK, January 27-31, 1992 "The Passion/Resurrection Story—Our Story"

For more information contact:

Steven L. Fath, Admissions
3003 Benham Avenue
Elkhart, IN 46517-1999
(219) 295-3726

THE NORTHERN DISTRICT CONFERENCE of the General Conference Mennonite Church 1891-1991

A History of the
Conference Committees and Churches
of the Northern District Conference



THE NORTHERN DISTRICT CONFERENCE

of the
General Conference
Mennonite Church

edited by Diana Schmidt

Published by the Northern District Conference

Beginning with an account of the first conference meeting in Mountain Lake, Minnesota, in 1891, and ending with the present district projects of Swan Lake Camp, Women in Mission, and Mennonite Men, this book will interest those whose families pioneered in the Mennonite communities of the Northern Plains. Those interested in knowing their congregation's part of the Northern District story will find this book a valuable resource.

Paperback \$8.95

Purchase at:
Northern District Conference
Mountain Lake, Minnesota
June 13 - 16

Order from:
Northern District
Conference Office, Box 101
Freeman, SD 57029

While Your CD is Maturing...



Take a Look at a Full-Grown Alternative.

If you like watching your CD grow, you'll be even more impressed with MMA's Single Premium Advantage Annuity. It works like a CD—only better!

Designed for long-term savings, MMA's Advantage outgrows a CD by giving you more interest and tax-deferred interest income. Learn more today! Just contact your local mutual aid counselor or call an MMA Member Services representative at 1-800-662-6747.

Some withdrawal charges apply until you reach age 59 and 1/2 and your deposit has been invested seven years.



Mennonite
Mutual Aid

BOOKS

On bent knees

On Earth as in Heaven: Justice Rooted in Spirituality by Arthur Paul Boers (Herald Press, 1991, 195 pages)

Reviewed by Marlene Kropf, 3015 E. Jackson Blvd., Elkhart, IN 46516

In his opening sentence, Arthur Boers confesses, "I work too hard." From there he proceeds to tell a story of zealous efforts to build God's kingdom, which resulted, predictably, in burnout. In the exile of confusion and pain, he heard a call to abide in God's presence—to pray, rest in God's care and rekindle an intimate relationship with God.

Out of these experiences Boers has written a book with a twofold purpose: to call people to renewed biblical understandings of God's identity and to call God's children to faithful prayer.

What Boers has to say about God's identity is not new. He reads the Psalms and the Hebrew Scriptures carefully. He gazes long at the incarnate Christ. What he sees is what God's people have always seen: biblical spirituality is political. Injustice cannot coexist with worship of the true and living God.

Nor is what Boers has to say about prayer particularly new or unusual. God's grace is the foundation of spirituality, but "our disciplined response is crucial if the relationship is to be growing and ongoing."

What is unusual about Boers' book is the disarming simplicity and honesty of a pastor opening his heart to share his spiritual journey. Boers claims no special sanctity or ecstatic visions. Instead he speaks of learning to recognize God's presence in the midst of the

ordinary: the tedium of child care, picking up a hitchhiker, grieving for a friend who died of AIDS, living next door to unruly gangs, organizing voters in a crucial city election.

Along the way he illuminates the paradoxes of prayer: the necessity of "holy uselessness"; the mystery of a God who already knows our deepest yearnings yet desires our speaking; "nagging for God's justice" as prayer in action.

Anyone tempted to work too hard to bring in the reign of God will find help and hope in this book. Boers concludes, "God waits for our bent knees." When Christians accept such postures, then God's will may be done on earth as in heaven.

The power of silence

A Center of Quiet: Hearing God When Life Is Noisy by David Runcorn (InterVarsity Press, 1990, 144 pages)

Reviewed by Gordon Houser, assistant editor

This short book is a gem of wisdom and insight. While it is full of practical help, it is not a simple how-to manual. Rather, David Runcorn, an Anglican pastor in London, offers his own experiences of solitude, silence and praying in the midst of life.

He knows the biblical and spiritual writings on prayer, but he does not overwhelm the reader with quotes or draw up some magical formula. He has a knack for using analogies from his experience to teach the way of prayer. For instance, he tells of getting lost in a foreign city but always returning to a map that said, "You are here." He writes, "The great gift of God's love is that he allows us to start from exactly where we are, just as we are."

One of his own formative experiences was a two-month period he spent alone in an Alpine cabin. While he acknowledges that not everyone has the opportunity or desire to do such a thing, he faced in that cabin the deathly fear of solitude and silence that afflicts most of us. When he writes of the fearful void and the power of silence, he writes out of his own, not merely others' experience.

Runcorn's approach is not to coerce the reader with oughts but to describe the way silence and solitude can draw us near to God. The action of silence, he writes, "is like a glue solvent. It

dissolves things that have got stuck together to leave us free to take fresh hold on what really matters."

He encourages us to persist in prayer and offers help over nagging hurdles. Over and over he hits the nail on the head with his insights: "One of the most frustrating but essential lessons of Christian prayer is that God is not to be hurried." We must be patient, he says. "Waiting sharpens desire. In fact it helps us to recognize where our real desires lie. It separates our passing enthusiasms from our true longings."

Silence is not an easy discipline in our hectic world, but it is essential if we are to draw near to God. As Runcorn concludes in this rewarding book, "Our silence is a humble confession of our mortality, and a celebration of the glory of divine mystery. Our silence, in the midst of life, is the silence of loving and longing for the living God. In him we live and move and have our being."

Radical conversion

Fresh Winds of the Spirit by Alan Kolp (Friends United Press, 1991, 143 pages)

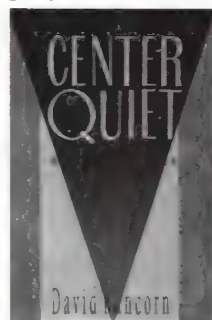
Reviewed by John K. Stoner, 728 Fulton St., Akron, PA 17501

Fresh Winds of the Spirit takes a surprising approach to George Fox, the 17th-century founder of the Society of Friends (Quakers). It views Fox as a spiritual director.

The book is about the psychology and spirituality of conversion. Kolp says, "This book offers spiritual scrutiny to understand how being born into the kingdom takes place." Fox is portrayed as both example and teacher of this rebirth process.

Radical conversion is not usually associated with spiritual direction. Quakers and Mennonites in many quarters are moving away from the idea of radical conversion to conversion as a process in which spiritual direction may play a role. This book says that radical conversion may come by way of spiritual direction.

Kolp defines spirituality as the "art of growing closer to God." He sees



Fox's spiritual pilgrimage as a great work of art, shaped by knowledge and skills as well as native gift, a creation of divine and human cooperation: "George Fox's life story enables contemporary pilgrims walking through life to know where God is."

That is no small enablement. In Fox's own words, "And when all my hopes in them and in all men were gone....Ah then, I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition,' and when I heard it my heart did leap for joy." The voice of God and the voice of Christ were living experiences to Fox. How he put himself and others in a place to hear God's voice is disclosed in *Fresh Winds of the Spirit*. Whoever is blown by the Spirit into Alan Kolp's book and to its source in *The Journal of George Fox* will find two rewards.

FILM

The color of skin

Jungle Fever, written, produced and directed by Spike Lee

Reviewed by Gordon Houser

Mennonites in North America, largely white and not living in urban areas, may not find this film about racism immediately relevant to their setting. However, while it explores relationships and attitudes about race in two communities in New York City, *Jungle Fever* speaks in universal ways to a pressing, explosive problem in America.

The story involves an affair between an upscale black architect (Wesley Snipes), who lives in Harlem, and his Italian secretary (Annabella Sciorra), who lives in Bensonhurst. When their relatives and friends in their respective communities find out about their relationship, the bigotry explodes.

The woman's father beats her and kicks her out of the house. The man's wife throws him out as well. The couple then must face the question, Are they in love, or have they come together out of curiosity, drawn by "jungle fever"? While Lee shows the destructiveness of racism in both the black and white communities, he presents an ambiguous response to whether or not the couple's affair is right.

The liberal tendency is to say, Of course, an interracial affair is OK. But

Lee is too honest to be so glib. In a scene that spins from humor into sadness, the outraged wife (Lonette McKee) and four of her friends discuss the men in their lives. They express their anger at black men who go after white women or even lighter-skinned black women.

As a counterpoint to the one affair, Lee develops the beginning of a more tender, less passionate relationship between a young white clerk in a candy store (John Turturro) and a black businesswoman (Halle Berry) who buys her daily paper in his shop.

The film develops subthemes as well. Lee addresses problems like generational differences, job quotas and drugs. In the movie's best performance, Samuel L. Jackson plays the architect's older brother, a crackhead who must connive to get money from his brother or mother to support his habit. His scenes sizzle with a mixture of humor, anger and despair. The acting throughout the film is superb, but Jackson deserves Oscar attention.

Lee is a talented filmmaker, and *Jungle Fever* is his best film yet. It tackles an important moral issue that others will not touch. However, he likes to preach, and some of his scenes seem contrived, set up so that he may present a message. This powerful film ends with a cry of anguish and a plea for a better world. But for now, it seems to say, it's best not to mix the races.

Note: Rated R, the film includes rough swearwords, violence and adult themes.

Resources

BOOKS

Urban Connections is an inter-Mennonite newsletter published quarterly edited by Sally Schreiner. Individual subscriptions are \$10 per year (\$12.50 Canadian). Order from *Urban Connections*, 1409 W. North Shore Ave., Chicago, IL 60626, (312) 338-8569.

The Northern District Conference's executive and education committees have published **The Northern District**

Conference of the General Conference Mennonite Church 1891-1991, edited by Dena Schmidt (1991, \$8.95). Order from Northern District, Box 101, Freeman, SD 57029.

Reaching Out to Refugees is a new guide from Mennonite Central Committee Canada for Canadian churches who want to sponsor refugees. It is free from MCCC, 134 Plaza Drive, Winnipeg, MB R3T 5K9.

The Commission on Education of the General Conference Mennonite Church has announced **Foundation Series Enrichment Supplements** for levels nursery through eighth grade. The supplements offer new ideas for presenting material as well as new activities and responses. Beginning this fall they will be mailed quarterly for the next two years free of charge to congregations using Foundation Series curriculum.

A Treasury of Amish Quilts by Rachel and Kenneth Pellman (Good Books, 1990, \$19.95) exhibits an array of quilt patterns, while extensive captions explain details of each quilt, placing them in their historical and geographical context.

Two memoirs of conscientious objectors during World War II are **Exercise of Conscience** by Harry R. Van Dyck (Prometheus Books, 1990, \$24.95) and **Something for Peace** by Thomas Waring (\$10.95 plus \$1.25 shipping from Tom and Shirley Waring, Box 565, Hanover, NH 03755).

Christians seeking deeper understanding of the phenomenon of resting in the Spirit ("slain in the Spirit") will want to read **Overcome by the Spirit** by Francis MacNutt (Chosen Books, 1990, \$6.95).

The CPS Story: An Illustrated History of Civilian Public Service by Albert N. Keim (Good Books, 1990, \$11.95) includes dozens of black and white photos from the period to accompany an examination of the CPS movement, established during World War II to create non-military options for thousands of conscientious objectors.

Artist Jan Luyken, who worked during the late 1660s, captured scenes of public torture and death on copper plates, which were used to illustrate a tome published in 1685, titled *Martyrs Mirror*. Now **Mirror of the Martyrs** by John S. Oyer and Robert S. Kreider (Good Books, 1990, \$9.95) reproduces 30 of those etchings, telling the stories of the martyrs in a readable style.

—compiled by Gordon Houser

Editorial

The disease of fear, the healing of faith

If I had listened to the news reports and the rumors about the "Jane-Finch corridor" or about Tobermory, I might not have come to the 25-story high rise on Toronto's west side.

Instead I listened to my friend Bev Suderman, who works at 15 Tobermory as interim chaplain (see the story that begins on page 291). She told me she sometimes finds the front door to the place broken when she comes to work, and she has seen kids hanging around talking on cellular phones and realized they must be drug dealers or runners. But she has never been hassled, never felt in danger. Her attitude was upbeat when she invited me to visit. I was intrigued.

What keeps many of us away from such areas, from getting to know the people who live there, is fear. Fear may be rational, but when it is not, it is like a disease that spreads to others. Its symptoms are prejudice, apathy, subtle and sometimes naked violence. This fear is spread by falsehood, by stereotypes, by the failure to, as Jesus said to two disciples (John 1:39), "come and see." Truth and faith are major healing elements in fighting the disease of fear.

Piece of cake: Now I'm not naive enough to believe that poorer areas of large cities like Toronto are pleasant pastures or that it's a piece of cake to live there. My point is this: Human beings live there. They work hard to make it day by day. They enjoy things and they suffer hardships.

What impressed me from my visit to Tobermory is the reminder that God lives there, too. And without sounding romantic, I'd say the evidence of God's presence may be greater there than in suburbia or small towns like my own.

As I talked with residents at 15 Tobermory, listened to their stories, laughed with them, ate with them, I felt in awe. These people, with some encouragement and prodding from a remarkable man named Dalton Jantzi, have taken on themselves the burden of responsibility for solving many of their own problems.

They get help, of course, and Mennonites have been among the vanguard of those willing to be there with people who are hurting. To do this they had to disregard

some of the reports they had heard. Jesus-like, they even asked, Where is the greatest need?

The faith of these early planners, like Hubert Schwartzendruber, of Dalton Jantzi and of the residents themselves, took two forms: trust and perseverance. Dalton Jantzi took the risk to initially entrust himself to the people at 15 Tobermory and to show his trustworthiness. Later he showed a knack for entrusting people with responsibilities they had not had before. They rewarded his faith by following through on their tasks, learning new ones and encouraging others to pick up other tasks.

Faithfulness: The other element of this healing faith is perseverance. When the Bible mentions faith it often means faithfulness, sticking it out, not giving up, persisting. Jesus said to his disciples, "And will not God grant justice to his chosen ones who cry to him day and night? ...And yet, when the Son of Man comes, will he find faith on earth?" (Luke 18:7-8).

Over the years these volunteers at 15 Tobermory have worked diligently day after day. They have encountered defeat but persisted. Their faithfulness has helped them overcome their fear. Their attitude may be captured by what Barb Bielskis, who lives at 15 Tobermory, said to me. When police ignored their requests for help to get rid of the drug dealers in their building, they acted for themselves. Barb said, "I live here, not them."

The city is filled with opportunities to see God's love and to participate in making that love known. Persistent, faithful people like these volunteers at 15 Tobermory can show us how to lay aside our fear and get to know people. Reaching out to them, we will be reached in ways we did not imagine. Look around for a Tobermory in your town. Perhaps there are people next door to you with whom you may learn faithfulness. It is a risk to reach out, but we need not be afraid. *Gordon Houser*

Inside

One congregation's
response to
armed conflict / p. 317

Bound to work for a
different order / p. 318

Relief sales: good
or bad / p. 322-323

THE

Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

106: 14
JULY 23, 1991



Instead of going to war

Walt Reimer tells his
grandson (center) and
friends about being a
conscientious objector
during World War II.
(See page 315.)



A smoke-jumping CO over
Missoula, Mont.,
in the 1940s.

Prologue



Walt Reimer of Moses Lake, Wash., the storyteller on our cover and the subject of our lead article, was one of 12,000 conscientious objectors to war who served in about 152 camps from 1941 to 1945. Civilian Public Service grew out of the suffering of conscientious objectors (COs) during World War I. With no legal alternative to being in the armed forces, many were beaten, coerced to wear the uniform, imprisoned, court-martialed. Several died in prison. CPS was modeled after the Russian Mennonite forestry experiment and the Quaker work camp movement of the 1920s. (See the related article, "Scholars, COs Reflect

on World War II Alternative Service," in our July 9 issue, page 305.)

We focus on peace in *The Mennonite* at this time each year to commemorate the Aug. 6 and 9, 1945, bombings of Hiroshima and Nagasaki, respectively. This year Robert Hull has also gathered responses to the Persian Gulf War. See the insert in this issue.

The next issue of *The Mennonite*, dated Aug. 13, will celebrate our most precious commodity, water.
mts



Editor
Muriel T. Stackley

Assistant editor
Gordon Houser

Editorial assistant
Sharon Sommer

Art director
John Hiebert

Editorial offices
722 Main St., Box 347,
Newton, KS 67114-0347,
(316) 283-5100



The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.



The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: one year, \$20 U.S., \$23 Canada; two years, \$35 U.S., \$41 Canada; three years, \$48 U.S., \$56 Canada. Group rates available. Outside North America add \$24 U.S. per year to U.S. rate for surface mail, \$55.20 U.S. for airmail. Single copies: \$2 U.S. Five or more: \$1 U.S. each. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114. ©1991**

Contents



315 Instead of going to war

Walt Reimer was one of many who chose to take a risk for peace rather than for war during World War II.

317 One congregation's response to armed conflict

Mennonite Fellowship of Montreal learned that prayer is a powerful weapon for bringing peace.

318 Bound to work for a different order

After seeing oppression in Central America, Carol Rose seeks to oppose her country's military support of unjust rulers.

320 Letters

322 Relief sales: two views

Donald Steelberg and Maynard Shelly explore the pros and cons of Mennonite relief sales.

324 Quilting project becomes a community project

325 Who's in charge here?

326 News

- PDC, PCC meet together, show different styles



326

- NDC celebrates 100 years
- CDC, IMC make history
- Mayhue, Miller join MVS
- Record

334 Reviews

- Peacemaking for the '90s
- Dynamic non-resistance
- Serving the poor

336 Preach, don't market, the gospel

Cover: Top photo is by Clara Franz Reimer. Inset photo is used courtesy of Mennonite Library and Archives, North Newton, Kan.

Walter Reimer parachuted into dangerous areas during wartime—but to save life, not to kill.

Instead of going to war

Walter Reimer
(with Clara Franz
Reimer)

World War II changed my life. My brother and I were drafted. He went into the army and I into Civilian Public Service. This was typical in our church, Alexanderwohl Mennonite Church near Goessel, Kan. About half went into CPS and half into the armed services, and the church supported all of us.

I entered CPS at Weeping Water, Neb., then went to LaPine, Ore., and on to Three Rivers, Calif., followed by CPS #103 smoke jumpers at Missoula, Mont. I was discharged at Denison, Iowa, 3 1/2 years later.

Soil conservation was the main project at Weeping Water, where I worked for two months. I went with a group to open a new camp in LaPine for the Bureau of Reclamation, which was building a dam for irrigation. I stayed there as long as it was under Mennonite Central Committee supervision. When the government took over the camp, many of us accepted the option to move to other camps.

At Three Rivers I worked with the National Park Service. I repaired telephone lines and saw a good share of Sequoia and Kings Canyon parks.

Smoke jumping sounded exciting, so when that opportunity came up, I applied. MCC wanted a letter from my family giving consent for such a "dangerous occupation," and my uncle wrote that he could not figure out why I wanted to "give my life for a dumb tree," but he gave his consent.

I trained with the smoke jumper unit at Nine Mile, near Missoula. Those of us who had never been up in a plane were given a ride in a Ford Trimotor before our first jump. Of the 21 jumps I made, one was a rescue jump. One of our boys got hurt on a jump and we parachuted in with an army doctor to carry him on a stretcher to the nearest road. He had suffered a back injury.

One memorable fire jump was in the Seven Devils area along the Snake River between Oregon and Idaho. There were two planeloads of jumpers

with cargo. The sun was down and distance was hard to judge. Herb Crocker and I were the last to jump from the second plane; the first plane had already started its cargo dump. When we landed, Herb asked me if the first plane had flown above or below me. I was below and he was above, so the plane had flown between us.

My parachute got hung up in a big yellow pine tree about 70 feet from the ground. Herb went up to rescue my chute because I chickened out after I got up about 60 feet.

On the walk out that evening, the first mile was a strenuous incline until we got to the trail. One of the jumpers passed out, so half of us stayed until he recuperated, then we walked 15 miles in the dark.

Another memorable jump was above Lake Chelan in Washington. It was in steep terrain. The fire covered more than 300 acres, and our Trimotor load of eight jumpers and another DC-3 load from Cave Junction, Ore., controlled the top fire line. Our Ford Trimotor could fly in the canyon to unload, so our landing was much more accurate than the jumpers from the DC-3, which had to stay above the canyon to make its drop. We walked out 13 miles to the head of Lake Chelan. We were picked up by a forest service boat and taken to Twenty-five-Mile Creek, where a truck was waiting to take us to Chelan. We were given a steak dinner and allowed a few hours of sleep before being flown out to another fire near Surprise Lake, north of Chelan. On that jump a big can of lunch meat slipped from the cargo chute and plummeted to the ground, splattering over a large area. One of the ground crew asked in jest if that was all the better care we took of jumpers whose parachutes did not open.

During the two seasons I spent in smoke jumpers I did timber cruising in the off season. The first winter I was in the Kingston ranger district in Idaho. The second winter I spent in

My uncle could not figure out why I wanted to "give my life for a dumb tree."

the Anaconda area. Besides cruising timber there I also cleared trails in a primitive area and worked on an emergency landing strip. Timber cruising at Kingston consisted of getting an estimate of the board feet of salable lumber. In Anaconda it was to determine the number of power poles available.

After the 1945 season CPS #103 disbanded and dispersed to different base camps to await discharge. I went to Denison, Iowa, where I was discharged in April 1946.

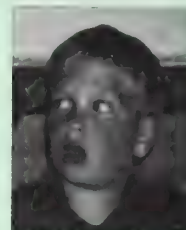
Walter Reimer's address is 4211 W. Lakeshore Drive, Moses Lake, WA 98837. He is a member of Menno Mennonite Church near Ritzville.

Grandpa made a good choice

At a Reimer reunion my cousins and I were bored. So I asked Grandpa Walt Reimer to tell us the story of his smoke jumping. We went into the camper, where it was quiet, and listened to Grandpa. He said he wanted to do something for our country during World War II other than fighting in the army. He was drafted but didn't go into the armed services.

He jumped 21 times from a Trimotor plane. Once at night it was hard to see, and he got hung up in a tree and had to lower himself from a rope.

I'd say that Grandpa made a good choice by not going to war. I liked his smoke jumping story. It isn't what I want to be when I grow up, but it's OK. I would probably choose park service of some kind if I had to. *Eric Reimer*



Compile a conscientious objection file

Mike Bogard

Every Christian 16 or older, male and female, who is a conscientious objector to participating in war in any form should have a conscientious objector file. It will help you think through your position regarding participation in war. It will document over a period of time your conscientious objection to participating in war in any form. Compiling a CO file is essential at this time for young men in the United States because COs must prove that their beliefs are the result of training over a period of time, that those beliefs are deeply held and sincere. Canadians and U.S. women could well be required to register as well in the future.

Include these seven in your file:

1. Registration form (copy). Men 18 or older in the United States are required by law to register with the Selective Service System. You may write on the registration form above your name, "I am a conscientious objector to participation in war in any form." Make a copy of your form for your CO file.

2. Registration acknowledgement form. After registering you should receive this document. It includes a form for notifying Selective Service if you change your address. Keep

copies of this and any additional correspondence.

3. Christian peacemaker registration. This document helps you think through and record your convictions regarding participation in war. Update it annually. For a copy, write MCC, Box 500, Akron, PA 17501-0500.

4. Letters of support. Ask for these from people who know you well and believe in your sincerity. A CO file should contain three letters. Should a draft begin, ask for an additional two or three letters.

5. School papers or speeches. Add any written documents that speak directly to your CO beliefs. This verifies that others know your beliefs.

6. Church documents. Anything that identifies your church's support for the conscientious objector position is helpful. These can be from your local church, your district conference and your denomination. Certificates of baptism and church membership and diplomas for church-related schools identify you as a person who has embraced your church's teaching.

7. Peace organization. Include documents that verify your participation in peace organizations, clubs, rallies and other peace-related events.

Maintain your CO file. Use a pocket folder labeled with your name,

address, phone number and social security number.

Maintain two copies of your complete CO file. Keep one and put the other in your congregation's office. A third copy may also be sent to the General Conference Mennonite Church, Box 347, Newton, KS 67114; Conference of Mennonites in Canada, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4; or Mennonite Central Committee U.S. Peace Section, Box 500, Akron, PA 17501-0500.

Keep your CO file current. Consider doing this each year on your birthday. It would be wise to complete a Christian peacemaker registration each year to document your CO position over a period of time. Speeches and letters can be added as they happen.

As you work through these issues related to war and the draft, be constant in prayer, rigorous in your study of God's Word and steadfast in your commitment to follow Jesus Christ. Remember that supporting you is a network of friends and family, the history and faith of our church and the compassion and strength of the Lord.

Michael Bogard is Western District Conference youth minister, Box 306, North Newton, KS 67117.

Prayer is the most important work that we as God's people can do.

One congregation's response to armed conflict

Laura J. Loewen

Our church was concerned about the conflict between Native Canadians and law enforcement officials at Oka, Quebec, last summer. We talked about it and prayed. The local churches' hands seemed to be tied because there was no good link to the communities at either Kahnawake or Kahnéssetake. Slowly some contacts with these communities were established. Our congregation was invited to participate in prayer vigils. Some of us attended. We were invited to be observers at strategic points along the reserve. Eight people from our congregation spent one sunny day in the fresh air, keeping track of ingoing and outgoing vehicles. Was there any significance to this activity? Would we have been as willing to go on a rainy day? These were questions we asked ourselves after a long day of little action.

TV news programs showed angry confrontations between the Native community and the "outside" world. Were there no other more positive images that could be flashed across the country? Out of this concern came the idea that perhaps if a group from the Mennonite church met with a group of Native Canadians at one of the barricades and sang peace songs to each other, the country might also see images of bridge building.

Barricades: The hymn-sing did not proceed as planned. Some angry local residents (not Native Canadians) met us at the barricades. We did sing one song and prayed, but then we left. Our intentions to bring overtures of peace to one group had antagonized another group. We did not question our intentions, but we did question the wisdom of this action. We went home and continued to pray for the people caught in this crisis.

Several months later we invited people from Oka to tell us their side of the story (see box below). Hearing their story was helpful. It was also encouraging to hear that the churches' prayer vigils and network of observers had given the Native community hope. Perhaps our participation in these efforts was not as insignificant as we had assumed.

Praying together as a group has been a meaningful experience. Sometimes I wondered, Is praying *all* we can do? Then I read "Sentences on Peacemaking" by Henri Nouwen, which reminded me that prayer is the most important work that we as God's people can do. Nouwen writes,

"Prayer—living in the presence of God—is the most radical peace action we can imagine. Prayer is peacemaking and not simply the preparation before, the support during and the thanksgiving after.

"Prayer is not primarily a way to get something done. In prayer we undo

the fear of death and therefore the basis of all human destruction.

"...The act of prayer is the basis and source of all action. When our actions against the arms race are not based on the act of prayer, they easily become fearful, fanatical, bitter and more of an expression of survival instincts than of our faith in God and the God of the living" (*Seeds of Hope*, Bantam, 1989).

I am also aware of the continuing struggle that exists in Quebec—a struggle that continues to bring division in our country. Can we find ways of being peacemakers in this context? I pray that we will.



Laura J. Loewen is pastor at Mennonite Fellowship of Montreal. Reprinted from *Weathering the Storm: Christian Pacifist Responses to War* (Faith and Life Press, 1991, \$8.95)

Burden bearers of peace

Last November two storytellers from Kahnéssetake came to our congregation to help us relive the previous summer. We heard another side of the Oka story.

These two women spoke of parents being separated from their children for weeks at a time, of food being dumped or sent back from the barricades, of medicine not permitted to pass the checkpoints and of the support they felt in their cause when they heard of the observer teams and the prayer vigils. Throughout the summer the media flashed pictures of Native warriors across the country. The word "warrior" in the Mohawk language means "the one who carries the burden of peace on his back." While I did not unquestioningly accept the armed "burden bearers of peace," I know that words can have a powerful impact in communication. Using the name "warrior" made it easier for us to invalidate their motives.

As I listened I realized that much of the pain between our cultures stems from our lack of understanding and willingness to see the world through the lenses of our Native Canadians. We have asked them to submit to our ways and our worldview at a great cost to their peoplehood. *Laura Loewen*

Bound to work for a different order

Carol Rose

Carol Rose has seen the effects of war in Central America and is willing to commit civil disobedience to oppose the U.S. government's militarization of those countries.



The oppression continues: *This Central American woman describes how she held her baby so tightly to her chest while escaping a war zone that she killed it.*

Dark clouds, like storm troopers with their riot shields and clubs, threatened us. We were there because storms of war continue to hang over Central America.

A couple hundred of us had gathered near the gate of Fort Lewis, just south of Tacoma, Wash. We had one intent, to use non-violent direct action to protest the U.S. policy of war in Central America. Fort Lewis plays a vital role in that. These troops rotate through bases in Honduras. Their helicopters have flown in Guatemala. A helicopter circling over our heads reminded us of the rain of death they pour down on our sisters and brothers to the south.

We sang a slow song with a powerful demand: "U.S. out of El Salvador. U.S. out of Honduras. Ain't gonna let you war no more." I spoke about human rights abuses in El Salvador, the deaths and disappearances, the governmental policies of repression.

The clouds cried. "It's all right to get a little wet," I said. "Perhaps the rain will wash us clean. A health worker, disappeared by the Salvadoran military, had said, 'Our commitment, not our fear, must determine our actions.'" Others told stories of pain. The rain turned to sleet.

As we moved into action the clouds parted, as if our small attempt at change actually alleviated the human cruelty. The fact that we placed our bodies on the line seemed to give the God of the heavens and the earth hope enough to break through thick clouds with the warmth of day.

We planted crosses, remembered the human loss our government is causing. On one side of each rough, wooden cross was the name of a civilian martyr of the war in Central America. On the reverse sides were the names of U.S. military personnel who have died in Central America since 1984.

Some of us moved into the roadway, blocking the entrance to the gate and knelt. I prayed for peace in Central America and for peace in North America. Our sign read, "U.S. out of Central America." Our song rang out, "Ain't gonna let you war no more."

Body bags: We stood and gave testimony to the soldiers on the other side of the gate. A veteran told of the body bags he had transported in Vietnam. A group told stories of women who have suffered from the war. They "died." Others traced their outlines with chalk on the damp cement. A 9-year-old yelled with urgency, "Stop the war!" A mother told how difficult and necessary it is to explain war to her young daughter. A youth was angry that the soldiers seemed not to hear. We kept telling the soldiers, "You are not our enemy. Do not comply with commands of injustice."

.....

"My body and soul are on the line. As long as I have the power to do so, I will join with others to pray this way."

.....



Morally bound: Protesters call for an end to war in Central America.

In the end they arrested us. Some of us were carried, hands cuffed behind our backs. One police officer tried to push me out of the way. He was large, but I was grounded where I stood. The driver he was waving forward stopped, not wanting to break our line—at least not our bodies.

It is good when principles of non-violence (like lowering one's center of gravity in order to lower tension) arise naturally from within. It is a good thing when prayer is a response of my

whole body. Strength is there rather than in the hasty anger of one who would shoulder me out of the way.

They came with handcuffs for the rest of us. They did not say a word to me, just took my arms from behind. I dropped the sign, was frisked and ended up on an army bus in the same wonderful company I had shared on the roadway. The sun shone. We would be together again in court. There we would again give testimony for peace in Central America.

Civil disobedience

Beth Hege

Around the block in the Paddy Wagon give 'em your shoelaces (reminds me of Alice's Restaurant, she said) eat your bologna sandwich when it comes by, try to memorize your number (for old time's sake, when there won't be any more wars to protest). Wait. Think about your mom and grade school and the liberation of Kuwait (code words for killing). Twelve hours. They come back, give you your shoelaces. Got a record (not the singalong kind). Tell the press it's moral obedience.

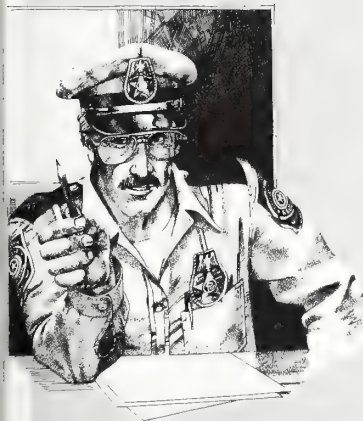
Beth Hege's address is Box 347, Newton, KS 67114.

Bombers: Why did I commit civil disobedience? I lived in Central America. I watched the militarization of Honduras. I sat with a friend, helpless as life flowed out of the body of her youngest son. I heard the cries of farmers without land while my government took their land for bases and airfields. I sat with refugees whose homes were destroyed. We listened together to the drone of U.S.-supplied-and-equipped bombers overhead. These sisters and brothers taught me anew to hear the Word of God. Oppression is not God's will. God calls us to justice, to right relationships. A Mennonite brother was detained and tortured for teaching new ways to plant crops. He returned to the same dangerous work that bears the good fruit of community and health. One sister ran after the soldiers, yelling, when they tried to take her husband. She was beaten to a pulp, but she saved seven men from death. Another friend faithfully risked his life and family to tell us whenever refugees needed help. These evangelized me to the Good News of the struggle for God's justice.

When I left Central America at the end of a Mennonite Central Committee term, these faithful witnesses told me, "We will let you go on the condition that you tell our story. Stop the flow of weapons to our lands."

As long as my country is a weapons peddler for the world I am morally bound to oppose it. I am bound to work for a different order, the reign of God. My body and soul are on the line. As long as I have the power to do so, I will join with others to pray this way.

Carol Rose's address is c/o MCC, 487/53 Soi Watana S.1, Rajprarop Road Phayathai, Bangkok 10400 Thailand



Baptism: essential or not?

In response to "Why We Should Insist on Believer's Baptism" [May 14 issue], the Bible teaches that infants are born pure and innocent, not depraved (Ezekiel 18:20, James 4:17). Jesus said, "Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven." If little children were born sinners, Jesus would not want us to become like them.

However, why do we make such a fuss over whom and how to baptize if it is not essential? The same Bible that teaches believer's baptism as the only legitimate and scriptural form of baptism also teaches that baptism is essential for salvation. In Mark 16:16 Jesus proclaimed, "the one who believes and is baptized will be saved; but the one who does not believe will be condemned." Why didn't Jesus say, But the one who does not believe or is not baptized will be condemned? The article answers this by pointing out that baptism without belief is meaningless. In Acts 2:37-38, those listening to Peter's address asked him and the other apostles, "What should we do?" Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit." Through the entire book of Acts, accounts of people being converted included belief, repentance and baptism (Acts 8:38, 10:48, 16:15, 33-34, 22:16). God has given us these things as an integral part of faith, which points us to the cross of our Savior, Jesus Christ. We are redeemed by Christ's blood, which he shed by dying on a cross. Paul tells us in Romans 6:1-11 that we can enter Christ's death through baptism and be raised through the glory of the Father, so we also may walk in newness of life. Not only are we freed from sin (Acts 2:38) but we enter the kingdom of God by being born of water and Spirit (John 3:5). Many other passages deal with the issue of baptism (1 Corinthians 12:13, Galatians 3:27,

Ephesians 4:5, Colossians 2:12, 1 Peter 3:20-22). In addition to the church history presented in the article I'd like to point out that baptism by sprinkling was not legalized by the Roman Catholic Church until A.D. 1311 (*Johnson's Universal Encyclopedia*, vol. 1, page 488). The first recorded case of baptism by affusion is that of Novation, A.D. 251, who received such as he lay sick in bed. At first sprinkling was the exception to the rule, being administered to the sick only. Later it became an accepted practice. The word baptize comes from the Greek "baptizo," which means to immerse or submerge in or under water (Liddell and Scott; Thayer). The question of whom and how to baptize was not an issue in the first-century church; it was a given. Those who accepted Christ were buried and raised with him.

The answer to why we should insist on believer's baptism is that God's inspired Word, which produces belief (Romans 10:17), commands us to do so. *Clinton R. Krehbiel, 5600 Abbey Court, #81, Lincoln, NE 68505*

I was hoping *The Mennonite* [May 14 issue] would say something about the various modes of baptism so I could gain more insight into my situation. Perhaps as a General Conference Mennonite Church we have moved away from that discussion and realized that the mode of baptism is not an all-important issue in the Christian life.

My family and I live 40 miles from the nearest Mennonite church. We have been attending an American Baptist church locally. My husband and I are denied membership here solely because we were "sprinkled" or "poured" rather than immersed. It seems so incredibly strange that it cannot be true, but sadly it is. I will not begin to list the multitude of reasons why we refuse to be rebaptized.

I was wondering if there are readers of *The Mennonite* who have been in a similar predicament. I would like to hear from anyone who has been in the following situations:

1. Have attended and participated to the degree possible in an immersion church over a long period of time without becoming members;
2. Have had children grow up and become members in the immersion church without the parents becoming members since it would require rebaptism;
3. Have consented to rebaptism in

an immersion church in order to gain membership;

4. Have driven more than 30 miles so your children could be raised in a Mennonite congregation. *Janice Hershberger, 1027 Lane, Clay Center, KS 67432*

Sufficiency living

How bad do soil, air and water poisoning have to get before we each decide to make major, radical changes in our personal lives? It is not enough to bemoan the way things are. It is not enough to damn insanely disastrous corporation and government policies. We must scrutinize our every activity to minimize pollution and save resources. If we continue to dirty our bed, we shall perish in our own filth.

If all of us humans evaporated from the earth tomorrow, the other animals and plants would benefit enormously. But if animals and plants evaporated we would die immediately. We are dependent on them.

I live in a pleasant 10-by-11-foot room plus closet and bath. I neither have nor need summer air conditioning or a fan; I open my door and windows. By riding the bus, walking much and having no car, I save fuel, cut pollution and gain much exercise.

According to population expert Paul Ehrlich, the most serious world population problem is in the United States. One American causes 20-100 times more damage to the earth than one person in the developing world. One rich American causes 1,000 times more destruction. To live in luxury is to destroy the planet and kill the poor.

Here are five reasons I choose to live at basic sufficiency. (1) To avoid federal income taxes. For 12 years I have paid no federal income taxes because I refuse to finance U.S. mass murder around the world. How can I speak for peace while I pay for war? Over 50 percent of every federal income tax dollar goes for war—past, present or future. I keep my easily traceable taxable income under the taxable level. For a sighted, under-65-year-old single person that amount is \$5,550 for 1991.

2. To minimize pollution and to save the earth's resources.

3. To avoid greed. Why should I have more than I need while many have less than they need? I aim to live at a level that could be enjoyed by all people if the earth's resources were

shared fairly and used responsibly. There is enough for all people to have adequate shelter, nutritious food and good education, but not enough for everyone to hog out on cars, gadgets and mansions.

4. To avoid the ferocious, fatal addiction of materialism. In the recorded Gospels, Jesus spoke more about our relationship to money and to the poor than any other subject. He was born poor, lived poor and died poor. He warned us strongly, You cannot serve God and money. Most Americans are drunk on money and what money buys.

5. To be freer in time and in spirit to champion publicly those concerns I believe in. No amount of salary and fringe benefits on earth are worth prostituting our conscience or silencing our convictions for justice, peace and human rights. My integrity is not for sale. *Don Schrader, 1810 Silver SE, Apt. B, Albuquerque, NM 87106*

Thanks and caution

Jack Suderman's article "Anabaptism Is an Alive Movement in South America" (June 11 issue) is one of the most exciting and challenging articles I have read recently. Thanks for that kind of information.

However, turning the page and reading "God's Gift of Sexuality" by Andy Stoner gave me considerable uneasiness. Stoner says, "Christ calls us to follow his example of accepting everyone, whether or not we condone their practices." That small word "accept" should be further defined. Jesus' invitation is open to all, but in the Gospels positive response to that acceptance invariably resulted in radical change in that person's life.

For example, no one can doubt the sincerity of the rich young ruler's wish to become a follower of Christ. The Mark 10 version even says Jesus looked upon him with love. Yet that promising relationship came to an abrupt end. Apparently there are some choices of allegiance and lifestyle which make one unacceptable. The narrative mentions no negotiations—not even further dialogue.

We should state clearly at the outset what our acceptance, as Christ's representatives on earth, will mean for a person. Are we ourselves well-enough acquainted with Christ to do that responsibly? Are we then prepared not to make them over in our

image but to patiently allow them to join us in being made over into Christ's image? *Anette Eisenbeis, Route 2, Box 65, Marion, SD 57043*

Baptize joyfully

I am in favor of the proposed new article on baptism being prepared by the joint Confession of Faith Committee. In our congregation we do not demand rebaptism for those who have had infant baptism before they become members. But the more I think about that the more uncertain I become in that position.

I think we have encumbered baptism with a little too much structure. [Are we] putting the right order into our observance of baptism, namely, to baptize and then teach them everything that Christ had taught the disciples? I wonder whether we wait too long with baptism after people have been converted.

Perhaps General Conference Mennonites should switch to immersion. Not because it is theologically or biblically more correct but because it makes it easier for our young people to fit into the broad mainstream of Evangelical Christendom. They are highly mobile and wish to have fellowship and membership in other Evangelical churches. I know of a few individuals [who] went through an immersion in order to join a non-Mennonite congregation. They said it was an external formality and why should we push our people to this degree when we want to encourage them to become active and formally associated with local congregations, especially in areas where there are not Mennonite churches. As a GC pastor I have baptized both by immersion and by pouring.

The conversation you started is good. I trust and pray that as we work toward biblical faithfulness we will find peace and joy in baptizing in a way that is based on faith and salvation and commitment to Christ. *Dick Rempel, Eden Mennonite Church, 46551 Chilliwack Central Road, Chilliwack, BC V2P 1K1*

A mistaken impression

The June 25 issue of *The Mennonite* mentioned me in two "Workers" notes—that Bek Linsenmeyer is replacing me on the Parenting for Peace and Justice advisory board and that Fred

Loganbill is replacing me on the National Campaign for a Peace Tax Fund board.

Many people have approached me with the mistaken impression that I have resigned as secretary for peace and justice for the Commission on Home Ministries. Not at all!

I served on the Peace Tax Fund board for eight years as recording secretary and chairperson and on the Parenting for Peace and Justice board for six years as development committee chairperson. I have sought these two capable and dedicated individuals to replace me in order that I may devote additional time to chairing the Christian Peacemaker Teams steering committee and developing the peace church evangelism emphasis within the Living in Faithful Evangelism program.

I believe these are key needs for the development of the General Conference Mennonite Church at this time. I remain continually grateful for the privilege of serving you as secretary for peace and justice. *Robert Hull, Box 347, Newton, KS 67114*

Environment a spiritual concern

Mennonites, like most everyone in our culture, deny environmental problems at an emotional level.

Solutions will not come out of this denial. How can one awaken those who prefer to remain asleep? Keep the vision before us. Significant action among Mennonites requires effective education. The need is immense.

Some reluctance to move boldly ahead in this area is because of ambivalence as to whether or not environmental concern is a spiritual matter.

Our prevailing alienation from nature is simply a failure to love the earth, which is very much a spiritual matter. Serving the planet involves serving its peoples and all other life forms, including all future generations. In what better way can we serve Jesus Christ? How can we feed his sheep if we destroy the planet's carrying capacity, its ability to sustain its intricately related life forms?

Mennonites are as deeply engrossed as the rest of the Christian church in materialistic pursuits. We have a tremendous amount of work to do. As time slips by things become worse. *Jim Rich, Route 1, Box 36, Hillsboro, KS 67063*

Relief sales: two views

It is good they are so popular, but are they a substitute for something essential?

Donald Steelberg

We are a people who love family reunions. Mennonite Central Committee sales are mega-reunions.

And we are a people who grew up, broadly speaking, in the era of the revival and week-long meetings of renewal. If that is not our experience, it is certainly true of the areas where the sale movement started.

Ever since the 15th century, Scottish Christians have held outdoor gatherings in churchyards and fields. Their Presbyterian descendants in the southern United States have followed in their train.

Gwen Neville in *Kinship and Pilgrimage: Rituals of Reunion in American Protestant Culture* (Oxford University Press, 1987) traces this history and suggests that it has an element of protest in it. By gathering, the faithful protest the mobility that is separating them. By gathering the family in Bible study, revival and play, the erosion of family ties is protested. By singing the old songs and hearing the old truths, the technologies that tempt us away are protested. It's a way, says Neville, of opposing the secularism of our day.

It is also a way of protesting the bureaucracies and hierarchies of the church that have taken away the people's power. Lay people organize and lead these meetings. Where the church ranks and robes people, tent meetings keep alive the ancient dream of equality and intimacy. They recall a world, now fading, where nature and society, past and present, faith and work are all one.

But these pilgrimages to the farms and fields, to annual family gatherings and open-air revivals also have a troubling element, says Neville.

The emphasis is on retreat, and the connotation is on retreat as in falling back or finding refuge. In the Middle Ages, to go on pilgrimage meant to go

out into the world. It meant leaving home and the local community so that the wider world would broaden you. Even going to a neighbor's farm meant challenge by different traditions. Now the intent is to leave a troubling world for a place of comfort.

This may provide an answer for what has made our Mennonite Central Committee relief sales so popular.

Labels: I don't know that our sales have any conscious element of protest in them, though they may help us protest the divisions among us. Where else do all kinds of Mennonites work together without a thought given to our more specific labels?

And the sales may be a subtle protest against our own dependence on structures. If you know anything about the sale structure, it is a marvel of lay direction and participation, a place where the ancient dream of equality and intimacy, past and present, faith and work are inseparable, just like the tent-meeting world.

The sales committees are in no chain of command with the national MCC organization. No executive committee or executive secretary gives the sales committees orders. One MCC staff member keeps in contact with them but does not tell them what to do. The regional offices do not control them.

The sales committees see themselves as a kind of pure form of MCC—much as your southern Presbyterian would see a camp meeting as truly being the church. They are MCC volunteers, working on their own. And we join them in that, making quilts and crafts and frying sausage and pancakes and building houses. And we, too, see that as being MCC.

The results are amazing, the fishes and loaves multiplied all over the place.

But I wonder if there isn't a deeper reason why the sales have become so popular among us. We find it difficult

to talk about our faith. It is painfully hard for us. We lack the knack of asking others about their faith and inviting them to share ours. It may suggest pride on our part, that we are better, or condemnation, that they are not quite what they should be. So we keep quiet.

Did we then decide that by the labor of our hands and the sharing of organizational responsibilities, we could work to show others what it truly means to be Christian? It means working hard for others, putting their welfare right at the top of our priorities. But it also means sharing a banquet of food. It even means building houses for auction so that others may live as we do, collecting pennies and any other idea we can think of that will help us help others.

Isn't the sale our 20th-century version of the heavenly banquet to which we would eagerly invite others?

Pilgrimage: Is it too farfetched to say that the sale is a pilgrimage in which we put our spirituality to work, a pilgrimage that is both a retreat into a familiar world and one that reaches out and uses the latest technologies to help others?

Is it too farfetched to say that the sale has replaced the week of evangelistic meetings and the reason we work so religiously to make each sale better each year may have to do with hoping that others will find them an invitation to believe and work with us?

I think the sales are a grand form of evangelism, saying we care and we serve because of God's love. And I have no desire to return to having a week of evangelistic meetings each year. But we have to admit that if the sales are a pilgrimage, they are pretty safe. They have taught us that other Mennonites are not that different from us, but they do not take us out into the world too far.

My fear is that they may be as popular as they are because they are such a good substitute for talking about our faith.



Donald R. Steelberg is pastor at Lorraine Avenue Mennonite Church, 655 S. Lorraine, Wichita, KS 67212.

The relief sale, like all human effort, is flawed, but it is a parable of discipleship and justice, of community and the kingdom of God.

Maynard Shelly

At a Mennonite Central Committee relief sale, feast and famine come together in a troubling and triumphant way.

Some folks see trouble. "How dare they stuff themselves with food to feed the hungry!"

Pull up a wobbly folding chair. Prop an elbow on a battered plywood table. Look around at what's happening.

What do people bring to a relief sale? In their hands are quilts, clocks, cakes and bamboo shoots. Imagine the making of all you see. How many stitches? How many miles of thread? From where comes the skill that can measure pieces of wood and make them meet at the right corner time after time?

Watch this everyday stuff turn sacred. The door through which they

have come is the gate of heaven. This relief sale, I'm sure, is near the house of God.

Call it the priesthood of all believers. Sure, we hold to it. We've preached it. We have prayed for it. Now see what God has done. For far too long we have looked at worship as word and song. We laud the gifts of preachers and teachers. Grand is the art of telling the great acts of God. Preach the gospel of Jesus Christ, sisters and brothers. Keep putting the Good News into words. Then give space to those who put it into deeds.

Feast for Mennonites: Here they come with quilts and clocks, cakes and bamboo shoots. After hearing the Word of God, they turn to the holy places where everyone can be a minister. The relief sale is such a place. In this ministry of the hand and eye, most everyone has an offering.

But what do they do with these offerings? How will they give them to God? The ancients used whole burnt offerings. Through the mystery of fire, the valued gift passed on to the unseen realm where God lives. Science does not allow us to think in that way any more. But there was more theology than physics in that old-time religion.

I have thought often about the wave offering. The sacrifice was raised above the altar for God to see. But it was left whole and unburned. After being offered to God, the gift could still be used to feed the people of God (Exodus 29:26-28). Such an offering is made as the auctioneer sells a quilt. With a wave of a hand, it is given to God. With another wave the quilt is bought by someone to be valued and loved. After the quilt disappears from sight, another gift appears to feed the children of God. The grace of God just keeps on working.

I think of our relief sales as our Feast of Tabernacles. The Jewish folk went camping. They built booths out of twigs and branches. Here each family lived for a few days. They remembered their ancestors who had once sojourned in a desert and lived in such tabernacles. In the desert they learned about God, their Deliverer. In the tabernacle feast, they recalled their traditions and their history (Leviticus 23:33-36).

Shoots from Anabaptist roots: The relief sale is a great festival of discipleship. See green shoots springing from our Anabaptist roots. Even in the dryness of this secular culture we remem-

ber who we are. To be a Mennonite is to be in mission. The stewards of the word tell us so. But mission, as done in our day, has few handles for our lifting. We mainly pay to send missionaries or experts in relief to serve in our place. Dare we do discipleship by dividing those gifted in word and intellect from the ones not favored in that way?

No. The family of Menno will not abide that split. Folks left at home will not sit idly by. They too have gifts. They too will work. They start with fund raising. It seems, at first, one step less than mission. But that beginning becomes something more than raising money. It becomes the mission.

Build the just community: Think barn raising. We all come to help a family in crisis. Out of boards and beams hammered together a framework appears. Workers swarm over the wooden skeleton, nailing on shingles and siding. A barn has been built in a day. Such work calls for gifts of a high order. Planning makes it work. In building the barn, our gifts have built community.

Remember famine. Seventy years ago Mennonite Central Committee geared up to do something about hunger. After World War II, when hunger in the world became a raging plague, relief sales became a way to feed the multitudes.

Oh yes, the relief sale, like all human effort, is flawed. But it is a parable—a grand parable of discipleship, justice, of community and the kingdom of God. That is really good news.

How often we hold on to what we have. Giving, we fear, will make us poor. But it is the other way around. In the giving we are enriched. Such is the triumph of the relief sale event.



Maynard Shelly, 624 Westchester Lane, Newton, KS 67114, has handled publicity for the mid-Kansas MCC relief sale for 11 years.



Feast of tabernacles: Quilts are the star of the show at a relief sale in Pennsylvania.

Quilting project becomes a community project

85 piecemakers create Bethel College's first quilt for an MCC relief sale.

Kimberly Cott

Blessed are the Piecemakers" was written on a chalkboard in the Bethel College (North Newton, Kan.) student center throughout January. It was not a mistake.

For students, faculty members, staff and administrators of Bethel, a quilt became a special project of sharing and service as they worked together to complete it for the Mennonite Central Committee relief sale April 13.

The process of putting the quilt together began in September 1990 with Carmen Pauls, a Bethel junior from Henderson, Neb., and Patricia Shelly, campus minister. Pauls was involved with a quilting project while serving in the ministry inquiry program in Reedley, Calif., last summer. As Pauls told Shelly of her experiences, the two came up with the idea of Bethel students making their own quilt for the MCC sale.

The pair put the idea on the back burner until last November, when Pauls presented it to the Bethel College Service Corps, suggesting that they join with the Religious Life Team for the project. The corps agreed.

The idea seemed good to begin with, but Pauls soon wondered if it would be too difficult. Shelly suggested several people on campus who might be able to help Pauls get the quilt organized or provide contacts. People reminded her of the vast preparation that goes into making a quilt, such as piecing and marking, all of which she would have to find someone to do.

Shelly said, "If at that point I would have said to Carmen, 'You're right, it's too big a project, let's not do it,' she probably would have said OK." But Shelly never said it, and Pauls became determined to make it work.

Once they decided to go ahead, the first step was to find someone to piece the quilt, a difficult task that close to Christmas. No one had time, so Pauls



Addictive: Bethel College students (from left) Jalane Schmidt, Kevin Hamm, Teresa Dutcher, Carmen Pauls work on the quilt in the campus student center this spring.

and Renee Schmidt, a junior from Newton and a member of the Religious Life Team, decided to use pre-printed quilt material to save that step. Pauls went to a quilt shop to pick out the material. By what she calls "answer to prayer," Wilma Schmidt of Walton, Kan., worked in the shop that day. Hearing Pauls' story of the quilt, Schmidt offered to piece it for her.

The fabric Schmidt used to piece the quilt was ordered and paid for by the service corps. The funding for the project was from an endowment left by Aaron J. Claassen of Beatrice, Neb., to establish a disaster relief service on the Bethel campus. The service corps was created to organize service projects and be available in case of disasters.

Right after students returned from Christmas vacation, office services director Bonnie Goering and Bethel students Patrick Preheim of Aurora, Neb., and Kevin Hamm of Beatrice set up the quilt in a room off the student center dining hall. Students could stop in and quilt before and after meals.

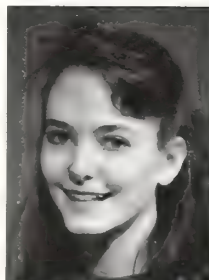
Potato chips: Goering made copies of instructions on how to quilt. Those with some experience helped others learn. The quilters became adept. Many learned that quilting is addictive because of the good conversation and relaxing atmosphere around the quilt.

Shelly said, "It's a little bit like potato chips. You think, well, just one more, just one more, and all of a sudden two or three hours have passed."

During the third week of January Pauls asked faculty members and administrators to volunteer to work on the quilt. She planned to advertise their participation to encourage students to come and quilt. Some surprised the other quilters with their prowess with a needle. For others, just threading the needle was a challenge.

The quilt may or may not become a tradition at Bethel, but there are plans for another one next year. The quilters know they can complete a project that initially seemed too overwhelming.

Shelly describes the quilt as a "community project." The quilters' roster contains 85 names of students, faculty, staff, administration and occasional guests from functions held at the student center. A special experience for Pauls was quilting with her mother on Parents' Day.



Kimberly Cott is a student at Bethel College, 300 E. 27th St., North Newton, KS 67117.

Reflections on the Persian Gulf War

Stories from Mennonites who faced the dilemma of being peacemakers during a popular war.

Do you sense it? Can you feel it in your bones? Mennonite peacemaking is changing. We are in the midst of major changes in the way we give expression to our faith. We seek to live out the Sermon on the Mount: "Blessed are the peacemakers, for they will be called children of God" (Matthew 5:9). Yet we also seek to live out Paul's instruction: "If it is possible, so far as it depends on you, live peaceably with all" (Romans 12:18).

When the nations in which we live (the United States and Canada) proclaim an enemy and go to war, the potential difficulty between these two verses envelopes us yet again.

The reflections I received in response to my invitation in *The Mennonite* (May 14 issue, page 213) were not numerous, but they illustrate the intensity of emotions and the depth of self-examination the Persian Gulf War evoked. The following excerpts from these responses convey this. I will then add some summary reflections.

Robert Hull

We were blackmailed

Of my nearly seven decades, I have never felt so intellectually and morally brutalized as during and since the Persian Gulf War. Surely among these responses to the secretary for peace and justice there will be some that decry the unprecedented capitulation of the media to broadcasting the custom-designed 'news' that the Pentagon and [Bush] administration fed us. Another fraud inflicted on our citizenry was the pronouncement that our president had approval from the American people and the Congress. A letter to the *New York Times* says that both were "blackmailed": "Without giving us any opportunity to decide, he sent 440,000 young Americans to

the Saudi Arabian desert to threaten war, and then he dared us to say we would not support them there." Mrs. Gaylord Wall, Avon, Conn.

Keeping sanity, keeping faith

During the Persian Gulf War, I fought my battles on the telemetry floor of our community hospital, where one was conspicuous by not wearing a yellow ribbon or a flag or both. The pacifist part of me was awash in grief and another emotion—a mixture of disbelief and disgust—to know that this awful event was unfolding on every television in every patient's room. The registered nurse part of me had to do business as usual.

For my own sanity I made a pact with myself that in settings away from the hospital, if asked my opinions of this war or any war, I would not back down or melt away.

After the shooting war began, our family never stopped writing letters, sending telegrams and praying for peace. Our spirits were low, but

purposeful action kept us centered. In this last part of our century we Mennonites have integrated well into our communities and have made friends of all faiths and backgrounds. With the Gulf crisis came a natural pressure to join friends wholeheartedly in every emotion when their children went to war. Separating issues was a terrible burden. Diana Graber, Newton, Kan.

We were not tested

From [my] perspective, many Mennonites' reactions were based not upon any theological aspects of peacemaking but upon consideration of social acceptance and economic prosperity. Rather than as an abomination in the eyes of God, we saw the conflict as outside ourselves. We rejoiced at the war's short duration, not necessarily because of the minimal loss of American lives but because our vaunted peacemaking stance was not rigorously tested. Hank Rossiter, Dalton, Ohio

continued on next page





We need local peacemaking

One striking reaction is the sense of failure and guilt over an adequate Mennonite peace response. I would like to suggest a reason for it: our global pacifism is lacking the foundation of local pacifism. Having grown up in the Mennonite peace position, I find that I know what to do about issues of global pacifism. I know about voting, writing letters to political leaders, public protests, refusal to pay war taxes, registering as a CO or refusing to register. I also know that these things are mostly irrelevant to real life. I know that my votes, letters and protests for peace will simply be obliterated by millions of others from the majority whose religion is nationalism. These efforts just don't have much effect on my everyday life, nor do they go far in converting my nationalist neighbor from his or her narrowness.

Having grown up in the Mennonite peace position I find that I know next to nothing about what to do with issues of local pacifism. What makes for healthy conflict resolution in neighborhoods, schools, workplaces, courtrooms, families, local governments? These are the situations where

my actions are relevant to real life. What I do or don't do at this personal level can have a great effect on my own and others' everyday lives and may begin to convince my non-peaceful neighbor that there may be a better way. *John D. Thiesen, Newton, Kan.*

Peacemaking with neighbors is a part of God's vision

Last winter when our small fellowship [Plow Creek Fellowship, Tiskilwa, Ill.] asked the question, How should we communicate beyond Plow Creek about peace? none of us thought of calling CBS News. But CBS called us. That Monday evening in "members meeting," despite the risk of angering our neighbors and of being misrepresented by CBS, we decided to invite them.

On Feb. 18 the two-minute story ran on the CBS Morning News. Scenes of Plow Creek life together, our comments on the war, the women quilting at Willow Springs Mennonite Church (a local sister church), draft counseling by the Lombard (Ill.) Peace Center and an interview with Gene Stoltzfus of

Christian Peacemaker Teams were the highlights.

For the most part we felt that CBS was fair and accurate, but they made one glaring error that our neighbors noticed. Included in the clip was a brief shot of Main Street, Tiskilwa, which CBS called "Plow Creek, Ill." The town buzzed. One of our members received a middle-of-the-night hate call. Neighbors took offense because they thought CBS portrayed Tiskilwa as not supporting the troops.

Now peace with our neighbors became our concern. We made numerous personal contacts with both local media and neighbors.

In the early 1970s, when Plow Creek was founded, we were a regular target of vandalism. In the intervening years we have made many friends among our neighbors. Those friends were clear that they did not want violence to break out against Plow Creek. The town held a rally with several hundred attending to let the world know that Tiskilwa supported the troops, but there was no violence or vandalism against us.

We have learned many lessons from this experience. God clearly had a larger vision for communicating beyond Plow Creek than we did.

• • •

Peacemaking with neighbors during times of peace prepares us for peacemaking during wars.

• • •

Peacemaking with neighbors during times of peace prepares us for peacemaking during wars.

Over the years we have said that Plow Creek's strongest peace witness is our life together. CBS understood this. In the midst of scenes of children and adults stacking firewood, Wesley Mast feeding the calves and all of us sharing a common meal of bean soup, they portrayed our words of peace. As Mennonites who live for peace, we were given the chance to speak for peace. *Richard Foss, Tiskilwa, Ill.*

One community of faith

It seems like we have been paddling in the troubled waters of the Gulf War for a long time. We have prayed and sung and grieved over this war. Never have we felt so keenly what it means to be in a minority stance as a pacifist Christian congregation as we have during this war. Among hundreds of churches in the Cincinnati area, only we and the Quaker meeting claim Christian pacifism.

For four months, March through June, our adult and youth Sunday school study focused on a series called "Bridging the Gulf: Making Peace Instead of War." The most enlightening sessions were listening to a Muslim, a Jew and a Palestinian share with us their faith and hope for peace in the Middle East.

We had greater response from this series than anything we've ever done like this at church. We issued press releases for each special session. The first Sunday the religion page of the *Cincinnati Enquirer* featured the headline "Mennonites as Peacemakers." Ten people who read that came that

Sunday to worship with us and join the discussion. Some of them are still exploring what it means to be part of our fellowship.

We've received various requests to share a Mennonite pacifist perspective with others. One of our members successfully counseled a soldier in his efforts to be released from the military as a conscientious objector. As pastor I have been on a radio talk show to discuss peace in the Middle East. I spoke to Lutheran, Catholic and other groups about pacifist faith. In our workplaces and schools we've had many opportunities, often difficult, to share our faith.

What we learned is painful and hopeful. We learned how much we need each other for support as a community of faith. We learned that being a minority is both lonely and formative for our faith. We learned that cultural values press heavily upon all our lives, especially on our children. We learned that we cannot underestimate the need for passing on our faith and values for peace. We learned that many other people are left in even greater loneliness and anguish who do not come from a peace church tradition. Many are hungry to learn about a pacifist faith. Most importantly we learned that God calls each of us and the church to fully trust God and live the way of peace. *Weldon Nisly, Cincinnati*

• • •

We learned that we cannot underestimate the need for passing on our faith and values for peace....that many other people are left in even greater loneliness and anguish who do not come from a peace church tradition.

• • •



RNS

Impressions from the peace and justice office

From the vantage point of the peace and justice office, several impressions emerge.

The strongest is that our governments have been far more active than we in "learning the lessons" of the Vietnam War, especially as they relate to the "home front" here in North America. Their "lessons" lead them to pursue high-tech warfare abroad and low-intensity conflict at home.

The politicians sought, and will in the future, to place us citizens in the position of seeming not to support the troops if we question the necessity, the aims or the conduct of the war. The print and broadcast media proved themselves far more as tools for such governments' intentions than as vehicles for any public debate. The politicians and often the media will seek to distort every voice of dissent about the government's policies that lead to war and its conduct of war. They will do this by posing the simplistic question of whether or not the dissenter "supports the troops." We Christian peacemakers need to do our homework before the next war to know how to avoid this trap.

Our traditional forms of peacemaking since World War II—conscientious objection to military service and military taxes—were irrelevant in this

war. There was no draft: the "total force strategy" is based upon active duty "volunteers" and the reserves; a socially divisive draft is avoided at all costs. Speaking of costs, there was no designated "war tax"; we were told that Bahrain and friends will pay for the war. The CO frontier is with men and women whose beliefs develop once they are in the military and experience brutalization up close; our Mennonite congregations, with a few exceptions, are ill prepared to assist such COs on nearby military bases. Our 1971 General Conference peace statement, *The Way of Peace*, remains as true today as 20 years ago. Peacemaking is a way of life...a life of faith. Since 1971 we Mennonites have developed a number of hands-on, local forms of peacemaking: victim-offender ministries, conciliation and mediation centers and parenting for peace and justice, to name a few. But it is evident that those pioneers who have given years to the development of such creative peacemaking ventures have not had the additional time and resources to share their perspectives, experience and biblical/theological understanding throughout the church.

Much more work needs to be done. I wrote the following in my chapter "Peacemakers Confronted" in the book *Weathering the Storm: Christian Pacifist Responses to War* (Faith and Life Press, 1991):

"The peace churches have solidly begun an exploration of non-violent peacemaking. They now sponsor such initiatives as the Christian Peacemaker Teams, the Mennonite and Brethren Conciliation Services, the various

• • •

Our traditional forms of peacemaking were irrelevant in this war.

• • •

college and seminary peace studies programs, and pursue a historical understanding of the value of respect for relationships in conflict resolution

"As peacemakers, our next steps are to strengthen our skills of communication, including candor, paraphrasing, active listening and assertiveness. We must acquire skills of organizing for effective consultation and rapid response. We must develop skills of non-violence to pursue our goals with consensus and plan our strategies and tactics with integrity. Finally, we must renew our skills—if we call them that—of faith. We must trust in God's providence and have confidence in God's will for peace as the fruit of justice. Again and again we must seek God's grace as our source for courage."

It is these perspectives and understandings, studied and discussed until most Mennonites can speak with knowledge about them, that will give credibility to our urgent claim that there is "a still more perfect way." Then the good relationships we have worked hard to develop with our neighbors will have the content that we believe in and are willing to risk disapproval for, a better way of conflict resolution.

When all is said and done, whether we live in peacetime or wartime, our witness must be to discipleship and to the resurrection of Jesus Christ the Lord. Ultimately, our belief in that resurrection and in the promise of our share in that resurrection—despite the worst maneuvers of the political leaders who crucified Jesus and threaten us today—is the only ground upon which any of our peacemaking efforts make sense. Robert Hull, secretary for peace and justice, Commission on Home Ministries, General Conference Mennonite Church

The peace and justice office of the Commission on Home Ministries invites inquiries from congregations, peace committees and ecumenical peace centers to

- help prepare youth to register as conscientious objectors,
- counter military recruiting in high schools,
- evangelize military people to convert to the peace of Jesus Christ.

For further information contact
Robert Hull
Peace and Justice Office
Box 347
Newton, KS 67114-0347
(316) 283-5100.

Who's in charge here?

Second of two studies
on Isaiah 40-55

Henry Dueck

Israel grew up with the idea that Yahweh fought her wars. In the process he protected and blessed people and king, temple and city. It is therefore explainable how, in the course of time, Yahweh became known as a national deity. The "Day of Yahweh" came to be understood as a glorious experience for the "elect" people and a disastrous moment for their enemies.

This could serve as a sobering warning for North American politicians, society and some "Christian" groups who too easily and flirtingly identify the American cause with the will of the God of the Bible.

Crisis and challenge: The calamity the Babylonians inflicted upon Judah and the ensuing exile challenged the perspective described above. Where was God in all of that tragedy? On whose side is God in the course of destructive wars?

The biblical prophets generally agreed that Yahweh had sent the Babylonians to punish Israel for her disobedience (Isaiah 42:24-25). Another idea, probably equally as prominent then and now (but not expressly proclaimed by the prophets) was that world powers think they can do as they like.

Who is who? The context above is that of the prophet of the exile (Isaiah 40-55). He analyzes and debates the politics and the powers of Yahweh and of the nations. On the one hand he is convinced that the nations are as nothing (40: 15, 17); they are as grasshoppers (40:22). It is Yahweh who brings down princes and rulers (40:23).

On the other hand, however, it is equally clear that the nations exercise tremendous liberty, arrogance and power. Was it not Babylon who, in the process of empire building, crushed and conquered many peoples, including Yahweh's elect, Judah?

The argument: Who then is in control of world affairs? If it is Yahweh, how is this authority and power demonstrated? The prophet says that Yahweh brings down the princes, the rulers, the mighty (40:15-17, 43:14-17). The bully on the block does not retain his position forever. The invincible Babylonians were eventually crushed and their shouts of victory turned into lamentations (43:14). Empires rise and fall. Iraq in a sense has fallen, but does that legitimate and ensure absolute and ultimate power to the victors?

Another thing Yahweh does to demonstrate authority and power is to intervene actively in the emergence of new world empires. Yahweh stirs up Cyrus (41:2-4, 25-26) and calls him "shepherd" and "Messiah" (44:28, 45:1). Through Cyrus, Yahweh proposes to liberate Israel from captivity and bring her to the longed-for homeland. Even though Cyrus does not know Yahweh (45:4-5), Yahweh calls him by name and uses him to accomplish a rescue mission beyond Judah's wildest dreams and Cyrus' planned political intentions (44:24-45:7).

Through eyes of faith: Yahweh promises radical changes for the benefit of the exiled people. The broken, frightened, disillusioned people hear a new word of comfort (40:1-2). They are assured that there will be a new, functional road in the desert into a new, promising future (40:3).

Yahweh, furthermore, promises to reveal his power and authority in world affairs by redeeming the people and proclaiming his ownership over them (43:1-3). The sign of this power will be their actual return to the homeland (43:3-7), not as an army of warriors but as a redeemed people.

For the benefit of all the world, Yahweh announces himself as creator and king (43:15). This prerogative must be viewed in the light of Marduk's claim to creation power and his practice to grant this to the ruling king. This will surely be a most impressive reversal of things, both for the rulers of nations who often think they can and will take world affairs into their own hands, and for oppressed peoples who look for salvation and do

• • •

Today, in the midst of confusion, conflict and chaos, it takes eyes of faith to believe that God rules supreme.

• • •

not know when and how it will happen.

Today, in the midst of confusion, conflict and chaos, not only in the Near East but equally in the so-called "Christianized" West, it takes eyes of faith to believe that God rules supreme. This faith allowed the prophet the vision and hope of Isaiah 45:21-25.

The statement in verse 23b, "To me every knee shall bow, every tongue shall swear (confess)" surely inspired the song of the early church as sung in Philippians 2:5-11. Surely this is a challenging song for our dark days. Can we sing it with conviction and credibility?

Some questions:

- To what extent may we (dare we) spiritualize these texts?

- How might these texts give comfort, hope and vision to today's oppressed peoples in our turbulent world?

- How do these texts announce judgment on arrogant world leaders and their empires who claim to have God on their side?

- How might these texts inspire eventual modern "Cyruses" who dare to envision and implement new opportunities for oppressed peoples around the world?

Henry W. Dueck, a Commission on Overseas

Mission worker, teaches at Baptist Theological Seminary, Casilla de Correos 556, Cochabamba, Bolivia. He and his wife, Helen, will work for COM in Uruguay the next five months.



Indians blocking a military reserve near Williams Lake, B.C., say they turned away a group of military officers trying to conduct military exercises in mid-May on land claimed by the Indians. About 15 members of the Toosey Band set up a roadblock near Riske Creek, about 50 kilometers southwest of Williams Lake in the Cariboo area, to protest the exercises. They say the activity scares away game from traplines. (*Winnipeg Free Press*)

After more than a two-year lull in activity, New Call to Peacemaking is being reconstituted as a cooperative effort of Mennonites, Friends and the Church of the Brethren to further their common peace witness. A new steering committee of four representatives from each group met in May. The group decided to issue a "Call to Peacemaking" in early August, on the anniversaries of the bombing of Hiroshima and Nagasaki and the beginning of the recent Persian Gulf Crisis. "The new call will include not only military violence but also domestic violence, economic injustice and racism," says Linda Peachey, co-executive secretary for Mennonite Central Committee U.S. Peace Section.

The Mennonite Central Committee Washington office is beginning a program for Mennonite and Brethren in Christ pastors on sabbatical to live and work in Washington for one-month periods. MCC will begin hosting pastors in Washington in January 1992. The one-month program will cost about \$900. MCC proposes that the costs be shared among the participating pastor, the pastor's congregation and MCC. MCC is willing to consider hosting longer-term visits if desired and if funding is available. For more information contact Delton Franz, MCC Washington Office, 110 Maryland Ave. NE, #502, Washington, DC 20002, (202) 544-6564.

PDC, PCC meet together, show different styles

Canby, Ore. (GCMC)—Evangelism received top billing at the annual meeting of the Pacific District Conference when it met jointly with Pacific Coast Conference of the Mennonite Church here June 21-23. Marilyn Miller, secretary for evangelism and church planting for the General Conference Commission on Home Ministries, addressed the theme "Evangelism: Sharing Joy in Our World."

"The Great Commission is the last thing Jesus told the church to do, and usually it is the last thing churches do," Miller said. "God wants us to go to all nations with our peace witness and evangelism."

"The advantage of a multicultural church is that we receive the gifts of other cultures. Jesus knew how to receive," a skill Miller said would strengthen the witness of the Mennonite church. "Mennonites are good at giving, through organizations like Mennonite Disaster Service or voluntary service, but do we know how to accept the gifts of others?"

Four languages: Among churches in the Western states the answer may be yes. It seems they have gained at least modest success in drawing members from diverse ethnic groups, as witnessed by worship services led by Iglesia Menonita Penticostes, a presentation by Hmong Mennonite leader Shoua Moua, the news of two more Hispanic church plants and the Sunday morning bulletin with a congregational response printed in four languages.

"It must be what heaven is like, with people of different cultures celebrating together like we just did," said Miller, taking the podium after a rousing bilingual worship session led by Victor Vargas of Woodburn, Ore.

The business sessions were held separately. PDC treasurer Brian Olsen announced that the PDC met its budget for this year and trimmed it for next year. Delegates adopted a budget of \$162,230.

The event served as an example of the differing styles of governing. Friday's joint session featured a dialogue between outgoing moderators Clayton Auernheimer (PDC) and Richard Headings (PCC).

"On the MC side we talk about matters and work toward oneness," Headings said of governing by consensus. "Sometimes we end up in a holding pattern. The GCs discuss an issue for a certain amount of time and then vote on it."

Auernheimer earlier had made a joke about this, saying that the GCs finished their business session two minutes shy of the scheduled three hours. A weary PCC delegate re-



Like heaven: Victor Vargas (holding microphone) and other members of Iglesia Menonita Penticostes, Woodburn, Ore., lead singing during a rousing bilingual worship session.

Merger? Yes

Philosophical differences as well as geographic distances present hurdles for West Coast Mennonites. The PDC includes five states: Washington, Oregon, Idaho, California and Arizona. From Seattle to Tucson measures some 2,000 miles. The MC conferences are divided differently, with the PCC covering Oregon, Washington and Idaho and the Southwest Conference taking California and Arizona.

Last year the PDC met jointly with Southwest Conference and adopted a plan for each congregation to consider dual-conference affiliation. This year the PDC integration committee reported that a survey they conducted showed "overwhelming support" for a merger between the General Conference and the Mennonite Church. *Beth Hege*

sponded, "Maybe next year," noting the addition of a second PCC business meeting.

"I don't know that we reach greater consensus," said Luke Birky, PCC moderator-elect. "Our delegates are more active participants. In the PDC, more is done through committees."

Steve Ratzlaff, pastor at the dual-conference Seattle Mennonite Church, said, "The PCC skirts around issues. Often a controversial topic is tabled and never comes back. The PDC is prone to confront issues, get them out in the open. There is definitely a different style of leadership in the two conferences." *Beth Hege*

NDC celebrates 100 years

Mountain Lake, Minn. (GCMC)—One hundred years after its inception, the Northern District Conference held its annual sessions at First Mennonite Church, Mountain Lake, Minn. The June 13-16 meetings marked the 98th convention of the NDC (war restrictions in 1918 and 1944 prevented meetings) and focused on the theme "This Century With Christ—1891-1991."

"Ours Is the Faith," a musical writ-

ten by Lois Janzen Preheim, Freeman, S.D., highlighted the centennial celebration. Preheim directed the pageant, using cast members from the Freeman area. The pageant depicted historical vignettes, from the coming of a Russian Mennonite family to a tale of Cheyenne Indians to a recent church planting by the district.

Erland Waltner, Elkhart, Ind., an NDC native and former pastor at Bethel Mennonite Church, Mountain Lake, spoke on "Forward with Christ." He stressed the need to continue peacemaking, to be passionately concerned about saving the lost and to embrace the healing Christ brings to our bodies, to our relationships and to the earth.

Serious prayer life: Elmer Wall, Freeman, S.D., retiring conference president, presented the conference sermon. What is our district doing that won't get done unless the power of the Holy Spirit falls on us? To get into the stream of the Holy Spirit we need a commitment to Jesus Christ, an ability to forgive and a serious prayer life, he said.

Brian Epp, youth pastor at Bethesda Mennonite Church, Henderson, Neb., based his message on Luke 2:52. As Jesus was affirmed from heaven, he said, today people also need affirmation. Jesus counts on us to transmit the message. We will still have problems, but how we respond to them is the key, he said.

Harris Waltner, Manhattan (Kan.) Mennonite Fellowship, and former pastor at Bethel Church, said, "Followers of Christ are called to be leaders." People have to see Jesus in us before we can talk about Jesus to them.

The delegates passed the proposed budget of \$215,980. Conference statistician Allen Friesen, Henderson, said that 14 churches increased their giving.

Delegates voted to hire a person to serve as part-time youth minister and part-time Swan Lake Christian Camp staff, and someone as full-time conference minister with administrative responsibilities. Some expressed reservations about whether the conference could afford this.

Helen Quintela, St. Paul, Minn., explained the thrust of the Living in Faithful Evangelism program. The district currently faces declining membership, revenue and workers. One delegate said, "How can we afford not to go into such a program?" Delegates

The Chinese Mennonite Church in Toronto has begun a Bible study in the Markham, Ont., area in view of starting another Chinese Mennonite church, reports Hugo Neufeld, mission minister of the Mennonite Conference of Eastern Canada. At Steinmann Mennonite Church, Baden, Ont., a small group meets every other Friday night to explore the possibility of a new congregation, with outreach as a specific focus.

While some North American Mennonites and Brethren in Christ debate whether to keep the peace position, millions of people suffer hunger and

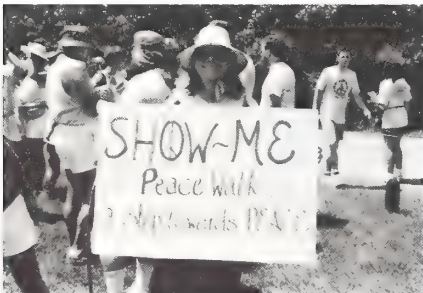


Assefa

poverty because of war. Hezkias Assefa, a native of the Horn of Africa and a conflict resolution consultant who focuses on mediation efforts in East Africa, says, "What would greatly aid the

relief effort is peace. The international aid community should find ways to link food relief and the search for peace." Assefa, associate professor of conflict resolution at La Roche College, Pittsburgh, Pa., went to Kenya in 1990 at the invitation of the Nairobi Peace Group, an informal organization that encourages mediation efforts in the region. He has also worked with the All Africa Council of Churches in Nairobi. Mennonite Central Committee supports his work. He suggests that for every \$100 given in food relief, \$5 should be given for efforts directed at finding a peaceful solution to the conflict. "That way we may not need to send another \$100 next year."

Each year between Aug. 6 and 9, a group of people from the Kansas City area walk the 63 miles from the U.S. Department of Energy's Allied Signal plant, one of the country's largest weapons manufacturing sites, to Whiteman Air Force Base, command center for 150 Minuteman nuclear missiles and designated home of the B-2 (Stealth) Bomber. In the photo below, Maril Crabtree, a member of Ecumenikos Mennonite Fellowship, Shawnee Mission, Kan., displays a sign she carried in last year's walk. "Show me" is a slogan for the state of Missouri. The Show-Me PeaceWalk began in 1982, when George Mum-mert said that the bodies of those killed in the Hiroshima and Nagasaki atomic bombings, if placed side by side, would cover more than 60 miles.



"Sing to the Lord, for he has done glorious things; let this be known to all the world" was the theme verse for the Third Congress on Evangelism in Japan, held June 4-6 in Shiobara. More than 1,100 people, including 30 Mennonites, registered for the event, which focused on evangelizing and discipling the peoples of Japan, Asia and the whole world. One plenary session was led by women and devoted to the ministry of women in the church. While women have always been a majority in the church in Japan, this was the first time they were recognized in this way at a nationwide congress on evangelism. At the closing session Kim Myun Hyuk of Korea made a plea for true partnership between the Korean church and the Japanese church. "The world would look in amazement if we could establish true partnership," he said.

voted to implement the LIFE program.

How does the conference encourage attendance from those of middle age? Ron Krehbiel, Freeman, spoke for young farmers who urged a change of dates. The traditional third weekend in June comes at a busy time for farmers who still make up 38 percent of NDC members.

Delegates elected Ron Preheim president and Norma Hofer vice president. A constitutional change now states that after a person serves two years as vice president, he or she moves to the position of president for two years. *Helen Friesen*

CDC, IMC make history by doing business together

Fort Wayne, Ind.—Two geographically overlapping Mennonite conferences made history here at Summit Christian College June 27-29: they conducted their business in the same room at the same time. (In 1987 and 1989 they had worshiped together.)

By alternating budget, credentials and elections, the Central District Conference of the General Conference Mennonite Church and the Indiana-Michigan Conference of the Mennonite Church dispatched their business in record time.

CDC people numbered 236 from 45 (of 60) churches, while 377 IMC people came from 78 (of 100) churches. Joint

programs served 27 youth and 90 children. The two groups adopted budgets of \$285,180 and \$690,000, respectively. CDC closed its fiscal year with a \$6,599 surplus.

But with all this togetherness some things had to be sacrificed: for one, reports from related institutions (colleges, conference headquarters, for example) were relegated to workshops, called "hearings," instead of being spoken to the entire gathering.

When the IMC folks heard a CDC resolution (see box) they wanted to get in on it, too. The two conferences adopted it with a voice vote, thus setting another precedent.

The CDC delegates also approved the recommendation from their Evangelism and Church Development Committee to make the LIFE (Living in Faithful Evangelism) process available to the district's congregations.

Salt shakers: Keynote speaker Rebecca Manley Pippert addressed "Receiving Grace By Way of the Cross," "Living Christ Through the Power of the Resurrection" and "Inviting Others." The conference was stunned the evening before she spoke when hosting chairman John Doxsee read a statement from Pippert asking for prayer upon the dissolution of her marriage. Her well-known book *Out of the Salt Shaker and Into the World* provided a symbol for the commissioning of officers and committee members, who distributed tiny salt shakers.

Chicago Mennonite Learning Center asked CDC to cosign a \$150,000 loan

Columbus: reflection and repentance

In 1992 our nation will be marking the 500th anniversary of Columbus coming to America. We recognize that the coming of colonists initiated ongoing changes, including both blessings and untold suffering to the Native peoples.

As Mennonites we know how easily persecution and wrongs can be done out of fear, ignorance and triumphal theology. As ones who have benefited from Native lands, we are concerned that historic wrongs not be justified or celebrated by us next year but be cause for reflection and repentance.

Therefore, we ask our Central District Conference and the Indiana Michigan Conference to:

- Request the peace, service and justice [of the Central District Conference] and the justice, peace and service [of the Indiana Michigan Conference] committees to give guidance for appropriate commemoration of Columbus' arrival.

- Ask all members and congregations to reflect on these 500 years being commemorated, knowing we cannot truly celebrate until we join hands with the oppressed and seek to witness to the way of Jesus in our responses. *Submitted by the Ames (Iowa) Mennonite Church*

from Church Extension Services. Delegates gave the executive committee the authority to respond as events develop. CMLC is purchasing a building and plans to be in full operation in September.

Barry Schmell, pastor at Pleasant Oaks Mennonite Church, Middlebury, Ind., is CDC president-elect, to succeed Jake Elias, Elkhart, Ind., in 1993. *Muriel T. Stackley*

Mayhue, Miller join MVS staff

Newton, Kan. (GCMC)—Mennonite Voluntary Service has named Kristen (Burckhart) Mayhue as personnel director effective July 15 and Nora (Goering) Miller as administrative assistant effective July 22. Mayhue and Miller replace David and Sharon Orr, respectively.

Mayhue has been employed as a social worker with Social and Rehabilitation Services, Wichita, Kan., since 1985. A graduate of Hesston (Kan.) College and Eastern Mennonite College, Harrisonburg, Va., she served an 18-month voluntary service term with Mennonite Board of Missions.

Mayhue and her husband, Mark, live in Newton and are members of Shalom Mennonite Church. They have one daughter, Blair.

Miller has a bachelor's degree in business and economics from Bethel College, North Newton, Kan. Her secretarial experience includes work at Ryan Aviation and Learjet Corporation, Wichita, and Hehr Glass Co., Newton.

Miller lives in Newton and attends First Mennonite Church there. Her home church is Eden Mennonite near Moundridge, Kan. She is married to Forrest Miller.



Mayhue (left), Miller

Seminary boards look at goals

Elkhart, Ind. (AMBS)—The boards of the Associated Mennonite Biblical

Seminaries met on campus here May 31-June 1, their last meeting of the 1990-91 school year. Members took part in a strategic planning exercise to establish longer-range goals.

Another long-range issue discussed by the boards was the projected move of Bethany Theological Seminary, the Church of the Brethren seminary, from the Chicago area.

The Bethany board has authorized exploration of four possible sites for relocation, including Elkhart, with the possibility of a consortium arrangement with AMBS. The AMBS boards will give major attention to this prospect at its next meeting in October.

The boards also approved the 1991-92 budget, interacted with a fund-raising resource person, discussed proposals for board operations, heard reports on new programs in continuing education and summer school at AMBS and acted on personnel matters.

The strategic planning exercise focused board attention on AMBS' strengths, weaknesses, opportunities and threats. The board members agreed that strengths of the seminary include an outstanding three-year Master of Divinity program, Anabaptist-Mennonite perspectives and a good faculty.

Generational shift: They acknowledged, however, that there has been a generational shift among the faculty at AMBS. The challenge is for the newer, younger faculty to become better known among Mennonite churches.

The administration brought a proposed budget \$26,000 under the budget for the current fiscal year. This involved cutting \$146,000 from the current budget. The budget, which was adopted, nevertheless included a 3 percent salary increase.

Mark Dillon introduced a process for conducting a capital campaign feasibility study. Dillon is vice president of advancement at Trinity Evangelical Divinity School and an adviser in fund raising for other seminaries.

The boards named Willard M. Swartley director of the new summer school that began this year and committed AMBS to a summer school for an initial three-year period.

In other actions the boards

- named C.J. Dyck professor emeritus of Anabaptist and 16th-century studies,
- granted Erick J. Sawatzky the rank of assistant professor of pastoral ministry,

Feminist theology is a distinct movement. But what about male spirituality? asks Heinz Janzen, coordinator of Mennonite Men, a program of the General Conference Mennonite Church. Since Janzen took the job last October, he has consumed a sizable amount of literature on the topic. Janzen encourages men to read about male spirituality, participate in work projects and prayer groups. He says male spirituality is not new but neglected. Janzen credits the secular male movement, led by Robert Bly and others, for speaking to the yearning of men and offering "male renewal." But he feels their techniques are "more New Age than Christian." While Janzen studies male spirituality, he also considers himself a "Christian feminist in the best sense. Part of true spirituality is doing away with the competition between males and females," he says.

A conference on family abuse will be held Jan. 23-25, 1992, at Mount Joy, Pa., hosted by Cross Roads Brethren in Christ Church and Mount Joy Mennonite Church. The conference, "Facing Family Abuse: From Darkness to Light," is being planned by Mennonite Central Committee East Coast, MCC Committee on Women's Concerns, Philhaven Hospital, Lancaster Mennonite Conference Family Life Commission, the Brethren in Christ Board for Brotherhood Concerns and the host congregations. The conference intends to heighten awareness and understanding of family dysfunction, help the church minister to survivors of abuse and dysfunctional families, and encourage individuals and groups to continue to respond to domestic violence. Resource people include Ruth Krall, director of peace studies at Goshen (Ind.) College, and Sharon Brunner, director of Lifeline Ministries Women's Shelter in San Francisco. For more information contact Cross Roads Brethren in Christ Church, 800 Donegal Springs Road, Mount Joy, PA 17552, (717) 653-1616.

- approved Perry Yoder, professor of Old Testament, for a one-semester leave for study in Israel,
- granted Daniel Schipani, professor of Christian education and personality, continuing employment and a half-year sabbatical leave. *Richard A. Kauffman*

Two art exhibits opened July 5 at the People's Place Gallery in Intercourse, Pa. Dorcas Kraybill displays her quilts, which expand the definition of a quilt and create images that range from humorous to unsettling. Watercolor artist Tim Swartz shows his paintings, which feature his interpretations of baseball. He captures both the excitement and boredom of America's favorite pastime.

“If democracy is prosperity, we're not getting it in Panama,” says Rigoberto Degaiza, program director for the United Evangelical Mennonite Brethren Church in Panama. He visited Mennonite Central Committee headquarters in Akron, Pa., May 31. The people of Panama are “disappointed” these days, says Degaiza. “After the [U.S.] invasion [in December 1989], the United States promised a lot of money for reconstruction and to create jobs. People had high hopes that things would really change, but they haven't.” Most of the 15,000 people whose homes were destroyed during the invasion are still homeless, according to Degaiza.

United Nations-mediated Salvadoran negotiations remain at a critical stage, writes Blake Byler Ortman of Mennonite Central Committee. MCC workers in El Salvador report the heaviest fighting in years as both sides seek to negotiate from a position of strength. Whether negotiations move forward depends heavily on the signals sent from the U.S. government. According to a June 12 editorial in *The Philadelphia Inquirer*, “it was not until Congress voted last year to withhold arms funding to El Salvador's rightist army that a series of erratic, very fragile United Nations-brokered peace talks began.” On June 26 the Bush administration announced it was beginning distribution of the \$42.5 million of military aid withheld by Congress last year. Ortman recommends that people write their Congressional representatives and urge them to stop all military aid to El Salvador.

Mediation held in Saskatoon

Saskatoon (MCCC)—The first-ever face-to-face mediation between young offenders and victims of break-and-enter crimes in Saskatchewan was conducted in April by the Mennonite Central Committee-sponsored Saskatoon Community Mediation Services (SCMS).

The program, which brought young offenders face to face with a random group of victims, was held at Kilburn Hall, a correctional facility for young offenders in Saskatoon. The purpose of the meeting was to let offenders learn about the effects of their actions on victims in an effort to help prevent their future involvement in crime.

Participants in the meeting included five young offenders from different racial groups who had been incarcerated for breaking and entering. They met with a random group of victims of breaking and entering, including a family with two teens.

As the two teenagers, both female, expressed their anguish and pain at finding their home wrecked and their personal possessions destroyed, the young offenders gained some measure of understanding about how victims feel. “When the young victims talked about their fear of the offender returning to their home and physically harming them, the young men were visibly moved,” says Rob Burdette of SCMS.

“When the young men began to share their feelings of desperation as they tried to escape life on the streets of Prince Albert or Saskatoon, the victims—young and old alike—began to understand how it feels to be 15 years old but have no home, no family, no work and no job skills,” he says.

Prior to the April meeting, the three-year-old program had only involved male adult offenders from the Saskatoon Correctional Centre. The program is one of three in Canada. The other two are in St. John's, Newfoundland, and Winnipeg.

WORKERS

Nevin Bauman, a CMBC student, is one of eight Canadian Mennonite college students in MCC's Service Education Program, which allows college students to integrate their studies with practical work and to test their gifts for cross-cultural service. Bauman works for an MCC program for the homeless in Atlanta. **Brent Faber**, a CGC student, works for Alberta Recycling Society, an MCC-supported recycling venture that picks up recyclables from half of the city of Edmonton. **Heather Grose**, a CMBC student, works with an MCC program in health and community development in Jamaica. **Greg Lobe**, a CGC student, works at the Jerusalem Media and Information Centre, an organization that publishes weekly news summaries of events in the Occupied Territories. **Kimberly Murray**, a CMBC student, works at Winnipeg's Walnut Receiving Home, a residence for northern Native people awaiting medical attention. **Murray** and **Rosalyn Thiessen**, students at Mennonite Brethren Bible College, Winnipeg, work with the MCC Native Gardening Program at Sandy Bay, Sask. They help plant gardens and do community development work. **Gina Unger**, a CMBC student, works with Sharing With Appalachian People, an MCC program that brings youth from across North America to Kentucky to do home repair and other work with poor people there.

Alden Braul is one of 12 Mennonite church members in MCC Canada's summer Native gardening program. Braul, Rosemary (Alta.) Church, and **Peter Wiebe**, Bielefeld (Germany) Mennonite Brethren Church, work with the Canoe Creek Band at Dog Creek, B.C. **Blair** and **Donna Clements**, Erb Street Church, Waterloo, Ont., work with the Winisk (Ont.) Band. **Samuel** and **Susanne Gerber**, Liestal (Switzerland) Church, work with the Lac Seul (Ont.) Band. **Doug Heintz Grove**, Hagerman Church, Markham, Ont., works with the

AMBS—Associated Mennonite Biblical Seminaries, Elkhart, Ind.
CMBC—Canadian Mennonite Bible College, Winnipeg
CGC—Conrad Grebel College, Waterloo, Ont.
MCC—Mennonite Central Committee

Wahgoshig Band at Matheson, Ont.
Mark Jutzi, Old Baptist Community Mennonite Church, Emmental Kehr, Switzerland, and **Beat Rediger**, Schanzli (Switzerland) Church, work with the Oxford House (Man.) Band.
Corinne Snider, Waterloo (Ont.) North Church, works with the Little Grand Rapids (Man.) Band. **Murray** and **Rosalyn Thiessen**, St. Ann's Community Church, work at Sandy Bay, Sask.

Mary E. Burkholder, pastor at Valleyview Church, London, Ont., will begin in January 1992 as executive secretary for the Mennonite Conference of Eastern Canada. She succeeds **Peter H. Janzen**.

Diane Flickner, associate professor of health, physical education and recreation at Bethel College, North Newton, Kan., has been named athletic director for the 1991-92 school year. She succeeds **George Rogers**, who is the new dean of students there.

Delores Friesen, assistant professor of pastoral counseling at Mennonite Brethren Biblical Seminary, Fresno, Calif., was appointed by Mennonite Board of Missions, Elkhart, Ind., as part of a three-member team sent to Liberia May 29-June 18 to train school-teachers and others in grief and trauma counseling there.

John R. Friesen, pastor at St. Catharines (Ont.) United Mennonite Church, has resigned effective January 1992.

Richard and **Ruth Anne Friesen** will begin at the end of August as leaders of the Underground Railroad from their base in South Texas. They succeed **David Janzen**, Evanston, Ill.

Rodney Frey, associate professor of industrial arts at Bethel College, North Newton, Kan., has been named associate academic dean and registrar for the 1991-92 school year. He succeeds **Wynn Goering**, who is the new academic dean there.

Larry Hauder, pastor at Hyde Park Church, Boise, Idaho, was named conference minister for Pacific District and Pacific Coast conferences at the PDC-PCC sessions June 21-23. He succeeds **Harold Hochstetler** in the half-time position, effective Sept. 15.

Steve Herman, Bethany Church, Freeman, S.D., is a summer intern at Bible Fellowship Community Church, Peever, S.D.

Judy Hildebrand began June 2 as bookstore manager and secretary for CMBC.

Darrell Jantzi began May 5 as pastor at Brantford (Ont.) Fellowship.

Brad and **Edith Jersak** were ordained and commissioned, respectively, as co-ministers of youth, April 14 at Bethel Church, Aldergrove, B.C.

Willard Metzger will begin Oct. 1 as pastor at Community Fellowship, Moorefield, Ont. He is currently at Floradale and Glen Allan, Ont., churches.

Henry Poettcker, retired president of AMBS, was the speaker June 9 at the alumni reunion of Menno Bible Institute, Didsbury, Alta.

Jalane Schmidt, **James Nikkel** and **Brent Martisko** are the first-, second- and third-place 1991 winners in the C. Henry Smith Peace Oratory contest sponsored by the Kansas Institute for Peace and Conflict Resolution at Bethel College, North Newton, Kan. **Karl Kauffman** is the first-place winner of the Jozef Quiko Peace Essay contest.

James Loepp Thiessen joined the pastoral team May 1 at Shantz Church, Baden, Ont.

Alain Epp Weaver, North Newton, Kan., was awarded the North American Scholarship for Ministry by The Fund for Theological Education of New York City for 1991-92. He will attend AMBS this fall.

Rod Weber began in March as pastoral leader at Rainham Church, Selkirk, Ont., for a year.

—compiled by
 Sharon Sommer

Calvary Mennonite Church, Washington, Ill., is planning a 125th-anniversary celebration Aug. 16-18. **Ward Shelly**, a former pastor of the congregation, has written *The Story of the Calvary Mennonite Church*, which will be available for purchase at the celebration. **Elmer Neufeld**, president of Bluffton (Ohio) College, will bring the Sunday morning message.

The Seventh Chicago Mennonite Festival will be held Sept. 14 at Redeemer Lutheran Church Center in Elmhurst, Ill. It will feature a sale of handmade quilts, crafts from the Third World, afghans, knotted comforters, traditional and ethnic foods and paintings on peace. For more information contact **LeRoy Kennel**, 15 Tilipi Court, Schaumburg, IL 60193, (708) 894-3654.

The bomb that exploded beneath the Nevada desert on March 8 produced significant fallout on the assembly gathered for the 10th Lenten Desert Experience in Las Vegas that weekend. The 600 participants did some soul searching after Dr. Rosalie Bertell, an internationally recognized expert on the effects of low-level radiation, cautioned people about going to the test site within 72 hours of a nuclear test. She expressed particular concern about the possible risk to children and women of child-bearing age being exposed to alpha rays, which may cause genetic problems. The group agreed to hold its morning Bible study and liturgy near Las Vegas, then give people the option of going to the test site or to the Department of Energy building in Las Vegas. Police arrested 187 people in the action at the test site, gave them citations and released them. During Holy Week, people held daily vigils at the test site, with a "stations of the cross" service on Good Friday and a resurrection mass on Easter Sunday. Police arrested 38 that week.



Burkholder



J.R. Friesen



Hauder



Poettcker

"MMA? You Mean the Insurance Company?"

I was talking with an acquaintance recently when the conversation shifted to our jobs. When I told him I worked for MMA, he replied, "MMA? So you work in insurance?"

That's a common misunderstanding. Since insurance is one of our more visible services, it's not uncommon for people to think of MMA as an insurance company.

The fact is, we're a lot more than just insurance. The government has granted us special status as a fraternal benefit society. Put simply, we're allowed to assist people who have special needs instead of paying that money in taxes. That's mutual aid in action!

As manager of the Sharing Fund, I work closely with programs that meet those special needs. From assisting congregations with members who can't afford health care, to providing help in times of catastrophe, to helping a couple cover the costs of adopting a child, my

work involves a lot more than insurance.

MMA is more than insurance in other ways, too. We offer ways to save money for retirement or a child's education. We help share the burden of damage to members' automobiles. We provide assistance with financial planning, making out a will, and planning your estate. Plus, we help congregations in areas like health and wellness, understanding AIDS, and medical ethics.

To clear up another common misunderstanding about MMA—we're not really a company, at least in the traditional sense. MMA is more like a

large congregation. We're not a building or a place—but a group of people who share a commitment to God and to each other.

I like to think of MMA as a place where real needs get met every day out of the caring people show for one another.

Phyllis Mishler

Sharing Fund manager



We're more than just insurance.

For a copy of our new video, The Spirit of Community, call 1-800-348-7468.



**Mennonite
Mutual Aid**

Reading the Bible with Anabaptist Eyes

*Believers Church Bible Commentary,
the commentary for pastors, Sunday
school teachers, Bible study leaders,
and personal Bible study.*

Matthew

Richard B. Gardner invites readers to explore the dramatic story of Jesus as told by Matthew. Gardner introduces the story in the context of the first-century world of its author and early readers. He shows how Matthew shaped the early church and still speaks to the Christian community today.

Like other volumes in the series, *Matthew* probes each section for its meaning in the wider biblical context and in the life of the church, a unique feature for this series. Thus readers are prepared to engage in their own interaction with the text. This book ends with essays, an extensive bibliography, and a list of select resources. Paper, \$17.95; in Canada \$22.50

Also available in the series:

Genesis

by Eugene F. Roop

Paper, \$17.95; in Canada \$22.50

Jeremiah

by Elmer A. Martens

Paper, \$17.95; in Canada \$22.50

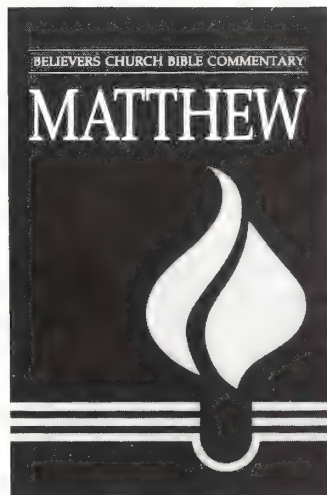
The Believers Church Bible Commentary Series is a project of the Church of the Brethren, the Mennonite Church, the General Conference Mennonite Church, and the Mennonite Brethren Church published by Herald Press.

Herald Press books are available through your local bookstore or write to Herald Press (include \$2.00 for orders under \$20.00, 10% of retail for orders over \$20.00 for shipping).



Herald Press
Dept. MEN
616 Walnut Avenue
Scottsdale, PA 15683-1999

Herald Press
Dept. MEN
490 Dutton Drive
Waterloo, ON N2L 6H7



A **grade-school teacher** is needed to teach expatriate and missionary children in Kananga, Zaire.

For further information, contact Bruno or Wanda Derksen Bergen at Commission on Overseas Mission, Box 347, 722 Main St., Newton, KS 67114, (316) 283-5100.

Junior high science teacher, Locust Grove Mennonite School, Smoketown, Pa., starting this fall.

Contact Dave Helmus at the school, Box 37, Smoketown, PA 17576, (717) 394-7107.

Job opening: **chaplain** for acute-care hospital, Lebanon, Ore.

Lebanon (Ore.) Community Hospital is seeking a person with strong hospital chaplaincy experience to serve patients in a 50-bed, acute-care setting. Demonstrated experience in personal counseling and CPE credential required.

Lebanon Community Hospital is a not-for-profit community hospital managed by Mennonite Health Services. Lebanon, Ore., is located in the foothills of the Cascade mountains within 90 minutes of Portland.

Send resumé to Connie Erwin, personnel manager, Lebanon Community Hospital, Box 739, Lebanon, OR 97355.

Mennonite

Circulation secretaries: Doris Yoder, Box 347, Newton, KS 67114, and Rose Retzlaff Klassen, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4. **Business manager:** Dietrich Rempel. **Special editions editors:** Western District, Debbie Ratzlaff, Box 306, North Newton, KS 67117; *Window to Mission*, Lois Deckert, Box 347, Newton, KS 67114; Associated Mennonite Biblical Seminaries, John Bender 3003 Benham Ave., Elkhart, IN 46517.

Advisers: (Alberta) Henry and Erna Goerzen, Route 1, Didsbury, AB T0M 0W0; (British Columbia) Amy Dueckman, 33247 Ravine, Abbotsford, BC V2S 1V7; (Central District) Lynn Liechty, 666 Columbus St., Berne, IN 46711; (Eastern District) Jay Gordon Jr., 108 Country Side Lane, Telford, PA 18969; (Manitoba) Mary Lou Driedger, Box 3027, Steinbach, MB R0A 2A0; (Mennonite Conference of Eastern Canada) Margot Fieguth, 99 Veronica Drive, Mississauga, ON L5G 2B1; (Northern District) Helen Friesen, Box 471, Mountain Lake, MN 56159; (Pacific District) Clare Ann Ruth-Heffelbower, 3198 E. Menlo Ave., Fresno, CA 93710; (Saskatchewan) Viola Ediger, 125 Rawlinson Bay, Regina, SK S4S 6M8; (Western District) Leland Harder, Box 363, North Newton, KS 67117. Circulation: 10,012



MCC 1991-92 Resource Catalog now available

Lists more than 400 free-loan audiovisuals and printed materials about the mission of MCC, lifestyle, peace, hunger and other topics.

Yours free from
Mennonite Central Committee
Resource Library
PO Box 500
Akron, PA 17501-0500
(717) 859-1151

Mennonite Central Committee
Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9
(204) 261-6381

Reviews

BOOKS

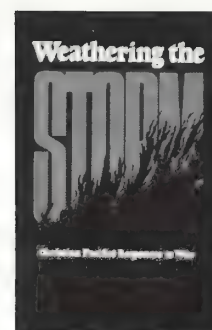
Peacemaking for the '90s

Weathering the Storm: Christian

Pacifist Responses to War edited by Susan Janzen (Faith and Life Press, 1991, 167 pages)

Reviewed by Leonard Nolt, 3016 Arthur St., Boise, ID 83703

This is the first book I've read about the Persian Gulf War, and I appreciated the comments and experiences of those who contributed to this timely account of the most recent war in U.S. history. Although written by more than 20 people, these consistently



strong and insightful chapters represent a wealth of biblical peace-making experience.

James Harder's chapter on the economics of war presents a powerful argument on the destructive effect that military

spending has on the U.S. economy. Equally pertinent is Doug Penner's report on maintaining good relationships with co-workers and others who are likely to disagree with us. Several authors address the emotional and spiritual needs of children and youth during times of war, and Katie Funk Wiebe closes the book with words of hope after empathizing with the feelings of helplessness and distress many of us had, feelings aggravated by the uncivilized gloating we witnessed in the United States. After reading the book, I had as many questions about the war and my role as a Christian peacemaker as before, but I also gained a glimmer of hope that some answers may not be far away.

Unfortunately, short, high-tech wars such as the Persian Gulf War are probably a trend of the future. Christian peacemakers no longer have the luxury of preparing to resist a war while it's taking place, as was done in the past, when wars lasted years instead of days or weeks. We must be ready, and that may involve new types of preparation and plans for action that have not been a part of our past repertoire. *Weathering the Storm* is an excellent catalyst for use in helping us with this preparation.

Dynamic non-resistance

The Anabaptists Are Back: Making Peace in a Dangerous World by Duane Ruth-Heffelbower (Herald Press, 1991, 142 pages)

Reviewed by Arthur P. Boers, 477 Lincoln Road, Windsor, ON N8Y 2G6

Duane Ruth-Heffelbower tackles the meaning of "non-resistance." A Mennonite church planter, he writes from a variety of experiences: a professional mediator, a volunteer police chaplain, a lawyer and a former U.S. Air Force captain.

Non-resistance is sometimes charac-

NEW!

Weathering the Storm:

Christian Pacifist Responses to War

The fighting has stopped, but is the crisis over? What has the Persian Gulf War meant to Christian peacemakers? Twenty-two Mennonite authors respond to challenges of peacemaking in the home, in the school, in the workplace, in churches, in the community, and in the world. Study questions included. Paper, 168 pages \$8.95 U.S./\$10.95

The Yoder Outsiders

James D. Yoder

The true pilgrimage of one family born into the Anabaptist faith who left it, and then chose to return. But by then, they were "the Yoder outsiders." It is an irresistible blend of historical fact and powerful storytelling. Paper, 185 pages \$9.95 U.S./\$12.95 CAN

Christmas Goose

Geraldine and Milton Harder

A heartwarming story of love, loss, and sacrifice, this children's book offers rare insight into Hutterite life. Children and adults alike will feel Rosie's anguish as they follow her relationship with First Gosling, and her decision to give him up. Appropriate for ages 8-14. Paper, 77 pages \$5.95 U.S./\$7.75 CAN

Prayers for Everyday

Elaine Sommers Rich

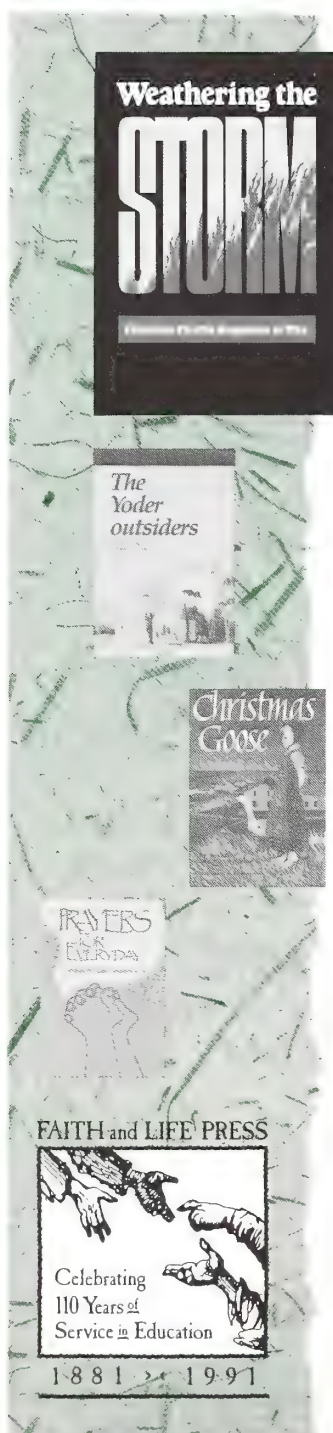
Sample the rich tradition of Mennonite prayer! Simple. Eloquent. Heartfelt. This unique collection of over 100 prayers touches nearly every aspect of life. Includes 30 prayers just for children. Paper, 96 pages \$6.95 U.S./\$8.95 CAN

Available at Faith & Life Bookstores, Provident Bookstores or from Faith & Life OrderLine:

1 800 743-2484

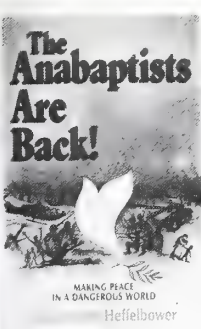
Faith and Life Press • Box 347 • Newton, KS 67114-0347 (316) 283-5100

CODE TM003



terized as passive withdrawal and a hesitancy to speak to the state. Ruth-Heffelflower advocates public witness, even civil disobedience and public confrontations. He insists that his position is true non-resistance, unsettling quietists and activists. Peace-making actively addresses conflicts, he says. Non-violence and non-resistance challenge others to change "by confronting that person's way of seeing things and compelling choice."

The church has lapsed into an institution that reinforces the status quo:



"It supports social service to bind up the wounds of victims of the government system rather than a more prophetic confrontation with the systems which wound." Tax-exempt status often means a compro-

mised conscience (as, for example, in many war-tax debates), he says. But the first Anabaptists were unafraid of the consequences of displeasing governments.

Citing Anabaptist history and theology, Ruth-Heffelflower argues that non-violent confrontation is the essence of original non-resistance: "It's part of our history. The Anabaptists were always taking risks. That's what got them in trouble. We only became 'the quiet in the land' when we got tired of all the persecution." He wants to overcome a recent hesitancy to work for systemic change: "What is happening today among Mennonites is a recovery of the original Anabaptist vision in which non-resistance was a dynamic force for social transformation."

This book includes many dramatic testimonies of people actively involved in peacemaking through Mennonite Central Committee, Christian Peacemaker Teams and local groups.

I appreciate the book's vigor. I have not changed my mind about "non-resistance" but am glad for fresh approaches. Ruth-Heffelflower helps quietists and activists talk *with* each other rather than *past* each other.

Serving the poor

Companion to the Poor: Christ in the Urban Slums by Viv Grigg (MARC, 1990, 205 pages)

Reviewed by Dorothy Friesen, 1821 W. Cullerton, Chicago, IL 60608

This personal journey of a fundamentalist missionary who moves from spiritual evangelism to what he calls "holistic ministry" is a captivating story. New Zealander Viv Grigg strikes me as an honest, caring person who grapples with cross-cultural and cross-class realities when he decides to move from evangelizing the Philippine middle class to living in the slums of Manila. Grigg is specific and graphic in his descriptions of squatter life. Out of his relationships with his poor neighbors come practical observations and suggestions. He steeped himself in the Scriptures, in prayer and in fellowship with other Christians.

Based on what he learned from his experiences, Grigg presents "A Vision for Serving Asia's Urban Poor." He calls for bands of people who are ready to commit six to 20 years in the great urban centers of Asia, together with a sending base of hundreds of people who live simply in order to support the work. In addition to being flexible, spiritually gifted and pragmatic, Grigg says missionaries should be able to speak in parables and "to hold two opposing views in one's mind without feeling buried by tension." It is evident he can do this.

Grigg carries a strong anti-Catholic bias, yet his life in an urban poor neighborhood opens him to priests who help organize people to resist injustice and nuns who develop appropriate nutritional meals. He scorns Marxism, yet he sees that workers make the owners rich and that workers must control the means of production if they are to move out of poverty.

As flexible as he is, Grigg's conservative ideology has nevertheless kept him from noticing the rich tradition of Filipino political organizing and thus from dealing in depth with power realities and choices that stem from the poor standing up for their rights.

Resources

• "I can't read or write, but I can handle a machine gun," says 12-year-



old Roger Benavidez of Honduras on a new English- or Spanish-language poster available free from Mennonite Central Committee, Box 500, Akron, PA 17501-0500, (717) 859-1151, or from MCC Canada, 134 Plaza Drive, Win-

nipeg, MB R3T 5K9, (204) 261-6381.

• "The Dreams and Fears of St. Thomas," a new documentary photo exhibit about a housing project in New Orleans, is available for free loan from three MCC offices: the Akron address above plus MCC Central States, Box 235, North Newton, KS 67117, and MCC Great Lakes, 13363 Jericho Road, Kidron, OH 44636.

• "Christianity and the Environment: A Collection of Writings" by Art Meyer is the 13th and most recent paper in MCC's Occasional Paper Series. A long-time Christian environmentalist who wrote extensively on the issue, Meyer served with MCC U.S. Peace Section's Global Education department until his death this spring. This and all other Occasional Papers are available from MCC at the Akron address above. A \$1 contribution per copy is suggested.

• "Children Creating Peace," a new MCC-produced video for children, is available for free loan from all MCC offices. The eight-minute VHS video covers Global Peace Village, in which schoolchildren from Calcutta, India, portray the cultures of 15 countries through songs, dances and displays.

• *A Draft Counselor's Training Manual* (1991, \$25) is available from Lombard Mennonite Peace Center, 528 E. Madison, Lombard, IL 60148.

• *The Role Play Book: Thirty-two Hypothetical Situations for the Practice of Interpersonal Peacemaking Skills*, edited by Ron Mock (Mennonite Conciliation Service, 1988, \$12), is available along with numerous other conflict resolution resources from the Peace Resource Center, Pyle Center, Box 1183, Wilmington, OH 45177.

• *Conciliation Quarterly Newsletter* is published by MCC U.S. Peace Section in Akron, Pa. The Fall 1989 issue focuses on ways to encourage children to respond creatively to conflict.

—compiled by Gordon Houser

Editorial

Preach, don't market, the gospel

Jesus did not say, "Go into all the world and market the gospel."

If Jesus *had* said that, the job of Christians would be to mimic the business world and "sell" as much church as possible to as many people as possible. "Marketing" is a current North American buzzword, and it is in tension with the gospel.

Marketing pervades North American society. Every time we decide to buy corn flakes instead of Grape-Nuts we respond to the careful research of marketers. Advertisers choose colors, symbols, words and music in order to influence us in their favor and buy their product. Marketers go where the crowd goes, listen to what the masses want and then say what they want to hear.

Why? To sell.

If Jesus had instructed us to market the gospel, we should study what sells and act accordingly. Whatever the current fad, we should include it in our sermons, magazine articles or notices on the local newspaper church page. A current fad is a theology of success: Christians deserve an easy life. It is tempting to preach this instead of Jesus' way of the cross.

If Jesus had told us to market the gospel, we should make it fit the current majority opinion. For example, during the recent Persian Gulf War, we as congregations should have jumped onto the bandwagon of nationalism and "my country, right or wrong." We should have stopped thinking independently as soon as war was declared and joined the voice of war fever. Rather, it is appropriate that we continue to debrief that war and learn from our responses or lack thereof (as we have done in this issue). Let us continue to scrutinize the way our governments try to seduce us into thinking that God blesses our part in wars.

Male pastors: If marketing were our mandate we should pattern our congregations after the world's business model. For example, seeing that most chief executive officers in the business world are male, we should *assume* that congregations need male pastors. Rather let us continue to prayerfully match gifts and callings to congregational needs. Let us increasingly let gender be less a

consideration. Thus we may emphasize non-conformity to the world and transformation by the renewing of our minds (Romans 12:2).

If marketing is our mandate, we will do whatever is necessary to attract young people to our congregations, jumping to whatever is popular. For example, if that means serving trendy food, then do it. But marketing as such is not our mandate. Rather, in the case of refreshments, let us use chances to attractively promote the joy of simplicity.

Let us intentionally participate in the reality of sparseness that typifies most of the world.

Thus we may spread the word that God loves everyone. Thus we may give reason for our faith and authenticate what we preach about sharing.

Surprises: Jesus instructed us to *preach*, not market, the gospel. It is simple: God loves you. It is health-giving: God has taken care of your sin. It offers reconciliation: As you are forgiven, you can forgive. It is winsome: Come, be part of a worshiping community. It

is peace-producing: Love your neighbor as yourself. It is challenging: Love your enemy. It is full of surprises: The last shall be first and a little child shall lead them. It is revolutionary: Overcome evil with good. It is full of hope: We seek a city, the coming reign of God. It is redeeming: We are invited to share in Christ's suffering, death and resurrection. *Muriel T. Stackley*

Office copy

\$2.00

Inside

Her name is
what she is / p. 340

Run a mile with
camels / p. 342

Computers and
living water / p. 347

THE

Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

106: 15
AUGUST 13, 1991

**'Let
justice
roll
down
like
waters.'**

Technology makes it possible to deliver a bomb across the world in minutes. But in rural Africa and Asia people still walk hours each day to carry the family's water supply.



Prologue



counted 390 references to water in the Bible (using Strong's *Exhaustive Concordance*). Add to that another 283 references to "waters." This is more than the mention of any other natural resource in the Bible. Our Scriptures were written among people for whom water was scarce and therefore precious.

Water was also considered sacred in biblical Palestine. God is the one who waters the hills (Psalm 104:13). The huge copper vessel for water in Solomon's temple was symbolic of God's creative acts. And Jesus spoke of "living water" as a symbol of eternal life.

This issue invites us to treasure water. Take a walk through the Bible with attention to water, literal and symbolic.

Drink deeply, appreciatively.

Jeff Gundy (page 346) poetically draws us to another metaphor of water. He wrote this poem after being at Assembly 12 of the Mennonite World Conference in Winnipeg last summer about this time.

Our apologies to Eric Reimer (pictured at right), shown at the far right (not center) on our July 25 cover, listening attentively to his grandfather tell stories of Civilian Public Service camp.

The next issue of *The Mennonite*, dated Aug. 27, will feature Mennonite artists. *mts*



Editor
Muriel T. Stackley

Assistant editor
Gordon Houser

Editorial assistant
Sharon Sommer

Art director
John Hiebert

Editorial offices
722 Main St., Box 347,
Newton, KS 67114-0347,
(316) 283-5100



The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.



The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: one year, \$20 U.S., \$23 Canada; two years, \$35 U.S., \$41 Canada; three years, \$48 U.S., \$56 Canada. Group rates available. Outside North America add \$24 U.S. per year to U.S. rate for surface mail, \$55.20 U.S. for airmail. Single copies: \$2 U.S. Five or more: \$1 U.S. each. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114. ©1991**

Contents



340 Her name is what she is

A young girl teaches our editor about personal strength and joy amidst hard work.

341 The greening of the hills in Nepal

Dan and Margaret Entz Spare help develop irrigation for Nepalese farmers.



341

342 Run a mile with camels

Robert Proudfoot describes the importance of camels, trees and friendship.

343 Letters

346 The northern lights

347 Computers and living water

348 News

- Mennonite peace commitment diminishing, says colloquium
- Disasters bring in money, drain MCC emergency fund
- Two PDC churches work with Hispanics
- Record

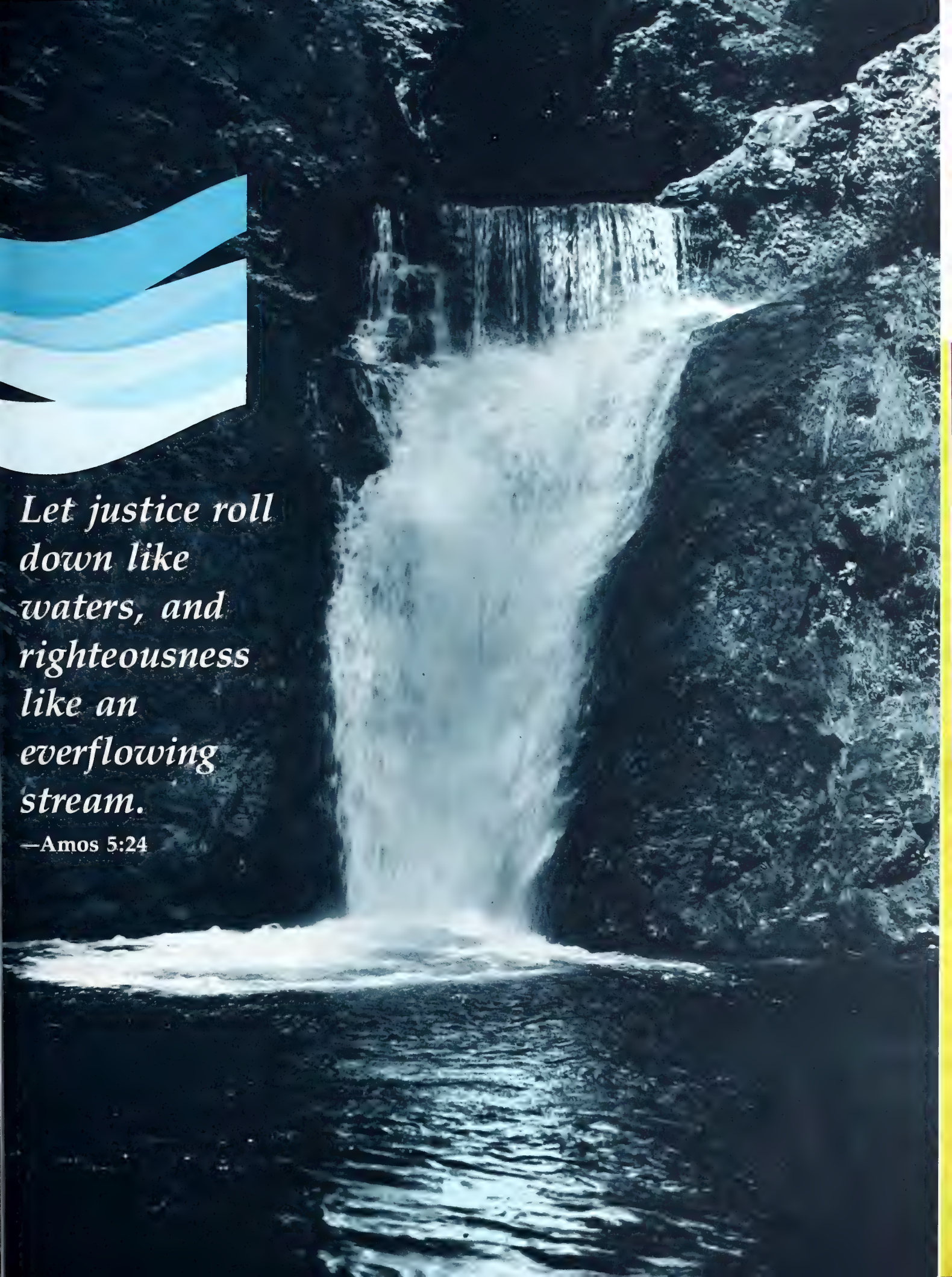
358 Reviews

- The roots of freedom
- A peacemaker for our time
- Understanding sexual abuse
- War zone

359 Resources

360 Obey even in unmentionable matters

Cover: Photo is by WFP/FAO.



*Let justice roll
down like
waters, and
righteousness
like an
everflowing
stream.*

—Amos 5:24



Muriel T. Stackley

Personal strength: *Segametse*

Her name is what she is

Muriel T. Stackley



hen this girl-child was born in Botswana, her family named her what they needed most:

Segametse, "carrier of water." I met her at the water hole near Francistown when she was 7. The low sun was ending a hot day.

During the long dry season a water

hole is an inverted cone dug into the dry river channel. This one was about four feet deep. The casing of the "well" was an old five-gallon gasoline can, open at both ends. Half way down the casing was water. A piece of scrap metal served as the lid.

Segametse, white bucket in hand, scrambled down to the can and to the water. She laid aside the cover. A younger child waited at the rim and held the gourd dipper. Segametse reached up for it when she was ready. It took about 30 dips to fill her bucket.

When the bucket was full, she floated the gourd on the water, replaced the lid, hoisted the bucket to her bare head, balanced it with one hand and climbed out of the hole.

This poised little "woman at the well," undaunted by the strange white woman with a camera, answered all my questions. She taught me a bundle about personal strength (to say nothing of erect posture).

As I watched her and listened to her I recognized for the first time the emotion that must have been in the Samaritan woman's response to Jesus: Sir, give me this water so that I don't have to come here every day to get water.

Segametse's manner also pointed me to Isaiah 12:3: "With joy you will draw water from the wells of salvation." Life is good while there is still water under the sandy, dry river bed. Segametse, this young "daughter of Zion," doing her chores with a lilt, innocently and convincingly invited me into joy. •



Muriel T. Stackley

Invitation to joy: *A younger child hands Segametse the gourd dipper.*



Spreading the benefits: Dan Spare and his son, Caleb, inspect the irrigation distribution box which is used on smaller, secondary canals.

The greening of the hills in Nepal

Mennonites help bring water to families in the rugged Himalayan foothills.

Margaret Entz Spare

Here in Kathmandu, Nepal, water is precious. In winter the fertile fields lie idle because they are too dry to bear crops. As a result many people do not have enough to eat.

Desperation forces many able-bodied males to migrate to neighboring India in search of jobs. Their families eke out an existence in these rugged Himalayan foothills.

Now the welcome sound of water gurgling through irrigation canals across dry hillsides has brought hope to many of these families. This past winter water flowed for the first time in the Andhikhola irrigation scheme. My husband, Dan, has been an agricultural engineer with the project for the past six years. Construction started two years ago after the long-awaited government agreement was signed in September 1988.

During those years of waiting for government approval, the project established groundwork for the innovative scheme. The irrigation water users association was registered.

A membership drive resulted in 9,500 members. They devised a water-sharing plan. Water rights would be shared among all those who worked in building the canals, either helping with the excavation or by carrying construction materials along steep paths where no vehicles can go. Farmers of larger areas would be required to sell a small portion of their land to the users association. This then would be sold at a nominal price to the landless. These last two principles were designed to spread the benefits as far as possible. Usually irrigation development benefits landowners in proportion to the amount of land they already own.

Soil cement: Among the innovative construction techniques used in this irrigation system are the following: The canal is lined with soil cement instead of costly stone masonry and cement. For about 1 percent of the usual cost this soil cement adequately prevents leakage. Soil cement is made from one part cement mixed with 10 parts fine red soil, which is plentiful.

Dan says this technique has not been used in Nepal, although it has many applications. After seeing soil cement being used, the farmers themselves mentioned other possibilities for use.

Another innovation is the division weir in the canal offtakes for the distribution of the water. These structures are made of a steel framework with small wooden gates. The water is divided according to the shares that the farmers wish to use there.

The water for this irrigation system comes from the Andhikhola River. A dam diverts the water through a one-kilometer tunnel. From there some water goes into the irrigation canal. Most of the water drops 800 feet to a five-megawatt hydroelectric plant, which will begin generating electricity this year. Both are projects under United Mission to Nepal.

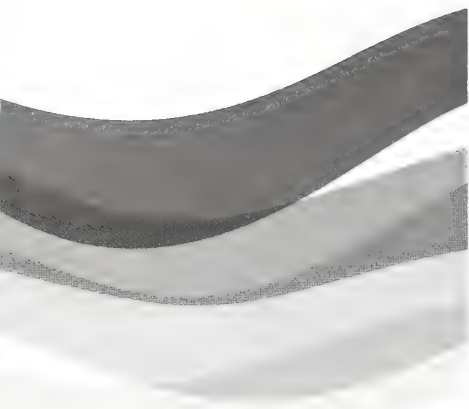
Building irrigation canals across sliding hillsides and gaping gullies is no small feat. Landslide areas have to be stabilized before the irrigation canals are constructed. So far only the first two sections of the scheme have been constructed. When completed, 285 hectares (approximately 704 acres) will be irrigated. Eight suspension bridges will be needed to cross major incised gullies and a 180-meter-span pipe will be laid across an existing foot bridge to cross a large river.

As usual, this project has had some rough sailing. The country has undergone major political changes; the water users association became politicized. Most of the board members have little time for meetings. Some of the rich farmers delayed construction work by not following through with their land sales commitments.

But the lush fields of wheat, mustard and potatoes have given hope to those who labored together to cause the green miracle to happen. Those who were reluctant to participate are changing their minds. Many farmers are now expressing active interest to get on with construction activity so that water will flow to their fields also.



Margaret Entz Spare and her husband, Dan, are Mennonite Board of Missions workers in Nepal with United Mission to Nepal and members of Zion Mennonite Church, Elbing, Kan., and Calvary Baptist Church, Stafford, Kan., respectively.



Run a mile with camels

Will the Christian work in northeastern Nigeria be as longlasting and useful as the camel?

Robert Proudfoot

Camels, like science-fiction monsters, plodded out of the scrubland wilderness and onto the highway. We honked and hurried on, fearing an attack on our car.

But imagine our surprise when these gangly giants, perturbed by our foreign arrogance, raced us. They kept in stride despite their awkward gait. Long legs reached and churned, necks

stretched forward in the dusty air. These bush bandits chased us for a mile before letting go. Then they became docile again and paused to browse some acacia trees.

Exotic ships: Before I came to northeastern Nigeria, I had seen camels only in zoos and circuses. They were billed as exotic ships of somebody else's desert. I associated them with starkly empty sand dunes, isolated palm oases and nomads. When I saw turbaned cattlemen riding along the highway or tethering their unlikely steeds beside our village market, I realized how close my wife, Valerie, and I lived to the great Sahara.

Yet there on the edge the land turns green. Wells, dugouts and wadis brim with water. Farmers grow beans and sorghum when the rainy season comes. Our village was shaded by huge tamarind and acacia trees, blessed by sweet borehole waters. Truckers brought in watermelons, tomatoes and onions from the nearby Lake Chad flood plains. Water makes all the difference.

Bleaching sun and dusty winds reminded us that we huddled on the beach against the Sahara's relentless tides. Lake Chad used to lap at the doorsteps of local villagers, and they caught fish year-round. They also received medical care aboard a hospital ship run by missionaries. That was 20 years ago. Devastating droughts and the damming of feeder rivers by neighboring countries have dried up their irrigated mango orchards and vegetable farms.

Shifting sand now blows into the

dry lake bed. Lake Chad is seasonal but retreating. Farmers are forced to wander in search of residual moisture in which to plant dry-season crops.

The Sahara Desert and its reliable camels are gradually moving to more arable land to the south. Light-skinned desert peoples who used to enslave sub-Saharan blacks now are refugees from drought who seek food and shelter in black African cities. The desert is growing because of drought, deforestation for fuelwood, large-scale farming and livestock overgrazing.

Government and non-government agencies are planting trees to safeguard agricultural productivity. The small grass-roots agro-forestry program with which I worked taught subsistence farmers the long-term value of trees. Trees provide fodder, fertilizers, medicines, insect repellants, shade and beauty, food and fuel. By conserving the water needed to keep trees alive, we strengthened the God-given concept of land stewardship.

Humps: The camel is the desert-people's best friend. Camels travel steadily and run fast, over 50 kilometers (30 miles) per hour, as we discovered. Camels can store three to five gallons of water in their humps and then go 30 days without drinking. Camel meat and milk are readily consumed by Arabs.

I wonder, Will the Christian work that we have begun be as longlasting and useful as the camel? For 55 years the people of Borno State, Nigeria, have heard the gospel of Jesus Christ. A handful of Kanuri Christians and a small farm is all there is to show for the effort. To gain the Kanuris' acceptance you must learn their complex language. You must show interest in their ancient Islamic culture. This happens as gradually as it does to nurture trees in the semiarid country south of the Sahara.

My Kanuri friends said they would miss us when Valerie and I left to return "home" to Canada. They implored me to at least take a Kanuri wife to remember them by. I hope that they and we will remember one another in a friendship that, like the camel in the desert, is lasting.

Robert and Valerie Braun Proudfoot returned to Canada in April after working three years for Mennonite Central Committee in Nigeria. Their address is 4710 Hillside Crescent, Edmonton, AB T5W 4P4.



Ardell Stauffer (MCC)

Lasting friendship: the author with friends in Nigeria

A fitting tribute

Thank you for the June 25 issue of *The Mennonite* on the environment. The focus, including articles by Art Meyer, is a fitting tribute to Art and all he believed in. I'm sure he would have been pleased with the issue.

You did an excellent job of combining photos, graphics, long articles and boxes with shorter blurbs to create an inviting, readable piece that will hopefully make readers want to join the environmental movement. *Andrea Schrock Wenger, Box 500, Akron, PA 17501-0500*

An open letter to George Bush

It is July 4 and today is how this fourth should be—gray and wet and cold. These angry, gray clouds weep for the 200,000 blackened corpses buried in the desert sand, forgotten. God knows we've tried to forget them with our ticker tape and parades, but I will remember. The photograph of that blackened hand clawing up out of the ground, grasping for air long gone, I will remember. "The blood of your brother cries from the ground."

It all seems surreal, like some subtle nightmare, and sometimes I wonder if I am ever going to awake. Two hundred million people celebrating Death. Oh, I'm sorry, I mean the safe return of our troops and how so few were killed (300 is a few?).

Mr. President, you choked up during a speech when you mentioned how you prayed for the soldiers. I prayed, too, for the soldiers and those others, well, you know, those forgotten ones, for peace, for justice, for real solutions, but my God didn't hear me. At least the fire that came down and licked up your sacrifices and the stones and the water in the pit and the bunkers and metal and flesh wasn't an answer to my prayers. And now I'm left with no altar, and the priests and prophets are all dead. You killed them, Mr. President, you and your Medal-of-Freedom-toting media black-out men. So you win, Mr. President,

your God is bigger than my God, my God of the little, my God of children and the poor and mustard seeds and tiny babies in mangers. You win. You're first and I'm last. It almost makes me laugh.

Today there is no celebration of independence or freedom or democracy, only a bitter taste in my mouth, sort of like vinegar and cheap wine and blood running down the chin of a dying carpenter a couple of days ago. You remember, don't you? The crucifixion and how they laid him in a mass grave after he was dead. Oops, I guess I've been misled. But I wonder, Whose blood was shed? *Keith Lyndaker, 3116 S. Dakota Ave. NE, Washington, DC 20018*

Brimming with enthusiasm

The Mennonite is informative and interesting, and I look forward to reading it. So many subjects are addressed again and again and are replied to negatively and positively.

But I wonder why so little is mentioned about the new hymnal-in-the-making. Why do people who contribute so much pass on before attention is given to them and their work?

I find the *Hymnal Sampler* contains a good selection of old and new songs. I find that we are trying to include people of many races and many ethnic and cultural backgrounds. I find social concerns addressed now that we never had time or need for before. I find hymns written in our time, ones included in this special collection, challenging. On the other hand, when Mennonites changed from German to English excellent music and poetry was lost. It is good to see some of it translated into English and included in the hymnal. Yes, it is good to see the old included alongside of the new.

Hymnal committee, you have done an amazing job. *Ezra Brubacher, 14, James St., Elmira, ON N3B 1L5*

Editor's note: The *Mennonite* is about to launch a year-long "hymnal blitz" introducing the new hymnal.

Seek and give forgiveness

Hugo Hildebrand's article "Seeking Healing as a Congregation" (July 9 issue) opened old wounds and questions about how the sexual abuse problem was handled at Arvada (Colo.) Mennonite Church.

The abuse discussed in the article came to light in the fall of 1986. Since that time there have been numerous discussions. I do not find most of Larry Graham's recommendations helpful to the healing process.

I do not believe that the former pastor "was in no way...victimized by the church." The first two meetings I attended felt like a lynching. There seemed to be no procedure for handling the problem. Charges were made that could not be verified because, we were told, asking victims to testify would victimize them again.

Over the next weeks and months a kind of craziness took over the church. There was shock and anger. Victims told their stories. There was speculation that others had had sexual encounters with the pastor who considered themselves consenting adults rather than victims. Some questioned how the pastor's actions were different from the actions of others in the congregation, given the climate of sexual permissiveness at Arvada Mennonite. There appeared to be little concern for the pastor's family and no understanding that they were also victims.

We were all victims, pastor and congregation, and all guilty. We let small incidents and hints go unchallenged and then were shocked at the revelations. No one knew anything. Sound familiar? Those who a few weeks before were the most "politically correct" in following the pastor turned on him with a vengeance.

There is sin enough to go around. There is also forgiveness for sin. We need to forgive and be forgiven, for this as well as our other sins.

To set aside a day each year for "confession, remorse, repentance and hope" with respect to this particular sin is not helpful. The issue has not been sent "underground in a cutoff position." Our sin has been shouted from the housetop. Let us now seek and give forgiveness and put this behind us.

We should not expect our former pastor to acknowledge his sin, but we must forgive him anyway. We can do little for those who have chosen to leave the congregation. After five years it is doubtful many will return.

We have a congregation. Needs and concerns are addressed. We have a caring and dedicated pastoral team. We can go forward if we forgive and accept forgiveness. *Joan M. Kind, 8470 Clarabelle Drive, Arvada, CO 80002*

Sometimes, as in the Solomon Islands, water is the highway.



WATER

A spring of water is being protected in Uganda.



Tim Johnson (MCC)



Gene Stoltzfus

This water is for sale in the Philippines for about 5¢ a can. It is delivered to homes.

a precious resource around the world



RNS

*Disease-free water
improves life
in a village near
Nairobi, Kenya.*

The northern lights

—for Bob and Hilda

Jeff Gundy

We were sitting around on stools
in the little kitchen of their house
in Winnipeg, the two who had given us beds
just because we showed up, chatting
as you do with friendly strangers.

Bob asked if we'd seen the Northern Lights
and we said no, and he said well, anyway,
they must be better outside the city
and in the wintertime. So we moved
to something else and then we heard
a weird floating burst of sound,
and paused together before we laughed,
just the stereo from the living room.
And then both Hilda and I thought we heard
a different sound outside, some other music,
and though Bob scoffed we all went out.

Nothing but the city, its low, reluctant hum.
And so we wander the yard, look between houses
and trees at the high clouds, a few stars.
Five minutes, and we're ready to head in
when Hilda says, say, look at this, and there
they surely are, hanging like miles
of gauzy stage curtains, faintly blue-green,
shifting in some otherworldly breeze. We range
the yard and the alley for the best views,
thrilled as children, almost stepping
into the neighbor's rhubarb. Hilda keeps
saying, here, here, and is always right.
The houses around are silent, the gravel
drives shine faintly. We look up.
At last the whole sky fills, gathers, spills
itself off like a planet-sized waterfall,
and slips without a sound away to wherever
marvels wait to happen. We shamble in together,
feeling that a gift has been delivered,
still not knowing what brought us out, so late,
so dark, such strangers to each other and the city
and the great world as it lives and moves.

Jeff Gundy teaches English at Bluffton College, Bluffton, OH 45817.

Computers and living water

Mennonites reach across barriers to bring water to so-called enemies.

Janet Reedy

Once when Jesus was thirsty he asked a woman for a drink. He was sitting beside a well and she had come from the village to draw water. Jesus promised this woman "living water" that would well up like a spring within her.

I thought about this woman when, as Mennonite Central Committee representatives in Vietnam, we attended a short ceremony at the Hanoi Water Resources University. We were celebrating the arrival of equipment from MCC: a copy machine, a computer and printer. The rector and department representatives received us. My husband, Stan, explained that MCC is a channel for people in North America who want to help the people of Vietnam. He pointed out that technology is only a tool, that the creativity of people makes the technology useful.

The rector responded gratefully. "This equipment is precious to us," he said, "because our infrastructure is so poor."

What do a computer and a copy machine given by MCC to a university in Vietnam that specializes in water technology have to do with the living water Jesus promised the Samaritan woman at the well in Sychar?

When Jesus met the Samaritan woman she gave him a drink of water. He gave her "living" water. That was what she experienced when he reached out to her. Through the barriers of man/woman and Jew/Samaritan that separated them, he talked to her as one human being to another. Barriers broke down. She understood what God's love means.

When MCC assists water projects in Vietnam, we are dealing with water for agriculture and with "living" water. Vietnam and the United States fought each other in a war that was long and costly to both. Since the war, many Americans have continued to



Across barriers: Perhaps a woman like this one gave Jesus a drink.

view Vietnam as an enemy. No diplomatic relations exist between the two countries. The U.S. government provides no aid and allows no American trade with Vietnam. It pressures its allies to follow the same policy. But Mennonites in the United States and Canada, through MCC, have reached across the barriers separating the two countries. They are present in a country that is perceived by many as the enemy. Their presence witnesses

to the greater power of God's love, to living water.



Janet and Stan Reedy, members of Southside Mennonite Fellowship, Elkhart, Ind., are country representatives for Mennonite Central Committee in Vietnam.



"I don't ever want to kill anybody again," said Jeffrey Zaun, Navy lieutenant and bombardier navigator on an A6-E Intruder who was taken prisoner during the Persian Gulf War. "This country didn't get to see the cost of the war. I did. People...didn't see the Iraqi mothers get killed." (*Mennonite Weekly Review*)



"It's selling like bread," said Michio Ohno, secretary of Japan Mennonite/BIC Literature Association (JMLA), looking at the sales record of *Shinko wo Ikiru* (Living the Faith), an autobiography of Gan Sakakibara. "Hotcakes," corrected Fritz Sprunger of the Japan Anabaptist Center and a Commission on Overseas Mission worker. JMLA published the book at the end of March, and the first printing of 700 copies had nearly sold out by the end of May. Even a publication board of a bigger denomination has a hard time selling 1,000 copies in Japan, says Ohno. The book's readability and its price (\$11 U.S.) enhance its popularity. A subsidy of \$5,000 from the Schowalter Foundation helped keep the price lower than most Christian books.



More than 500 took part in the fifth German Mennonite Conference, held May 9-12 in Bammental, near Heidelberg. These biennial conferences have taken place since 1983 to enhance relationships among the now united German Mennonites in the Association of Mennonite Congregations. The theme of this year's conference was "Come, Creator Spirit!" Horst-Klaus Hofmann, director of Offensive Young Christians in Reichelsheim, a denominationally overlapping extended family and living community, spoke on congregational renewal. Gerhard Liedke, a pastor from Heidelberg, spoke on renewal of creation.

Mennonite peace commitment diminishing, says colloquium

Clearbrook, B.C.—Mennonite peace theology is changing, and so are the churches, concluded about 90 participants at the Mennonite Central Committee-sponsored Peace Theology Colloquium VI at Columbia Bible College here June 21-23.

They had discussed two recent studies of the Mennonite peace position, by J.R. Burkholder of Goshen, Ind., and Leo Driedger of Winnipeg. Participants struggled with the diminishing commitment by most Mennonite congregations to the expanding scope of Mennonite peace theology.

Major changes have happened in the last decades. Mennonite peace theology is now broader, deeper, more spiritual and more practical than it was only a few years ago.

This could be seen in the conference format itself, which gave little time to militarism. Instead the case studies focused on ecology, family violence and racism.

Participants saw the expansion of peace theology as due to a change in understanding about the differences between the world and the church. Mennonites no longer see the two as fundamentally separated.

Behavior has changed as well. From the political to the practical, Mennonites are now more involved in all aspects of human life and realize that God's love and a commitment to peace relate to all of life.

In his response to the main papers, Richard Showalter said that we can no longer use peace as an excuse for not evangelizing, nor ignore peace on the mission field because we want to evangelize. God wants peace for the whole world, and that comes only as we reach out to others with a gospel that brings peace. Many participants echoed this position.

Losing peace witness: But while Mennonite peace theology is broadening, Mennonite congregations are losing their peace witness, said Leo Driedger. The Mennonite Church, General Conference Mennonite Church and Mennonite Brethren all show a lower level of commitment to peace theology than 10 years ago.

However, Mennonites are doing more to make peace. This is especially true among the Mennonite Brethren. They show the lowest level of commitment to peace theology among the three major groups but the highest level of peacemaking behavior.

Most participants believed that Driedger's figures were too optimistic. The responses they experienced as they talked to congregations suggest that peace theology has been replaced by a "just war" theology and a belief that God calls at least some Christians to take part in war.

One member reported that she left the Mennonite church after members of her Sunday school class confessed to owning handguns. Other congregations in her former conference have begun to accept active members of the U.S. armed forces as full members.

A young person said he did not find Mennonite congregations safe places to work for peace. He told of being called a "peacer" and being ignored.

Leaders less committed: Others at the conference said that Mennonite leaders and pastors are less committed to peace than they used to be. Only one local pastor and one local conference official attended the colloquium, though local lay people were well represented.

No one knew why the decline in peace commitment is taking place. Gerald Janzen, Columbia Bible College registrar and member of the conference listening committee, said, "Peace is on God's heart, but Mennonites may not continue as the messengers."

John E. Toews, dean of Mennonite Brethren Biblical Seminary in Fresno, Calif., noted that this decline in commitment to peace comes when both evangelical and mainstream churches are looking to Mennonites for a fuller understanding of God's way of peace. Another participant said that some Mennonite congregations are finding peace theology a useful tool for evangelism.

Siegfried Bartel, a former soldier in the German army, told the moving story of how his church leaders in

"Killing is sin,
uncondition-
ally."

Siegfried Bartel



Held every three years, the peace theology colloquium gives church leaders, theologians and interested lay people from all over North America an opportunity to discover the status of peace theology and to suggest where it should be going. The next colloquium will be in 1994. *Bruce Hiebert*

Disasters bring in money, drain MCC emergency fund

Akron, Pa. (MCC)—A flood of natural and human-made disasters in 1991 has meant good news and bad news for Mennonite Central Committee.

The good news is that U.S. donations for MCC disaster response have brought contributions for the year closer to expected levels. The bad news is that MCC responses to these disasters has left the emergency contingency fund \$25,000 in the hole.

The contingency fund was originally budgeted at \$350,000 but trimmed down to \$150,000 in March when U.S. contributions were running 10 percent behind budget. Nancy Heisey, MCC associate executive secretary, said the deficit in the contingency fund will be made up by dipping into operating fund reserves. "We're not opposed to doing it if the need is really great," she said.

MCC has committed \$60,000 to respond to various disasters. The most recent events to draw on MCC finances include the eruption of Mount Pinatubo in the Philippines, the cyclones in Bangladesh and limited food resources in Ethiopia and Sudan. Earlier was the Persian Gulf War, the effects of which continue to plague that region.

But MCC has received nearly \$400,000 in U.S. disaster-designated donations. That pushes projected 1991 contributions closer to the budgeted level for the year. MCC had been planning on contributions of \$11 million for the fiscal year. Ken Langeman, controller, estimates that MCC will receive about \$10.5 million; \$6.4 million has come in this year.

MCC Canada reported receiving \$576,000 Canadian (more than \$500,000 U.S.) for disaster response in the Persian Gulf, the Philippines, Bangladesh and Costa Rica.

Money in the contingency fund is

While the world's population has increased to about 5.4 billion, the number of illiterate people—for the first time ever—has declined. UNESCO estimates that there are 948 million illiterates, down from an estimated 950 million in 1985. The proportion of people who cannot read or write has declined from 38.5 percent of the global adult population in 1970 to 26.6 percent in 1990. With current trends the number of illiterates by the year 2000 will be 935 million, or 21.8 percent. (*Pulse*)



Shortly after midnight on July 10, 1990, Michael Pflieger, pastor at St. Sabina's Catholic Church, armed with a roller brush and a large can of red paint, was caught two blocks from his church in the act of defacing three billboards that touted the virtues of Smirnoff vodka, Newport cigarettes and Miller Lite beer. At his recent trial in Cook County, Ill., Pflieger, relying on the "necessity defense," said he was convinced he had no other choice but to take aggressive action. As a priest at St. Sabina's since 1975, he said, he had observed the way his virtually all-black community was "saturated" with billboards advertising alcohol and tobacco. Within a 10-block radius of the church, he said, he counted 118 such billboards; yet in a 10-block radius of a nearby church in the white community, he found only three such billboards. Before his action Pflieger had expressed concern and outrage to officials of the billboard firms, tried to get city zoning officials to limit billboard use, organized petition drives, mass community meetings and protest marches. Nothing worked, he said, so he felt justified in stepping over the line. The "necessity defense" requires the accused to establish that "he reasonably believed that his conduct was necessary to avoid a greater...injury than that which might reasonably have resulted from his conduct." It took the jury (eight whites and four blacks) only 90 minutes to reach a decision: not guilty. (*National Catholic Reporter*)

Germany had left the way open for active military service before World War II. After the war there was no one to help him deal with his guilt. The leaders were silent.

He said that more U.S. Vietnam veterans have committed suicide than were killed in the war. He pleaded to those present that they not open the door to killing. "Killing is sin, unconditionally," he said.

In three conference seminars, participants explored the meaning of peace theology in family violence, racism and ecology. Participants agreed that we cannot call ourselves a peace church if we do not have peace in our homes, if we do not accept those who come from different backgrounds and if we violate God's creation.

Bridging the gap: Mennonite peace theology needs to move forward on two fronts, they concluded. One suggestion for careful working out of what peace means in all aspects of Christian life was a discussion between mission leaders and peace theologians to bridge the gap between them.

Marlin Miller, president of the Associated Mennonite Biblical Seminaries, Elkhart, Ind., said that the new joint Mennonite Church-General Conference Mennonite Church statement of faith makes peace theology a living part of each point.

The other front that needs work is the education of our churches. Duane Friesen from Bethel College, North Newton, Kan., described an intensive congregationally based education program that has been successful in Kansas. Others suggested making available in a popular form a statement on what peace means for human life.



Peace education for churches:
Friesen

Eighty-five inmates at the Hutchinson (Kan.) Correctional Facility ran and walked July 6 to raise funds for the New Beginnings Homeless Shelter in Hutchinson. "The cause—that's what kept me going," said Robert Llamas after his non-stop, four-hour, 30.5-mile marathon. "All those kids; I kept thinking about them, how they're hungry....The pain I feel now, well, that doesn't compare to being hungry." (*Mennonite Weekly Review*)

Jim King (MCC)



Good news and bad news: MCC Bangladesh expatriate staff Nora Martin, left, and Tom Schaetzel, right, and Seluh, MCC Bangladesh national staff, bag rice for victims of this spring's cyclones in that country.

Teodoro Penner, executive secretary of the Brazil Mennonite Church for the past nine years, died July 19 of massive lung infections. Penner, 51, had contracted AIDS, apparently from getting an inoculation at a drug store in Brazil. He was buried July 20 at the Witmarsum Mennonite Colony near Curitiba. Penner is survived by his wife, Suze (Janzen), and daughters Amalia and Silvia.

After several years of cooperation, the three Mennonite churches surrounding Cuauhtemoc, Mexico, formed the official Konferenz der Mennoniten in Mexico. An inauguration ceremony following a worship service on June 23 marked the event. Hot temperatures did not discourage representatives of the three churches—Blumenau, Steinreich and Burwalde—as they crowded into the large Blumenau church for the worship service. Jake Harms, Canadian coordinator for the Commission on Overseas Mission of the General Conference Mennonite Church, served as guest speaker. Intermarriage with Mexicans has brought a number of Spanish-speaking people into the German-speaking community. Use of the Spanish language is growing. The churches sponsor a full-time missionary couple in Spanish evangelism, and two churches have been started. The act of formation consisted of reading a one-page document that contained brief statements of faith and the purpose of the conference. (GCMC)

transferred to appropriate program budgets when an emergency arises. Contributions for emergency responses go to the program budget, not to the contingency fund. The fund is replenished annually, when the new year's budget is compiled. *Rich Preheim*

Two PDC churches work with Hispanics

Canby, Ore. (GCMC)—When Rick Rios speaks, his language flows easily from English to Spanish, partly due to the fact that he spoke only Spanish until age 5. His Mennonite Brethren background and personal sense of mission made him an obvious choice when First Mennonite Church, Reedley, Calif., sought someone to work



Beth Hege

Outreach: Rick and Lisa Rios

with Hispanics in the community.

Rios and his wife, Lisa, work in a community that boasts at least half Hispanic population. Rios began working with First Mennonite as a translator for midweek Bible study. Now he is starting a Sunday morning Bible study and worship service.

"People feel more comfortable with their own people and their own language," said Rios. "And the culture is different. A Hispanic worship service is completely different from one at First Mennonite."

Rios' ministry tries to meet physical as well as spiritual needs. When new people move into town, Rios and a network of others assist in arranging for housing, food and utilities.

Although Rios was hired by First Mennonite, the Pacific District Conference of the General Conference Mennonite Church funds a portion of his part-time salary as Hispanic ministries director. He gives credit to Nancy Brubaker and Brian Bauman, the pastoral team at First Mennonite, for their emphasis on evangelism and outreach in the community. Rick and Lisa also work with the ecumenical organization Youth for Christ.

Farther north in the Pacific District, Scot Bolsinger, co-pastor at Calvary Mennonite Church, Aurora, Ore., admitted he can barely manage a



Bolsinger

"¿Cómo te va?" [How is it going?], yet he has also found a ministry among Hispanics in his community. Bolsinger's help came in the form of Victor Vargas, the bilingual pastor at Iglesia Menonita Penticostes, Wood-

burn, Ore., a decade-old Mennonite Church congregation. Together Bolsinger and Vargas are planting a church in Aurora.

The Aurora and Woodburn churches began working together in August 1990, when Calvary chose "Neighbors Near and Far" for Bible school curriculum. Classes were taught in English and Spanish. At the end of the week, the churches sponsored a community fiesta, which featured a roast pig, piñatas, food and games. About 300 people came.

Soon after, Calvary began offering Spanish-language classes at the church. "It was a chance for us to

relate to the Hispanic culture," said Bolsinger. "When you genuinely take part in their culture, speak the language and participate in worship, then you begin to break down the white power structure."

Bolsinger said he and others from his congregation attend Friday night worship services at Iglesia Menonita Penticostes. "They are gracious. Someone always sits with us in the back and translates for us. I sometimes wonder how we, in our staid congregations, would react to someone muttering Spanish in the back."

Bolsinger hopes to get funding to hire a part-time Hispanic ministries worker. Supporting the effort are Calvary Mennonite Church, the PDC and the General Conference Commission on Home Ministries. *Beth Hege*

Sanctions carry on war against people of Iraq

Akron, Pa. (MCC)—Three months after a cease-fire officially ended the Persian Gulf War, two Mennonite Central Committee representatives say war is still being waged against the people of Iraq through sanctions.

Harry Huebner and Jerry Martin visited Iraq following the cessation of hostilities between Iraq and the Allies. Both men shared their observations at the MCC executive committee meetings here June 15-16.

"The Gulf War may well have been targeted at buildings and the physical infrastructure of Iraq," Huebner said. "But the continuation of sanctions is a war against the people of Iraq."

Martin, MCC country representative in Jordan, has visited Iraq twice since the end of the war. Huebner, professor of theology and ethics at Canadian Mennonite Bible College in Winnipeg, had returned from a month in Iraq exploring possible relief efforts there.

Iraq's infrastructure—hospitals, shops, electrical power plants, water and sewage systems, even government—is "virtually destroyed," both men said. They told stories of demolished buildings, contaminated water supplies, malnourishment and hospitals without medicine and equipment.

There is a great need for electrical generators, Huebner said. "When you have an electrical problem and no spare parts, you're stuck," he said.



Jerry Martin (MCC)

From the bottom up: Om Mohammad gets water from a small pipe sticking out of the ground amidst the rubble in Baghdad. She said her son was missing in the war zone.

The city of Basra had electricity only 50 percent of the time he was there, Huebner said. Hospitals are not able to do surgery, leaving people to die who otherwise could have been saved.

"The weakest people in society are affected the most," Martin said. "Wars always start from the bottom and work up."

Huebner said people are frustrated at skyrocketing food prices, even though food supplies are apparently adequate. He said food, particularly staples, cost as much as five times more now than before the war.

MCC has sent 40 metric tons of milk powder in two shipments to Iraq, plus a shipment of medical supplies. MCC also sent \$5,000 worth of infant formula before the war started.

The embargo further hurts because Iraq cannot sell its oil—its leading export commodity—making it impossible to earn money for medical supplies and equipment and supplies necessary to rebuild.

The Persian Gulf is not the only area affected by the war. In a separate report to the executive committee, Harold Miller, MCC worker in Kenya, said that within days after the outbreak of the war, tourism dropped, oil prices soared in the country and Kenya Airways nearly collapsed.

Sanctions: Huebner offered three informal suggestions for helping the Gulf region. First, MCC should join with other non-governmental organizations in calling for a broader lifting of the sanctions. "We need to make a clear, unequivocal statement that the sanctions are a war against the people

Mennonite Voluntary Service has announced a unique opening for a musician with the Markham (Ill.) MVS unit. Community Mennonite Church, Markham, wants a volunteer to serve as music minister. The integrated congregation of 67 members includes Anglo, African-American and Hispanic people, and they strive to include a variety of musical traditions in worship. They want a music minister who will teach and lead choral music, accompany congregational singing, direct concerts and musicals, give music lessons and perform other duties. Sensitivity to cross-cultural dynamics and Christian commitment is essential. A degree in music education or music performance and direction is desirable but not necessary. Anyone interested may contact MVS, Box 347, Newton, KS 67114, (316) 283-5100.

Jennifer Lindberg, a voluntary service worker in San Antonio, Texas, with Mennonite Board of Missions, has begun a project called "How many is 100,000?" in response to the lives lost in the Persian Gulf War. The project is an enormous mural overflowing with human figures. Comprised of panels two feet by four feet, each containing about 250 figures, the finished mural will consist of 450 panels, together containing pictures of some 100,000 people. She wanted to provide a means for people to visualize a seemingly incomprehensible number. Linberg hopes to display the mural in churches and schools when it is finished. Currently it is only 10 percent complete. Schoolchildren and church groups, as well as friends and relatives, have already contributed to the project by donating money and by helping cut out figures for the mural. Anyone interested in helping Lindberg may contact her at 602 Mission St., San Antonio, TX 78210. (*Gospel Herald*)



Chris George, left, speaks to members of the Anabaptist Curriculum Project for Children. The ACPC met for the second time May 29-June 2 at Gilmory Retreat Center, Pittsburgh. The group of 12 council members, four editors and four publishers (equally representing the General Conference Mennonite Church, the Mennonite Church, the Brethren in Christ and the Church of the Brethren) are set to the task of creating a course of study for nine grade levels, due out in 1994. Rosella Wiens Regier, Newton, Kan., serves as executive director. Ron Guengerich, Hesston, Kan., and Sandra Schiedel, Waterloo, Ont., are Bible and education consultants, respectively. At the Pittsburgh meeting the group adopted a course of study that focuses on the Old Testament during fall quarters and the New Testament in the winter and spring. Summer will feature thematic, intergenerational and shorter studies and 13-session units. The council also decided to publish a yearly festivals and celebrations book, provide several options in the summer studies plan, make strong connections to the home in the curriculum and focus on teacher training preceding 1994.

● ● ●

Cedar Hills Mennonite Church, Surrey, B.C., will celebrate its 50th anniversary Sept. 28-29. The congregation invites all former members and participants to attend. For more information contact the church at 12246-100 Ave., Surrey, BC V3V 2X1, (604) 589-2922, or William Sawatsky, 13184 Huntley Ave., Surrey, BC V3V 6B8, (604) 581-1207.

of Iraq and need to be lifted," he said.

MCC in January had officially opposed any embargo of food and medicine, which had been originally included in the United Nations embargo. The food and medicine embargo has been lifted by the United Nations since the cease-fire.

Second, Huebner advocated continuing MCC presence in Iraq, though he said that could be difficult logistically.

Third, he urged MCC to distribute food and medicine to the country, focusing particularly on children. Huebner pointed out that Iraq has virtually no capacity to produce medicines because facilities have been destroyed in the war and the necessary chemicals are unavailable due to the embargo.

MCC is currently considering sending more infant formula and medical supplies to Iraq, said Ed Martin, secretary for MCC programs in the Middle East and South Asia. The short-term placement of a public health nurse is also being explored. *Rich Preheim*

Pollution forces MCC worker out of Czechoslovakia

Loral Derksen Hiebert, author of this piece, and her husband, Chris, went to Czechoslovakia in September 1990 with Mennonite Central Committee. In May they were forced to return to Canada because Loral experienced serious respiratory health problems directly related to the pollution there. They are from St. Catharines, Ont.

Prague, Czechoslovakia (MCC)—"Why don't you just leave; you do not have to stay here," a friend in Prague, Ruth Pinova, said to me matter-of-factly. Surely she must realize it is not that easy.

We had expected a challenge, a taste of a more somber way of life in Czechoslovakia. But our challenge came in a form unanticipated by us: environmental destruction.

We saw the darkness the first time we drove into Prague. It was in the air and coated all stationary objects. It obscured the beauty of a city likened to a museum with street after street of centuries-old architecture.

The effects of this darkened haze extended far beyond aesthetics, however. Ruth herself has not escaped the



Ecological devastation: A scene of the once lush forests of northwestern Czechoslovakia. "This is typical of the region and extends as far as the eye can see," says Loral Hiebert.

pain of ecological devastation. "My daughter, they tell me, is probably a victim of the nuclear fallout of Chernobyl," she says as I watch little Kristina, whose slightly disfigured face sends a smile my direction. "She is mentally slower than other children her age, but we are encouraged by her progress," Ruth says.

My mind is gripped by fear for these people as I glance out the window into the pervading smog caused by coal burning and uncontrolled emissions from heavy industry and transportation. Each day, year after year, these people venture out into the spoiled air to work, shop, stand in line. The children play in the yards and run along the streets. There is much sickness.

"There have been a number of babies born with deformities," Ruth says. "No one has ever dared tell us the truth, but we all know our environment has been ruined and that it in turn is ruining us."

Zdenka and Samuel, a couple in their mid-30s tell of their encounters with the darkness. "We grew up in the northwest corner of Czechoslovakia, a place once noted for its lush green forests," they say. "Today scarcely a tree lives, and most of the life of the people has been sapped from them."

Crippled: Samuel tells of his life marred by tragedy. Samuel and Zdenka learned as a young couple that they could not have children. The doctor advised them to leave their home in Bohemia and move to an ecologically safer region of the

country, Slovakia, to try and conceive. After years in the cleanest environment Czechoslovakia could offer they remained childless and moved to Prague. They still have no children and until recently were unable to adopt due to their Christian beliefs. Every few weeks they return to their home of birth to visit their parents, who have been crippled by the darkness and aged far beyond their years.

One evening as we geared down from our nightly Czech language study we listened to a British documentary. It told of the devastating pollution in the area of the world we now live. The incidence of serious diseases related to ecology is high. They say that almost half the children in the worst areas develop chronic respiratory problems.

Cancer, heart disease and infant mortality are disproportionately high. The people of Czechoslovakia continue to die at one of the fastest rates in Europe. Life expectancy is 10 years shorter than that of North Americans.

"But Ruth," I say, trying to hide my despair, "surely things will improve, and are there not areas of the city that are better, where people who experience problems can escape at least the most blatant forms of pollution?"

"Perhaps it may be a bit better on the other side of the river," she says, "but you will not escape it. Those who need to and can move to the mountains. The rest of us take refuge in the

mountains whenever we can."

She smiles an ambivalent smile. "But you must understand, this is our home, and God has taken care of us."

Loral Derksen Hiebert

Land trust forms in Manitoba

Winnipeg (MCCC)—A new form of land ownership may help farmers get out from under crushing debts.

The new land trust would have debt-ridden farmers transfer title of their land to a community-based trust. The trust would use its non-profit status to obtain grants, low-interest loans and donations to pay off debts owed to banks and other institutions.

The idea is being promoted by Stewards of the Land, an ecumenical group supported by Manitoba's Mennonite, Anglican, Roman Catholic and United churches. The goal of the group is to foster community in rural Manitoba and promote responsible farming practices. Mennonite Central Committee provides about 85 percent of the budget.

Farmers who participate in a land trust would still make the day-to-day decisions about how the farm is run, as well as building up and selling equity in the operation. The farmer would still own the buildings, livestock and machinery but would lease the land from the trust. *John Longhurst*

"Calling the Called" is the name of a workshop scheduled for Sept. 20-21 at Maple Lawn Homes in Eureka, Ill. Sponsored by the Illinois Mennonite Conference leadership commission and the Maple Lawn Homes chaplaincy office in conjunction with the ministerial committee of the Central District Conference, the workshop is a follow-up to meetings in October 1990 that encouraged lay leaders to consider full-time church leadership. Keynote speaker is John R. Martin of Eastern Mennonite Seminary, Harrisonburg, Va. Cost is \$30 for both days, \$15 for Saturday only. Call Robert Harnish at (309) 467-2337.

Seventy-six students enrolled for the four courses offered June 3-21 and June 25-July 5 at Associated Mennonite Biblical Seminaries, Elkhart, Ind. H. Wayne Pipkin taught "Anabaptist History and Theology," guest teacher John Paul Lederach taught "Conflict, Communication, Conciliation," Marcus Smucker and Williard Swartley taught "New Testament Spirituality," and Marlene Kropf and Daniel Schipani taught "Educational Ministry for the '90s." AMBS will offer summer school for an initial three-year period. The final summer offering was a Greek language course July 8-Aug. 23, for which 20 enrolled.

Dec. 29-Jan. 1, 1992, will see more than 500 youth and 50 sponsors converge on the School of Fine Arts in Banff, Alta., for Great Trek 4. Paula Diller Lehman of Mennonite Service Venture will speak on the theme "Walkin' on Water" during the daily worship sessions. These will also include singing led by Paul Dueck and drama written by Vickie Dyck. Great Trek 4 will also offer storytelling, seminars, a New Year's Eve concert and party, and an opportunity to ski or swim. Great Trek 4 is sponsored by the Congregational Resources Board of the Conference of Mennonites in Canada.



Hualien hospital completes building phase



Sheldon Sawatzky

Hualien, Taiwan (GCMC)—The Mennonite Christian Hospital holds a ribbon-cutting ceremony here April 27. The hospital has completed Phase I of its three-phase building plan. Improvements include the addition of 1 1/2 floors to the main building and the construction of a three-story clinic building. Total cost of Phase I is about \$3.7 million (U.S.). Two-thirds of it is paid. At the opening ceremony, John Chen, chair of the hospital board, welcomed guests. Administrator Harold Lue and superintendent Wu Wen-yang gave reports and expressions of gratitude. Sheldon Sawatzky, Commission on Overseas Missions worker and chair of the General Conference Mennonite Mission in Taiwan, gave the main address.



Mark Boyce

Chad Friesen discusses painting at a forum this spring at Associated Mennonite Biblical Seminaries, Elkhart, Ind. A rare, undiagnosed physical condition, similar to cerebral palsy, presents the 24-year-old artist with special challenges. "I lay on the floor on my stomach and brace my arm and paint," he said. "Chad has a range and depth of perception of what's going on in the world that is vividly communicated in his painting," said Dean Preheim-Bartel. Friesen and Preheim-Bartel are members of Southside Mennonite Fellowship in Elkhart, which has appointed a group called Chad's Art Committee to set up a business to provide Chad supplies and market his paintings. The business is called God's Eye Gallery. A formal opening one-person show of Friesen's paintings will occur this fall.

WORKERS

Don Boschman, Mountainview Church, Vancouver, returned to Canada June 6 for a one-year NAA in Winnipeg. He is a COM/ AIMM worker in Botswana, working with the African Independent Churches.

Cindy (Derksen) and Tim Buhler, Northview Community Church, Clearbrook, B.C., and First Church, Burns Lake, B.C., respectively, completed their term as COM Overseas Mission Volunteers in Taiwan and returned to Canada in late April. They worked with the Ming Hu Church, a new church in a suburb of Taipei. They have one daughter, Chelsey.

Steve Bustos has begun as area adviser in the Great Lakes region for Mennonite Mutual Aid.

Earl Cater, Freeman, S.D.; **Mary Jane Eby**, Lincoln City, Ore.; **Leonard Graber**, Elkhart, Ind.; **Susan Ortman Goering**, Boulder, Colo., and **David Wiebe**, Winnipeg, have been named field representatives for Living In Faithful Evangelism.

Helen (Redekop) and Henry W. Dueck, Charleswood Church, Winnipeg, COM workers in Cochabamba, Bolivia, began a six-month assignment in Montevideo, Uruguay, in July. They will teach Bible, theology and Christian education courses at the Mennonite Study Center there. They

AIMM—Africa Inter-Mennonite Mission, Elkhart, Ind.
AMBS—Associated Mennonite Biblical Seminaries, Elkhart, Ind.
COM—Commission on Overseas Mission
MVS—Mennonite Voluntary Service
NAA—North American Assignment
SCBI—Swift Current (Sask.) Bible Institute

will hold leadership training seminars with the German Colony Mennonite churches and the Spanish Convention Mennonite churches.

Kristi Dyck, Olivet Church, Clearbrook, B.C., began a one-year MVS term Jan. 10 as children's ministry coordinator at St. Paul (Minn.) Fellowship. Her parents are Gloria and John Dyck of Clearbrook.

Marjorie Ediger will begin Sept. 15 as pastor at First Church, Ransom, Kan.

Arlyn Epp and **Judith Friesen** will begin in mid-September as assistant pastors at Vineland (Ont.) Church.

Eleanor Epp-Stobbe resigned as co-pastor at Hamilton (Ont.) Church effective this month.

Keith Esau, Bethel College Church, North Newton, Kan., began a two-year MVS term Feb. 25 as a grant writer and administrator with AIDS Services in Dallas, Texas. His parents are Bernice and John Esau of North Newton.

Herb Franz began July 1 as pastor at Grunthal (Man.) Elim Church.

John Friesen, Sargent Avenue Church, Winnipeg, began Aug. 1 as registrar and business manager at

When Pam Rempel went forward to receive her Bachelor of Church Music degree in April, she was not aware that she was the 1,000th person to graduate from Canadian Mennonite Bible College, Winnipeg. She was joined by 51 fellow students at the school's 1991 commencement service held at First Mennonite Church in Winnipeg. Since its first, 12-member class graduated in 1950, CMBC has presented 110 degrees in the '50s, 157 in the '60s, 224 in the '70s, 461 in the '80s and 40 in 1990. One member of this year's class, Terry Widrick, became the first person of aboriginal ancestry to graduate from CMBC.



Boschman



Bustos



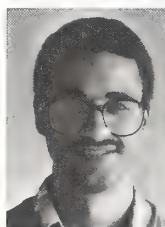
H. Dueck



H.W. Dueck



Dyck



Esau



D. Graber



R.W. Graber



A. Harder



G. Harder

Canadian Mennonite Bible College here. He succeeds **Ron Loeppky**.
Verner Friesen will begin this fall as interim pastor at Grace Church, Prince Albert, Sask.

Dan and Rose Waltner Graber, Eicher Emmanuel Church, Wayland, Iowa, and Hively Avenue Church, Elkhart, Ind., respectively, COM workers in Brazil since 1982, returned to the United States June 12. They will itinerate for COM and then take a leave of absence. Dan will attend AMBS this fall. They have three children, Benjamin, Crystal and Emily.

David Hall has resigned as principal at SCBI. **Raymond R. Friesen**, Winnipeg, a member of the Evangelical Mennonite Church, succeeds him this fall.

Arnold and Grace (Hiebner) Harder, First Church, Mountain Lake, Minn., COM/AIMM workers in Zaire, returned to the United States July 7 for a two-month NAA.

Alice Harms, Steinbach (Man.) Church, began a two-year MVS term June 14 as a teacher aide with Associated Youth Services in Kansas City, Kan. Her parents are Peter and the late Frieda Harms of Steinbach.

Judy Zimmerman Herr began July 1 as secretary of the Mennonite Central Committee Overseas Peace Office, succeeding interim secretary **John Stoner**.

Anne Hunsicker, St. Andrew United Church of Christ, Lancaster, Pa., began a one-year MVS term June 14 as a case worker/case developer at the Transitional Housing Program for Women in San Francisco. Her parents are Hedwig and Robert Hunsicker of Lancaster.

Karen (Flueckiger) and Stephen "Tig" Intagliata, First Church, Berne,

Ind., and Arvada (Colo.) Church, respectively, COM workers in Bolivia, returned to the United States June 2. They are on NAA through November, when they will terminate service with COM. They worked in evangelism, church planting and community service in Heroes del Chaco, a suburb of Santa Cruz. They will live in Elkhart, Ind., where Tig will attend AMBS.

Arthur B. Janz, AIMM associate executive secretary and treasurer for 21 years, retired June 30. He and his wife, Martini, were missionaries in Zaire for 19 years before moving to Elkhart, Ind. He has been appointed part-time AIMM development coordinator for two years. **Steve Hershberger** succeeds him as AIMM controller. **Leona Schrag** is the new administrative assistant. **Marlene Habegger** began July 1 as part-time clerical staff.

Kimberley Jonz, St. Catharines (Ont.) United Mennonite Church, began a two-year MVS term May 23 as an assistant teacher at Friendship Day Care Center in Hutchinson, Kan. Her parents are George and Erika Jonz of St. Catharines.

Ed King, interim pastor at Calvary Church, Washington, Ill., began a four-year term June 9 as pastor there.

Eva and Jake Klaassen, Eyebrow (Sask.) Church, began two-year MVS terms Dec. 1, 1990, in St. Catharines, Ont. She is clerical support staff for Housing Help Centre. He works with the Friendly Visitor Centre.

Buetta Martin, Elmira (Ont.) Church, began a six-month MVS term June 5 as a teacher's aide at Edgewood Children's Center in St. Louis. Her parents are Laverne and Norma Martin of Elmira.

—compiled by Sharon Sommer

"From Apprehension to Affirmation" was the theme of the second annual weekend retreat held at Laurelville Mennonite Church Center in April for parents and siblings of gay or lesbian people. Forty people came from 10 states and one province. Gerald and Marlene Kaufman, family counselors from Akron, Pa., led the group in the dynamics of searching for affirmation while dealing with loss and fear. A third such event will be held next spring. For more information write Brethren/Mennonite Parents, Box 1708, Lima, OH 45802.

Jeff Wright, shown preaching during Sunday worship at Peace Mennonite Fellowship, Rancho Cucamonga, Calif., says his congregation arranged for the local cable system to broadcast 13 videos (the "All God's People" series and "Our Family Can Be Your Family") on Thursday evenings for 13 weeks. The videos are produced by Mennonite Board of Missions Media Ministries. The church also ran "Menonite Myth" ads in the Thursday edition of the local newspaper. During the weeks the videos were broadcast the church received an average of one call per week. One family began attending the church after seeing the segment on peacemaking. For information on using media as part of outreach contact MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801-2497, 1-800-999-3534.

Greg Ebersole



Harms



Herr



Hunsicker



K. Intagliata



S. Intagliata



Janz



Jonz



E. Klaassen



J. Klaassen



Martin

First Mennonite Church, San Francisco, has formed SIN (soup, issue, nurture) groups. The groups are considering such ideas as alternative low-cost housing for senior citizens and single-parent families, a retreat center, developing educational materials on environmental and social issues, and becoming partners with congregations in Third World countries.

Administrator for a Mennonite Health Services-sponsored residential facility for children and young adults with developmental disabilities. Sixteen-bed children's home and five group homes, serving a total of 36 residents, in Plain City, 15 miles northwest of Columbus. Requires one year of experience in management, care, supervision or training of persons with developmental disability.

Send resumé to John Rohrer, Gilead Community Services, 5123 Converse Huff Road, Plain City, OH 43064, (614) 873-5522.

Mennonite Economic Development Associates (MEDA)
invites applications for the position of
president.



MEDA is an association of persons who are committed to the nurture and expression of their Christian faith in a business or work setting. Its Business Resources Division helps members integrate biblical values and business principles. Its Economic Development

Division uses business-oriented means of assisting the poor in low-income countries primarily through micro-enterprise lending, production/marketing programs, international trade and consultancies.

We are seeking a strong administrator who can clearly and compellingly articulate MEDA's business/faith/development vision and can lead in the development of the Business Resources Division as well as continue the work of the Economic Development Division.

The ideal candidate will be well served by a keen grasp of economics, business, development and the Anabaptist church community, have a strong interest in international affairs and understand the role of business in the economic development process.

Specific administrative strengths include team building and motivation, budget development/management, communication skills, marketing/fund-raising.

Respond **by Oct. 15** to LeRoy S. Troyer, chair of MEDA, 1442 Deerfield Court, South Bend, IN 46614-6429, (219) 259-9976.

Conference youth worker

The **Conference of Mennonites in British Columbia** is seeking a person to work full time in the area of youth ministry.

The position will include

- supporting congregational youth programs, both those with and without youth worker staff,
- working together with the provincial youth committee in planning and implementing provincial youth events,
- relating to young adult groups and their leaders,
- representing BC youth and young adults at other conference levels,
- acting as a resource to congregational youth and young adult workers,
- encouraging and equipping youth and young adults in areas of evangelism, service and outreach.

The successful applicant will have a familiarity and agreement with Anabaptist theology and principles, a desire to share their faith in a youth/young adult context, an energetic and outgoing personality, an undergraduate degree or equivalent and previous experience in youth ministry.

The position is for a three-year term initially. Salary is based on CMC guidelines, being commensurate with experience and education.

For more information or to forward your resumé and names of reference, contact Conference Youth Worker Search Committee, Box 2204, Clearbrook, BC V2T 3X8.

While Your CD is Maturing...



**Take a Look at
a Full-Grown
Alternative.**

If you like watching your CD grow, you'll be even *more impressed* with MMA's Single Premium Advantage Annuity. It works like a CD—only better!

Designed for long-term savings, MMA's Advantage outgrows a CD by giving you more interest and tax-deferred interest income. Learn more today! Just contact your local mutual aid counselor or call an MMA Member Services representative at **1-800-662-6747.**

Some withdrawal charges apply until you reach age 59 and 1/2 and your deposit has been invested seven years.



**Mennonite
Mutual Aid**



"Even though I work in North America, I have been exposed to people and problems around the world and the work God calls us to do. I know I have 'sisters' and 'brothers' in other countries."—Jill Wiebe, administrative asst., Akron, Pa.

In MCC, overseas workers are not the only ones who develop a "world view." If you wish to develop a "world view" while using your abilities in North America as an administrative assistant or secretary, contact MCC and ask for the Administrative assistant/Secretary Packet.



**Mennonite
Central
Committee**

**Mennonite Central
Committee**
21 South 12th Street
PO Box 500
Akron, PA 17501-0500
(717) 859-1151

Small, progressive church in university town seeks 3/4-full-time pastor. Energy, creativity, administrative ability and a sense of humor required. Congregation emphasizes worship and spiritual growth, lay participation and peace and social concerns.

Send resumé and references (3) to Pastoral Search Committee, chair, **Lawrence Mennonite Fellowship**, c/o Route 3, Box 163A, Lawrence, KS 66044.

Goshen College seeks applicants for assistant director of information services. Responsibilities include the ability to originate and edit materials (news, features, photos, promotional copy, advertising copy and forms) primarily for the admissions office and student development division. Qualifications include a bachelor's degree in communication, English or other relevant discipline, commitment to GC's Christian liberal-arts emphasis, reporting, writing and editing skills. Salary commensurate with qualifications.

Send letter of application, resumé and the names of three references to John D. Yoder, Director of Information Services, Goshen College, Goshen, IN 46526. Applications will be accepted until Aug. 30. An equal opportunity employer.

Bluffton College invites applications for an assistant director of development and public affairs starting in September 1991 or as soon thereafter as feasible.

The primary responsibility shall be to expand and strengthen the base of college support, including shared responsibility for the annual fund, upgrading and expanding the giving clubs, responsibility for phone-a-thons, alumni chapter development and participation in such other development responsibilities as may be assigned.

Preference is for a person with a master's degree (1) who has had experience in fund raising and/or marketing, (2) who has a commitment to and ability to articulate the values and faith orientation of Bluffton College as a Mennonite church-related institution, and (3) who has an abundance of creativity and individual initiative.

Send letter of application, resumé and credentials to Paul King, Director of Development and Public Affairs, Bluffton College, Bluffton, OH 45817.

Crossroads, the Mennonite introduction service, now has a monthly newsletter. Current clients' ads containing age, area and interests are there for you to choose from. This is an easy, private way to meet those friends you have been hoping for.

For a free sample copy, write to Crossroads, Box 32, North Tonawanda, NY 14120.

Goshen College seeks applicants for the position of director of the multicultural center, beginning as early as Jan. 1, 1992. Qualifications include a master's degree (doctorate preferred) and relevant work experience. Assignments involve the direction and coordination of various programs intended to educate and sensitize majority students and to assist minority students in becoming fully integrated into campus and community life. The director will work closely with the academic dean and teaching faculty in planning faculty workshops, in setting criteria and awarding faculty stipends. The director will also work with the dean of students and student life faculty and staff in creating a campus climate that will model intercultural openness where all people can function comfortably and grow spiritually, intellectually and psychologically. As an equal opportunity employer, the college welcomes applications from women and minorities.

Send letter of application and resumé to Norman Kauffmann, Dean of Students, Goshen College, Goshen, IN 46526. Applications will be accepted until Oct. 1 or until the position is filled.

Job opening: chaplain for acute-care hospital, Lebanon, Ore.

Lebanon (Ore.) Community Hospital is seeking a person with strong hospital chaplaincy experience to serve patients in a 50-bed acute-care setting. Demonstrated experience in personal counseling and CPE credential required.

Lebanon Community Hospital is a not-for-profit community hospital managed by Mennonite Health Services. Lebanon, Ore., is located in the foothills of the Cascade mountains within 90 minutes of Portland.

Send resumé to Connie Erwin, personnel manager, Lebanon Community Hospital, Box 739, Lebanon, OR 97355.

Mennonite Collegiate Institute invites applications for the position of development director. Christian commitment, enthusiasm for Mennonite church schooling, initiative, organizational ability, communication skills and the capacity to motivate volunteers are desirable qualifications. Position available as of October 1991.

Please send your resumé to Allan Dueck, Principal, Box 250, Gretna, MB R0G 0V0, phone (204) 327-5891, FAX (204) 327-5872

Lombard (Ill.) Mennonite Church is seeking full-time senior pastoral leadership. The position is available Jan. 1, 1992. The church has a membership of approximately 200. It is located in a suburban community 30 minutes west of Chicago. Compensation is commensurate with the schedule provided by Mennonite Board of Congregational Ministry.

Please send your resumé/inquiry to Bob Peters (chair of the Pastoral Search Committee), 606 Fellows, St. Charles, IL 60174, (708) 584-1591.

OMSC: A Time and a Place for Mission Renewal

Fall 1991 Workshops and Seminars for teachers and doers of Christian mission.

Sept. 16-18: **Building Your Archives.** Dr. Stephen Peterson and Martha Lund Smalley, Yale Divinity School Day Missions Library, help you identify, organize, and preserve key mission and church records. Cosponsored by Asbury Seminary. \$75

Sept. 19-20: **The American Religious Scene Today.** Drs. William McKinney and Barbara Brown Zikmund, Hartford Seminary, help returning missionaries and overseas nationals understand the current religious landscape in the U.S. \$75

Sept. 25-28: **Cross-Cultural Conflict Resolution.** Dr. Duane Elmer, Wheaton College, teaches interpersonal skills for missionaries in cross-cultural contexts. \$90

Sept. 30-Oct. 4: **Effective Communication with the Folks Back Home.** Through this writing workshop Robert Coote, OMSC staff, helps you "connect" with home constituencies. \$90

Oct. 8-11: **Toward Century 21 in Mission.** Dr. Gerald Anderson, OMSC Director, surveys major issues on the eve of the third millennium. Cosponsored by MARC/World Vision. \$60

Oct. 21-25: **Nurturing and Educating Missionary Kids.** Dr. Dellanna O'Brien and Rev. David Pollock, International Conference on Missionary Kids, address the challenge of raising "Third Culture" kids. \$90

Oct. 28-Nov. 1: **Spiritual Renewal in the Missionary Community.** Dr. Samuel Escobar, Latin American Theological Fraternity, reaffirms the biblical roots of our missionary vocation. Cosponsored by Maryknoll Mission Institute. \$90

Nov. 4-8: **Developing Effective Field Leadership.** Dr. George Hunter, Asbury Seminary, outlines principles for cultivating strong local leadership. \$90

Nov. 11-15: **Biblical Themes and Resources for Mission.** Dr. James Scherer, Lutheran School of Theology at Chicago, integrates the evangelical and ecumenical foundations of mission. \$90

Nov. 18-22: **Converts and Culture.** Dr. Eric Sharpe, University of Sydney, Australia, analyzes the problem confronted by Christian minorities: Does Christian conversion violate one's cultural identity? \$90

Dec. 2-6: **After Communism: Mission in Eastern Europe.** Dr. Peter Kuzmic, Evangelical Theological Seminary, Yugoslavia, outlines the issues facing the churches of Eastern Europe. Cosponsored by Mennonite Central Committee. \$90

Most seminars run Monday-Friday; tuition \$90. Where dates or cost differ, consult individual program outlines. Tuition fee non-refundable. Room and meals: \$125-\$145.

To: **Overseas Ministries Study Center**
490 Prospect St., New Haven, CT 06511 • Tel.: 203-624-6672 • Fax.: 203-865-2857

☐ Register me for following programs (registration fee enclosed):
☐ Send more information about following programs:

NAME _____
ADDRESS _____

Publishers of INTERNATIONAL BULLETIN OF MISSIONARY RESEARCH

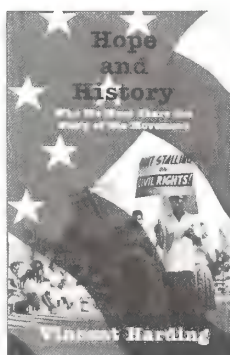
BOOKS

The roots of freedom

Hope and History: Why We Must Share the Story of the Movement by Vincent Harding (Orbis Books, 1990, 279 pages)

Reviewed by John Powell, Michigan Protection & Advocacy Services, 29200 Vassar Ave., Suite 360, Livonia, MI 48152-2181

Vincent Harding brings a refreshing new look at the civil rights movement. His essays provide a historical view of the movement and help the reader understand its significance for the future.



In these days, when young blacks forget the "roots of their freedom," Harding weaves a story of people, events, ideas and actions that has placed the black community in the midst of a promising history. *Hope and History* connects the

young generations, past and present.

Harding affirms that at the heart of freedom in America is the continued act of "challenging" by black America. The gifts of the black movement are non-violence, affirmation and hope. For a generation that has "forgotten" these gifts, Harding affirms the power within the civil rights community.

In the midst of America's current racial nightmare Harding asks, "Are there still men and women whose hearts burn with great unknelling flames on behalf of a new and just America?" It is a question to be answered by all who struggle to make generational links.

This book is provocative, filled with history and reflection on the significance of working toward freedom as a vocation. The book helps one move to a rekindling of a vision of hope for a "free America."

I highly recommend this book. I strongly encourage families, particularly black families, to use *Hope and History* as the basis for reflection on the need for adults and young people to make generational connections and commitments to be a part of future solutions.

A peacemaker for our time

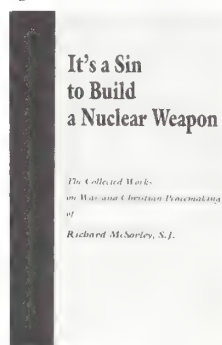
It's a Sin to Build a Nuclear Weapon: The Collected Works on War and Christian Peacemaking of Richard McSorley, S.J., edited by John Dear, S.J. (Fortkamp, 1991, 314 pages)

Reviewed by Hugh J. Nolan, 50 W. Walker Road, Wayne, PA 19087

Richard McSorley entered the Society of Jesus (the Jesuits) in 1932. While teaching in the Philippines he was imprisoned by the Japanese for three years and three months and lived under the threat of execution every day. One year after his release (1946), he was ordained, then assigned to St. James Church in St. Mary's, Md. There blacks were on one side of the church and whites on the other. The white people received Communion first, while black parishioners waited outside. McSorley's message against such racism was not well received by some of the whites. On one occasion he providentially left town before a posse sent to kill him arrived. This strengthened his stand against discrimination, and he remained at St. James two more years.

During the 1960s McSorley was active in the civil rights movement. Cooperating with a student in the organization of an open discussion of the war in 1965, McSorley was shocked to discover the controversy it stirred. He studied the issue even more and soon was convinced that the war was "wrong, unjust, unchristian and evil." He formed a seminar class on war and peace in the Georgetown University theology department. Soon the classes were overflowing with students of all ages, eager to learn about peace.

"I see my mission in life, as God has made it known to me, making the Catholic church what it should be—a



peace church," he told a student newspaper years ago. This book is an anthology of his talks, newspaper and magazine articles on peace. After more than 30 years of crusading for peace, he still speaks out.

I recommend this volume to all who want to dedicate themselves more fully to the gospel call to be peacemakers who walk closely in the footsteps of the Prince of Peace. These are joyful pages from a peacemaker for our times. May we, like him, wage peace.

Understanding sexual abuse

Ghosts in the Bedroom: A Guide for Partners of Incest Survivors by Ken Graber (Health Communications, 1991, 150 pages)

Reviewed by Larry D. Friesen, 621 E. Seventh St., Newton, KS 67114

While "incest" is mentioned in the title and is certainly one of the most devastating forms of sexual abuse, Graber writes about issues affecting partners of survivors of all forms of sexual abuse. Researchers estimate that up to one in three women and one in four men have been sexually molested by the age of 18. Victims of sexual abuse come from all social, economic and religious strata of society. Isaac Block (see *The Mennonite*, June 11 issue) found that 20 percent of the respondents in his Mennonite sample reported that they had been victims of sexual abuse during a 12-month reporting period. Given these statistics, one can assume that most of us will at some time know or be a partner of someone who is a survivor of sexual abuse.

In defining a partner as anyone who is in relationship with a survivor and is affected by the survivor's feelings and actions, the author indicates that partners are indirectly also victims. He describes the stages that survivors go through during the three- to five-year recovery period and stresses the importance of the work that partners must also undertake as they recover from dysfunctional personal and relationship patterns. Marital relationships are vulnerable during this period, and the author identifies ways to anticipate and deal with problems that arise. Especially problematic are codependency issues—the preoccupation with feelings and needs of the survivor to the partner's own detri-

ment. Graber identifies the many ways in which partners can do their own work while providing positive support to the survivor during his or her recovery.

Graber identifies core issues for partners, outlines ways to be supportive of survivors, then identifies typical relationship problems. A chapter on understanding the survivor helps us understand characteristic behaviors that children adopt and maintain into adulthood in order to deal with the trauma of sexual abuse. His chapter on the abuser reinforces the fact that the abuser, not the survivor, is always responsible for sexual abuse.

Little has been written specifically to help partners. This is a readable resource to help fill that void. Furthermore, Graber's manual is also a resource for survivors and for anyone else who wishes to gain a better understanding of sexual abuse.

FILM

War zone

Boyz N the Hood, written and directed by John Singleton, produced by Steve Nicolaides

Reviewed by Gordon Houser, assistant editor

The other day four military helicopters flew over our town. My muscles tensed at the noise, and I felt a wave of fear. I remarked to my wife, "Imagine what a Salvadoran villager must feel,



Challenges: Ice Cube, Fishburne

having to hear these every day." Having seen *Boyz N the Hood*, I can say the same for residents of gang-ridden, south-central Los Angeles.

This hard-hitting film tells the story of three young blacks growing up in an area in which each day may be one's last. Police choppers circle

overhead, young men drive by with machine guns, corpses appear in bushes. It is a war zone. As one character says, the TV news talks about our violent world, then shows pictures from foreign countries, but it said nothing about his brother getting shot.

The "Hood" of the title is the neighborhood where 23-year-old writer/director Singleton grew up. The film takes most white audiences, including Mennonites, into a different world, as foreign as any Third World country. The language, the culture are distinct. We are not in middle-class America.

Singleton is not out to bash whites. While he does not ignore white America's contribution to black oppression, he addresses blacks about black problems. A note at the beginning of the film says that one out of 21 black American males will be murdered, and most will die at the hands of blacks. His message—"increase the peace"—is one that Mennonites can affirm. The film abhors the violence it depicts and makes an eloquent plea for stopping the killing.

Although Singleton dips into preaching at several points, his strength is storytelling. He creates interesting characters and makes us care for them. Tre Styles (Cuba Gooding Jr.) is intelligent, angry and about to escape this dangerous zone, thanks in part to his protective father (Larry Fishburne), a singular man who preaches responsibility and sounds like the voice of the director. Doughboy (the rapper Ice Cube) turns to a life of crime; his brother Ricky (Morris Chestnut) is a football star hoping to get a scholarship to USC.

The challenges they face are frightening, and the ways they face them are not often ones we would choose. However, we did not grow up in that setting.

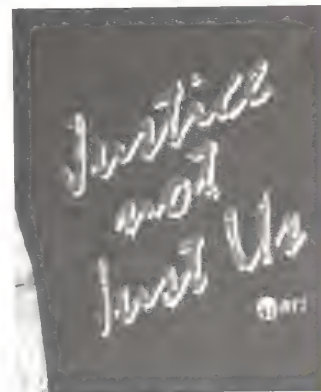
Boyz N the Hood is heartbreaking, gripping and in the end not without hope. Why see it? To learn about a part of our society in desperate need of healing, to feel some of that desperation, to empathize. One hopes such empathy will lead toward greater justice for black people.

Why not see it? People who want a pleasant experience, who only want to watch films that do not challenge their beliefs or actions and do not want to learn about a different, harsher world should not see it.

Resources

- *Naming the Silences: God, Medicine and the Problem of Suffering* by Stanley Hauerwas (Eerdmans, 1990, \$9.95), rather than trying to explain why God allows evil and suffering, explores why that question seems so important to us in the modern world and why the illness and death of children in particular so often prompt that question.

- *Justice—not Just Us* is the slogan on a new T-shirt created by Mennonite Voluntary Service. Designed by Paula Diller Lehman, the shirts are black with red and white lettering and come in sizes medium, large and extra large. They are available for \$7 (\$8 Canadian), plus \$2 for shipping, from MVS, Box 347, Newton, KS 67114, (316) 283-5100.



- "Widening the Circle Through Care" is the theme of the General Conference Mennonite Church Women in Mission's 1991-92 resource packet, produced in cooperation with the Women's Missionary and Service Commission of the Mennonite Church. The packets are available for \$7 (\$8 Canadian) from Women in Mission, Box 347, Newton, KS 67114.

- A Speakers Bureau listing is available from the Commission on Home Ministries, Box 347, Newton, KS 67114.

- In observance of the 50th anniversary of Civilian Public Service, the historical committee of the Western District Conference is promoting an intergenerational oral history project in WDC congregations. A short video and information packet about alternative service have been distributed to pastors, youth groups and Sunday school classes. The goal is to encourage youth to interview local CPS alumni about their experiences as conscientious objectors. For more information contact WDC, Box 306, North Newton, KS 67117, (316) 283-6300.

—compiled by Gordon Houser

Editorial

Obey even in unmentionable matters

If we are sincere when we pray the Lord's prayer, "Thy kingdom come on earth," we may need to make lifestyle changes. Some of these will affect the quality of our water and how much of it we consume.

- My brother, working for Civilian Public Service in the 1940s, built pit latrines in Puerto Rico. In the interest of cleaner ground-water runoff, it was the sanitary, sensible thing to do.

- My late husband helped supervise the building of "public convenience stations" in Botswana in the 1970s for Church World Service. As people moved to the cities, there was no longer enough "bush" to go around, and easily preventable diseases were spreading.

- About 10 years ago a Mennonite Central Committee worker in Central America wrote about how to take a shower with one gallon of water. You start by barely wetting and then soaping your head (of preferably short hair), she said, and just work your way down. Save enough water to rinse off the soap.

- In 1988 came this news headline: "MCC Builds New Improved Latrines in Saidpur" (a town in northern Bangladesh).

- A year ago I learned about a couple at Spring Valley Mennonite Church near Newport, Wash., that is creating an "environment-friendly" place to live, which includes a "compost toilet." May their small tribe increase.

- Californians are now being encouraged to install wash-room fixtures that use less water. Five gallons per flush is excessive, especially where you are dependent on imported water. What on earth have we been thinking all these years?

- This summer the spread of cholera, particularly in Peru, is being blamed on raw sewage and the use of dirty water. Again, it's back to basic development work. Guatemala, alarmed at the return of epidemics thought to be a thing of the past, has established a "health corridor" between it and Mexico to stem the spread of disease.

- Widespread use of disposable diapers/nappies turns North American landfills into concentrations of untreated waste. We have not yet heard the result of that indulgence of developed countries.

Clean: What makes us willing to change? What forces us to pay attention? What inspires us to keep the earth clean? To conserve water?

In all the examples listed above there was and is resistance to the ideas being promoted. Why change? We got along fine in the past. What do you mean "germs"? What do you mean, "Not enough water to go around"? Back home on the farm we never had to be careful. Why now? Why should I be inconvenienced?

We stubborn humans tend to change only when we have

to. If our life and health is dependent on it, we change. If economics demand it, we change. If the government enforces it, we will at least think twice before not changing.

It would be gratifying to say that common sense and a little education makes us eager to enter correctives in our lifestyles as needed. It would be nice to say that, at least in the household of faith, simply honoring God would prompt us to live healthily and prudently, caring

for the creation. How much better it would be to pay attention to thoughtful, joyful obedience to the Creator, who made all things good (Genesis 1:31).

Awareness: In one unlikely place I saw the perfect integration of awareness of God's Word with expertise in God's world. It was the preface to a hydrology (the study of water) textbook at the University of Kansas. This scholarly tome began with these unmatched words from Ecclesiastes 1:7: "All streams run into the sea, yet the sea never overflows; back to the place from which the streams ran they return to run again." Nothing, said the scientific author, better describes the hydrological cycle.

Nothing, I would add, can better qualify us to assist the ill and thirsty world than the similar integration of God's Word into our actions, even the unmentionable ones.

Muriel T. Stackley

Simply honoring
God should
prompt us to live
healthily and
prudently, caring
for creation.

Inside

Alvin Weaver:
Still learning after
all these years / p. 366

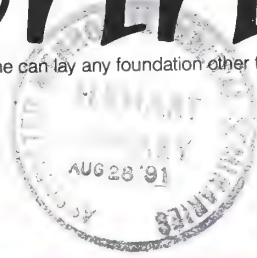
Introducing *Born*
Giving Birth / p. 368

THE

Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

106: 16
AUGUST 27, 1991



Mennonite artists

DO
GOOD
WORKS

**Gregg Luginbuhl, teacher
and artist, communicates
something he believes
God wants him to say.
(See page 363.)**



Prologue

Allow me to introduce to you Helen Friesen, the new adviser to *The Mennonite* from the Northern District Conference. She succeeds Winifred Wall, who with her husband, Elmer, is moving to Kansas, where he will be pastor at First Mennonite Church, Pretty Prairie. This is also an opportunity to formally thank Winifred for representing the Northern District for *The Mennonite*.

Helen, whose husband is Willard, has lived in Minnesota since 1947, first on an acreage near Butterfield and now in Mountain Lake. She is a free-lance



writer/musician and is one of the organists in her home congregation, Bethel Mennonite Church. Helen and Willard have three sons.

Two Junes ago I stayed at their house while attending and reporting on the annual sessions of the Northern District Conference. One of those mornings before breakfast I walked, barefoot, out of the Friesen house and onto the adjacent, newly plowed field. The earth was wet, the world quiet except for mourning doves. I picked up a fist-sized white rock that had been ex-

humed and scarred by the blade of a plow. I felt like the person (Revelation 2:17) who was given a white stone, with a new name written on it, one only I knew (Revelation 2:1). Thank you, Helen, for that gift.

The next issue, dated Sept. 10, will focus on Christian education and ministry to young adults. *mts*

Editor
Muriel T. Stackley

Assistant editor
Gordon Houser

Editorial assistant
Sharon Sommer

Art director
John Hiebert

Editorial offices
722 Main St., Box 347
Newton, KS 67114-0347
(316) 283-5100



The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: one year, \$20 U.S., \$23 Canada; two years, \$35 U.S., \$41 Canada; three years, \$48 U.S., \$56 Canada. Group rates available. Outside North America add \$24 U.S. per year to U.S. rate for surface mail, \$55.20 U.S. for airmail. Single copies: \$2 U.S. Five or more: \$1 U.S. each. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114. ©1991**

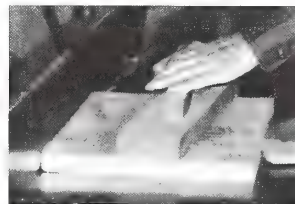
Contents

363 The creation of an artist/teacher

Gregg Luginbuhl sees himself as an artist and a teacher of art.

366 Still learning after all these years

Age has not diminished the joy Alvin Weaver finds in his work.



367

368 Introducing *Born Giving Birth*

Excerpts from a new Faith and Life Press book

371 Letters

372 News

- CMC makes pastoral education a priority
- *With* magazine survives cuts, launches promotion
- Salem Church decides to make voluntary service number one goal
- Record

382 Reviews

- Grateful to be Mennonite
- A quiet presence
- Enjoy your children

383 Resources

384 Will this canary be killed?

Cover: Gregg Luginbuhl works on his "fish pot." He is fascinated by the form and movement of fish and by their incredible variety of decorations, colors and asymmetrical designs. Photo is by Darwin Luginbuhl.

The creation OF AN ARTIST/TEACHER



John Stealey

Carolyn Ulrich

"Creation of Man" (Genesis 1:26):

Borrowing from Michelangelo's "Creation of Adam," Gregg makes God's hand reach from a swirl of clouds, passing the spark to three hands: a negative hand print (like those found in cave paintings) showing man's earliest evidence of self-awareness, a fist representing man's rebellious nature and sin against God, and a small beckoning hand indicating a reluctant willingness to accept the challenge and responsibility of the gift of life. The faces of humankind, made from life casts of Gregg's children, emerge from the raw material of earth. The footprint is the trace we leave behind, the greatest impact we can hope to leave in light of the magnitude of God's creation.

Were the seeds of his new
award-winning series sown
clear back in catechism class?

Gregg Luginbuhl never had illusions about an artist's life being easy or romantic. His father, Darvin, was the one-man art department at Bluffton (Ohio) College for 26 years. Gregg had to help him carry 100-pound bags of clay up five flights of stairs to the attic of the administration building. Like farmers who must work at the whims of the weather, Gregg knew that working with clay meant working when the clay was ready. He also knew that a temperamental kiln could be as demanding as a sick child, resulting in lost sleep.

A Bluffton College alumnus, Gregg pursued graduate work in creative writing at the University of Montana. He took a few ceramics courses as electives and ended by completing a Master of Fine Arts degree in ceramics. After teaching at the University of Findlay, Ohio, from 1976 to 1984, Gregg came full circle and returned to Bluffton College, where he is now associate professor of art.

Growing up in a Mennonite community, Gregg observed that art did not have the respect given to music, an attitude he has seen gradually change over the years. He recalled that his pastor at that time, Jacob T. Friesen, assigned his catechism class to write about the creation story in Genesis. This '60s-generation adolescent defiantly handed his pastor a series of watercolors rather than the assigned

writing, expecting to be rebuked. Instead, Jake Friesen welcomed the paintings and asked questions about them.

Gregg as teacher: The artist/teacher role cannot be separated for Gregg. He sees teaching as important to the development of his own art work. On the other hand, he would not want to be a teacher of art without being an artist.

A master teacher, he inspires his students to try a variety of techniques and see a wide range of possibilities. They are not intimidated by limits.

Gregg's students see him as a tireless worker with a strong work ethic and self-discipline (essential qualities for an artist). Since he lives adjacent to the campus, they see him interact with his wife, Karen, and their five children with patience and love. They even know his family dog, Norman, who noses his way around campus.

They observe Gregg's acceptance of failure, too. He understands their pain when they drop a cherished pot. Among his failures were days of hard work on a large, delicate raku piece commissioned by a bank that broke as he carried it to the kiln. Failures are a part of the process, according to Gregg. "You have to learn to deal with it."

Gregg as artist: Raku is the pottery method Gregg is best known for. "It suits my temperament," he says. Raku pottery is removed from the kiln when

Form and movement:
*Gregg works on the final
 decoration of a large fish pot.*



Darvin Luginbuhl

it is red hot (1,850°F) and smothered in sawdust or leaves, resulting in unusual coloration of glazes. Through experience, Gregg has the variables controlled to get a predictable range of colors, but he still has surprises. He cannot brush on a specific color, like a painter, and know what it will look like. Instead, he must set up circumstances where good things can happen. Sometimes the best work is better than he imagined.

Gregg frequently uses fish as a motif. He is fascinated by the form and movement of fish and by the incredible variety of decorations, colors and asymmetrical designs, "everything you're taught not to do in design class," he said. The master craftsman's fish vessels are a unique combination of wheel-throwing and hand-building techniques.

"The best ideas I've ever had come from materials," he said, noting that raku glazes seem wet, have a marine feel to them. Creating recognizable fish is not important to Gregg. When creating a piece he anticipates how the color will work together and thinks about the glaze before the form. But the end result is recognizable.



John Stealey

"Creation of Animals" (Genesis 1:20-24): *As Gregg worked, this peaceable kingdom fable emerged. "The ape, most intelligent of the animals, makes a strong and complex statement to the zebra, who can only see the issue in 'black and white.' The bird, a member of the parrot family, screeches a radical point of view while the lizard is only tense, gripping the earth. Their temperaments coexist in delicate balance."*

Creativity and faith: Gregg is generous with his time and energies. He willingly helps Bible school, Sunday school classes or faculty groups explore the potential of clay. He has made gifts for retiring faculty

and donors to the college, as well as for officials of a Japanese company that recently located in Bluffton.

The most significant gift he has shared is his creation series. He received a Lillie Corporation grant from the Bluffton College Studies Center last year to develop a series of eight large raku wall plates depicting each day of the creation as presented in Genesis 1. It recently received the Juror's Choice Award at the 12th Biennial Exhibition of Religious Art sponsored by the Liturgical Art Guild of Ohio.

Although this was his first biblical work, Gregg "always wanted to deal with a work that had a great theme." (Perhaps the seeds for this work of art were sown in his catechism assignment.) The first three plates are abstract and symbolic. With the creation of vegetation, his work takes on a more realistic look. He proceeded "from the course to the refined, the simple to the complex, the rough to the more refined and sophisticated."

Sharing his art is important to Gregg. "It is important to me to be able to communicate with people this way," he says. It was fun for him to



Darvin Luginbuhl

Creation is like raku:

Gregg Luginbuhl holds one of the early wall plates of his creation series. The abstract and symbolic plate suggests the separation of the firmament.

A father tracks the roots of art

When I think of how our home atmosphere may have influenced our son Gregg to become an artist, it turns out to be a mixed bag. During Gregg's elementary and high school years, my wife, Evelyn, taught English and social studies. I was an elementary and secondary art teacher for 12 years, then taught art at Bluffton (Ohio) College.

Gregg was always encouraged to develop his own way of drawing. Coloring books and paint-by-number pictures were not permitted in our household. (A gift by a well-meaning relative would spur an argument.) Gregg and a neighbor girl spent many hours in a large sandpile making imaginary settings. A lumber yard next door provided scraps of wood.

As a child Gregg accompanied me to the art studio, where he could try his hand at things. Through church and scout activities came other opportunities for creative work. Artistic visitors in our home brought encouragement. Paul Soldner, who became an internationally known ceramicist, would visit his parents next door to our family.

Gregg's high school art teacher was Gary Brenneman. Later Gregg worked for him in construction in Colorado.

Gregg often helped build kilns for firing pottery. He was a part of a kiln-building workshop conducted by Paul Soldner at Bluffton College. With limited budgets Gregg learned to make do with less and to be inventive.

After pursuing creative writing in graduate school, he turned to art, with a concentration in ceramics, under Rudy Autio. Years before, Autio had conducted a workshop in Toledo at the art museum. I also had him as a major professor in graduate school.

It is evident that Gregg was influenced by growing up in a community of creative people. *Darvin Luginbuhl*

hear reactions to the creation series because people talked about their feelings when they viewed it, not about technique. "My best work is like music," he said. "People feel it rather than analyze it."

"Making art is like meditation for me in many ways," Gregg says, conceding that this is not always the case. "When I was working on the creation plates [it was] like allowing the Spirit to work through me. I'm making things that are better than I can make for myself....[I'm] communicating something God wants me to say. It's spiritual."

Gregg sees creation now as being like raku. "It's ongoing. We don't know the outcome." And how does Gregg, the creator, see God as Creator? He paused, reflecting on how God, in all wisdom, sets up the circumstances for the world to change. Does God always know what direction the creation will take? "I don't think so," Gregg says.

Carolyn Urich, 209 S. Jackson, Bluffton, OH 45817, studied art at Bluffton College under Darvin Luginbuhl, Gregg's father, and has also taken courses from Gregg.

Still Learning

AFTER ALL THESE YEARS

Inspired by two Bethel College professors, Alvin Weaver resolved to be the best, but he did it in a way he did not expect.

has developed and perfected the techniques himself.

Nor is his ingenuity limited to woodworking procedures. When no factory-built machinery has been able to perform up to his exacting standards or none was available to do a job he wanted done, he has again and again created his own. Today about half the machinery in his studio is of this one-of-a-kind Alvin Weaver vintage, some of it enabling him to routinely perform processes that other skilled woodworkers, lacking this unique equipment, find difficult or impossible.

Weaver traces his relentless quest for excellence to the influence of two professors at Bethel College in North Newton, Kan. As a freshman the college allowed him to enroll in such advanced courses as trigonometry, physics, drafting and machine drawing. Because he lacked the background for some of these upper-level courses, his math teacher, David H. Richert, and his physics teacher, Abraham P. Friesen, invited him to stay after class so they could fill him in on what he needed to know.



Eddy Hall

An extension of himself: *This just-completed Queen Anne lowboy is Weaver's 50th-wedding-anniversary gift for his wife, Velma.*

His work has appeared in *Fine Woodworking*, a prestigious woodworking magazine. The editors of *Workbench* magazine acclaim him a "woodworker extraordinaire." They have featured his work half a dozen times in the past three years. For more than 60 years he has created with wood, achieving a level of artistry few will ever equal. Yet when I asked Alvin Weaver, a member of Rainbow Mennonite Church in Kansas City, Kan., the secret of his success with wood, he confessed

to feeling uncomfortable: "Since I'm still learning, it always sounds a little like flattery to hear the question."

The fact that at 81 he is "still learning" is perhaps a big part of the answer. Not content to be a careful craftsman, Weaver has always searched for "a better way to do it." Many of the techniques that have become standard procedure in the Weaver Studio cannot be found in a book, except in the one he is writing to pass along his wealth of knowledge to future generations of woodworkers; he

In all the closed doors Weaver came up against in his search for other jobs, God was looking out for him, directing him to his life work.

"I still remember vividly the final exam in physics," Weaver says. "I was the only freshman in the course. I worked hard on the exam and was the last one to finish it."

Three days later, as Weaver walked down the hall, Professor Friesen called him into his office. In the tone he used to reprimand students for poor work, he said, "Mr. Weaver, do you think you can stand the consequences of this exam?"

"I guess I'll have to," Weaver said.

The professor broke out laughing. "You made the highest grade in the class," he said.

Though he admits to forgetting most of his physics and trig, Weaver has not forgotten the mental discipline and problem-solving skills these two professors cultivated in him. "Inspired by these men," Weaver says, "I resolved to be the best."

When he still owed \$50 on his school bill at the end of his freshman year, Weaver wrote his brother in Kansas City: "If you'll loan me the money, I'll come to Kansas City and work it off in your cabinet shop."

Out of financial necessity rather than out of any interest in wood, Weaver went to work in his brother's shop for 35¢ an hour, helping make built-in pine cabinets. He did not like the job all that well, but those were the Great Depression days, and though he kept looking he never found other work. Neither was he ever able to return to Bethel College to complete his degree and pursue his dream of electrical engineering.

But his brother allowed him to come into the shop in the evenings and use the equipment. It was during those many evenings that Weaver learned his art from the best of all teachers: experience. From wood joints that did not hold he learned to make joints that did. From furniture that buckled in changing temperature and humidity he learned to make joints that allowed



Still learning: Weaver at work in his studio

Eddy Hall

the wood to contract and expand. As his furniture-making skills developed he gained a reputation.

After he had worked at the cabinet shop for 15 years a friend who appreciated his work suggested that Weaver needed his own shop so that he could more fully develop his skill. He even offered to loan Weaver the money. It was just the opportunity Weaver had been waiting for. He now believes that in all the closed doors he came up against in his search for other jobs, God was looking out for him, directing him to his life work.

No duplication: Weaver's work exhibits great variety, no doubt largely due to his policy of not duplicating pieces. Making exact copies, he explains, requires no personal input or self-expression from the builder. Weaver considers his creations an extension of himself. Even when a customer asks him to copy an antique, he will take the job only with the understanding that he will improve the design and construction. "There's

no point in making the same mistakes the old-timers made," he says.

Age has not diminished the joy Weaver finds in his work. "I never throw wood away," he says, fingering scraps of highly figured wood. He describes his plans to use these pieces to make small items: "I can hardly wait to get caught up on customer orders so I can have time to play."

Playing with wood may be as close as Weaver will ever get to retirement. "I intend to continue my work as long as I have strength," he says, "always with the intention of making the next piece perfect."



Eddy Hall, New Creation Fellowship, Newton, Kan., lives at 101 S. Pine, Goessel, KS 67053.

INTRODUCING

This beautiful new book from Faith and Life Press includes poetry, prose and art by 42 Mennonite women from across Canada and the United States. We offer a sample on pages 368-370.

ORN GIVING BIRTH



In the house of my pilgrimage

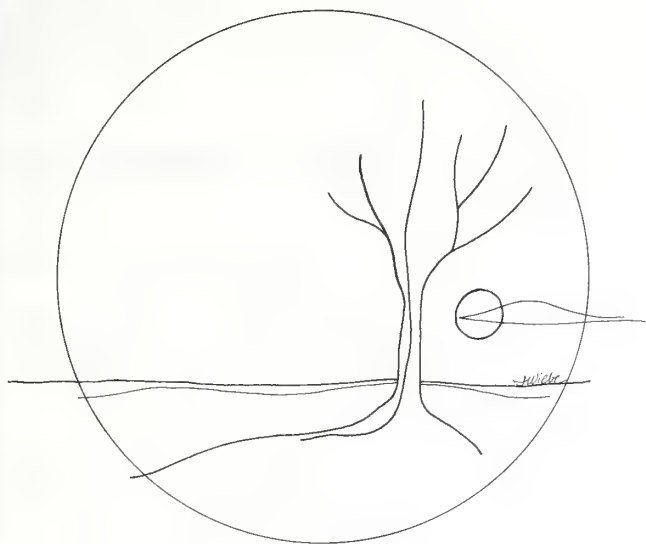
(Psalm 119:54)

There are not many steps
forth, forth, and back,
in this house of my pilgrimage:
it's a small place.
The floors are beige,
the walls flat white,
they muffle the shadows,
blur day and night.

From the kitchen to the bedrooms,
sofa to the hall,
daily and endlessly I travel
this plain where I cook,
draw water, enfold children.
These rooms, my camp;
this carpet, my path.
I look to horizons
in carefully framed and treasured pictures.

Here I utter my complaints,
eat God's patience as a brown spotted quail
singing in a windowless kitchen
the songs of ascents.

—Dora Dueck



Fragrance filled the house

Aganetha—child of God—
a quiet life she led.
No one ever paid much mind
to what she did or said.

Aganetha wed, and bred
a child or two or three—
not too good and not too bad—
for all the world to see.

Aganetha helped her spouse.
She stayed right by his side.
It never came into her mind
to reprimand or chide.

When it was time for her to die
she mixed a batch of bread.
She put the loaves into the stove
and lay down on her bed.

Her heart stopped beating easily.
Her husband found the bread.
And when he came to where she lay
he saw that she was dead.

Aganetha—child of God—
a quiet life she led.
But now we tell and tell and tell
of Aganetha's bread.

—Muriel Thiessen Stackley

Utterance

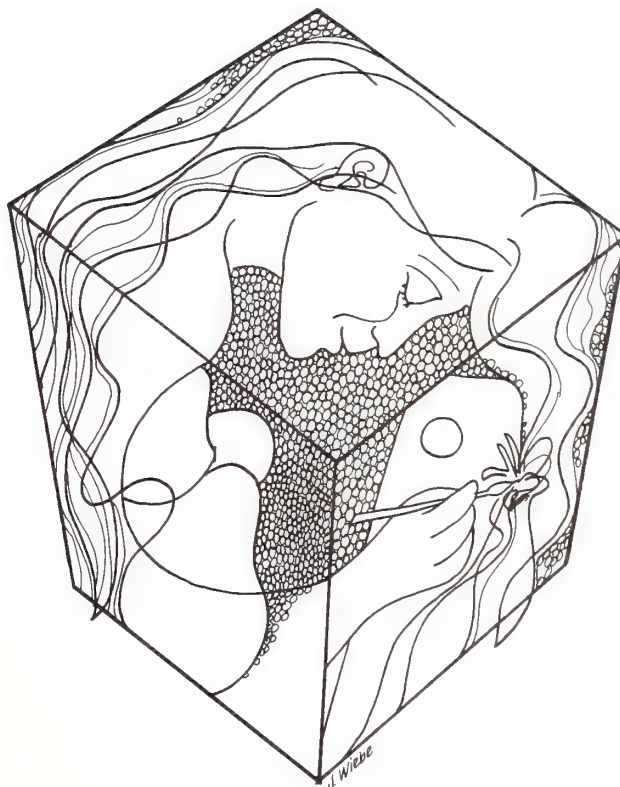
"May I help you?"
I wait—and you enter
the Gethsemane of speech.

Your body contorts, arms
thrash at imprisoned signals.
Saliva spurts, eyes
purse with each spasmed sound.
Sweat oozes like blood
at the wrenched agony
of utterance.

I do not dare to help you.
Language makes, as it is made.
You are born, giving birth,
a haloed madonna,
the word thrust forth
throws light in your eyes.

And still you must know
the dark passion of the garden,
where swords slash at our ears,
and words echo in trees;
where life is made whole
in the lonely, laboring night.

—Barbara Esch Shisler





Mother braids my hair

Mother
quickly braids
my hair.
My skin is tight.

I see her
in the mirror
even now
as I touch
this tumbling mass.
It is like
a ripening field of flax
that spills over slopes
where roses are wild
and corn leaves dance.

I will be late, Mother.
My dress is torn
and stained with grass;
and when you kiss me,
your lips are on the wind.

—Jean Janzen

The artists:

Naomi E. Engle, who drew "Indian Girl with Child," lives in Tulsa, Okla., with her husband, Jesse, and daughter, Anna. She is a member of Parkside Mennonite Brethren Church in Tulsa.

Janice Wiebe Ollenburger, who drew "Solitary Sentinel" (top) and "Creation" on page 369, lives in Elkhart, Ind.

Mary Lou Weaver Houser, who drew "Preservation IV" (braided hair), is an art teacher at Lancaster (Pa.) Mennonite High School and founder of ARTSPIRIT, a group of artists interested in creativity and spirituality.

Mary Lou Cummings, who drew "Scene from Mennonite World Conference," is a free-lance writer and illustrator from Quakertown, Pa.

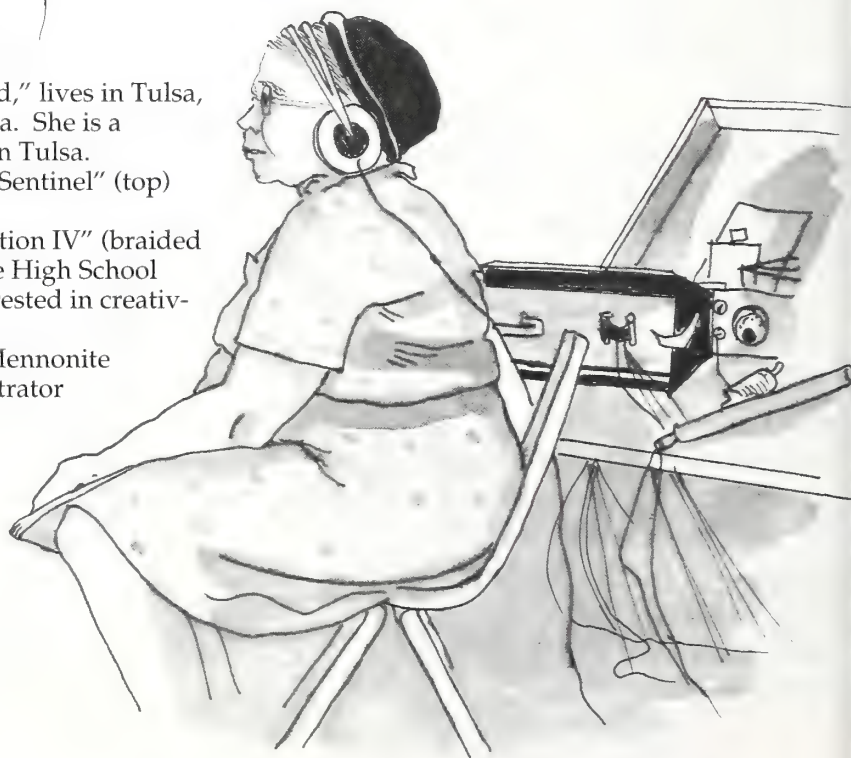
The poets:

Dora Dueck lives in Winnipeg.

Muriel Thiessen Stackley is editor of *The Mennonite*.

Barbara Esch Shisler, Telford, Pa., is pastor of Indian Creek Foundation, an agency that serves people with developmental disabilities.

Jean Janzen teaches poetry writing at Fresno (Calif.) Pacific College.



Letters



Imprinted in our hearts

It is gratifying to see the heart-felt efforts of Mennonites to create unity among themselves. It is an indication of the activity of the Holy Spirit using love to bind and heal. But I detect in *The Mennonite* a grit-your-teeth effort to coexist, bashing each other with Bible verses.

As we move from the head to the heart in our relationships with each other, a corresponding change must come in our approach to the Bible. It is time to turn to God for our security and put nothing—not even the Bible—in God's place.

Some 2,000 years ago, the concept of the kingdom of God was given to us, and we have conceptualized about it ever since. But Jesus' intention was for us to *follow* him into the kingdom. We have wondered around in the wilderness of concepts long enough; it is time to enter into the Promised Land. The secret passage into the kingdom is total surrender, including surrender of our concepts. As an unknown saint stated it, "When the belief in the existence of God is surrendered, what is left is the presence of God." For any atheist who may be reading this, the belief in the non-existence of God must also be surrendered.

The source texts of the Gospels have not been found. We do know from the variations in the texts copied in different centuries that there has been considerable modification, additions and editing before the final draft of the Gospels was canonized. Cultural influences were brought into Scripture, as in the case of Paul. Some of his later writings have the distinct flavor of Greek thought.

Even if all the sayings of Jesus and Paul were recorded with complete accuracy, Christianity would be the same legalistic religion Christ spoke out against, and we would continue to hammer each other with correct interpretations unless these sayings found their way into our hearts. Truth is of such infinite value that it is available to us only directly from the

Source and not available routed through language. Language is a leaky vessel.

The highest teachings of Jesus were of the kingdom where God rules not by laws imprinted in our heads but by love imprinted in our hearts. I challenge anyone to test it and discover the truth of it.

Authority, whether external or internal, is all of the mind. When truth is perceived, it is simply the obvious, with no shadow of doubt. Nor is blind faith involved. There is only such beauty and wonderment that it can hardly be contained. It must be acted upon.

Most of the issues we raise in our church will not be resolved until we resolve them by each of us surrendering and merging our hearts into the heart of God. *Jim Rich, Route 1, Box 36, Hillsboro, KS 67063*

The poor depend on tax dollars

I must respond to Don Schrader's letter (July 23 issue). Living at basic sufficiency does nothing to help the poor, many of whom are dependent upon tax dollars for their housing, food, education and health care. The hard-core reality is that the United States operates a free-enterprise, capitalist system. I see no practical, long-term adjustments on the horizon. Can we genuinely anticipate returning to an agrarian society in the 21st century? Shall we all choose to live ultra-simply and watch unemployment skyrocket?

Mr. Schrader's accomplishments are admirable. He has every right to be proud. But I'll resist the urge to play competitive humility. *Ellen Shapiro, 1709 Gatewood, Wichita, KS 67206*

Think a lot

I read with interest about Walt Reimer's smoke jumping experiences (July 23 issue), the articles about Mennonite Central Committee sales by Don Steelberg and Maynard Shelly, and the editorial about "Preach, Don't Market the Gospel." Sad to say, I feel that some of the prominent TV evangelists "market" the gospel. They have been so interested in receiving a lot of donations. I never was one of their fans.

Thanks for daring to talk about difficult issues in *The Mennonite*; they make us think a lot more.

I was in Civilian Public Service [CPS during World War II] for 49 months, 32 of them as an attendant at a state hospital at Marlboro, N.J. *Paul Liechty, 265 Buckeye St., Berne, IN 46711*

Cogs in the war machine

Thank you for your excellent issue "Instead of Going to War" (July 23). The dilemma of alternative service is that the government cannot make everybody soldiers anyway. Someone has to stay home to grow the food, tend the forests, support the hospitals. However, who works to end the war? With the demise of conscription, we remain content to allow volunteers to kill our enemies.

Meanwhile the military makes greater and greater inroads. One example is in the Mennonite community of Freeman, S.D., where a manufacturing company (FCI) has bid and worked on military contracts. By spreading out military contracts into as many congressional districts as possible, senators and representatives as well as communities begin to treat the manufacture of death as no different from picking corn.

Daughters, Sisters, Fathers, Brothers
Cousins, Uncles, Aunts and Mothers,
It isn't really what it seems,
Working for the war machines.

It's just a job, it is no sin.
It pays the rent, it sucks you in.
It's just a paycheck, times are lean,
Working for the war machine.

While contracts come and profits
mount
The payroll doesn't keep account
Of whether blood is red or green,
Working for the war machine.

Please don't stop the funding flow.
Our jobs are on the line, you know.
It's not our fault we're in between,
Working for the war machine.

Not everyone can go and fight
Or pull a trigger in the night.
Or drop napalm like gasoline.
We're small cogs in the war machine.

*David E. Ortman, 4512 University Way
NE, Seattle, WA 98105*



Invited by churches in Kenya, a former Tanzania Mennonite missionary is doing research on Christian martyrs who lost their lives in Kenya because they refused to take up arms or to take an oath against the colonial government. Dorothy Smoker has recorded conversations with Kikuyu Christians, many of whom had survived serious beatings, in preparation for a book she is writing on the Kikuyu martyrs of Kenya. (MWC)

CMC makes pastoral education a priority

Saskatoon (CMC)—We want to be part of the decision-making, said delegates at the 89th annual sessions of the Conference of Mennonites in Canada here July 6-10. The 450 delegates and 230 registered guests not only discussed openly but challenged the recommendations presented to them during the business and worship sessions.

Issues brought by CMC's General Board led to a statement on goals that may change the structure of CMC in the next decade. Delegates decided to make pastoral education and seminary studies a priority and to set up a council to work at theological and biblical direction for CMC.

Delegates moved to make funds available for developing pastoral/ seminary education options by reducing money to its program boards beginning in 1992. This action showed how urgent it is to provide good leaders.

Some delegates wondered, Are we too concerned about our identity and structures at the expense of outreach to those beyond the Mennonite fold? Others wanted CMC to provide more guidance for congregations to deal with social and spiritual issues.

Government grant: Canadian Mennonite Bible College is optimistic about increased enrollment but less assured of ongoing funding for its operating budget. "What would CMBC have done this year without a government grant of \$125,000 or significant donations by individuals and corporations?" said CMBC president John Neufeld.

The Congregational Resources Board reported on its broad mandate of church development, especially among the Chinese, and its sponsorship of Great Trek 4, a youth event in Banff, Alta., for Dec. 29-Jan. 1, 1992.

Native Ministries struggles with the relationship between Native spirituality and the Christian faith. By establishing a "jubilee fund" in cooperation with MCC Canada, NM will support Native groups in their quest for Treaty Land Entitlement.

The Committee on Ministerial Leadership highlighted two issues: recruiting new pastors to fill the 37 vacancies in CMC churches and developing an ethic for congregations as they relate to one another, to the pastor and to conferences.

Worship and celebration punctuated business and reporting sessions. The Sunday morning service brought together CMC with the Mennonite Brethren Conference, whose convention was held in Saskatoon July 4-6. These two groups had last met for a common worship service at the 1985 sessions in Regina.

Evening worship services at the CMC sessions drew many people from surrounding churches. Speaking to the conference theme, "Faithfulness Rooted in Christ," were preachers from CMC churches: Marian Landis Funk from Rosthern, Sask., David Chiu, Clearbrook, B.C., and Richard Yordy, Floradale, Ont.

Workshops covered areas related to congregational concerns, social issues and personal agenda, including "Youth Ministry," "Women in Leadership," "Peace and War," "Handling Propaganda," "Grief and Healing," "Middle Age and the Empty Nest."

Delegates decided to let CMC continue fund raising for the final phase of a development program. The plan calls for adding a gymnasium and lecture hall to the facilities at 600 Shaftesbury in Winnipeg. The 29,000-member conference has a congregational giving budget of just under \$2 million. *Margaret Franz*

African children destroy toy guns in call for peace

Maputo, Mozambique (MCC)—Children of an Anglican church here demonstrated their desire for an end to violence in their country by destroying toy guns at a recent city-wide celebration of Africa's Day of the Child.

The celebration, sponsored by the Christian Council of Mozambique,

The music committee of First Mennonite Church in Calgary planned a variety program held June 23 using the theme "Celebrating God's Creation." A choir directed by Jacob Wiebe, a women's trio and a male quartet performed. Marieluise Froese, 84, and Susan Haig received special tributes. Froese plays piano for the congregation and for the seniors at Menno Garden. Haig has just completed a three-year term as staff conductor of the Calgary Philharmonic Orchestra. She is leaving to become director of the Windsor (Ont.) Symphony Orchestra. *Irene Klassen*

The Toronto Chinese Mennonite Church has asked that its membership be withdrawn from the Conference of Mennonites in Canada. The congregation feels that it cannot "meet its financial obligation/contributions to the conference for the next 10 years or so." In a letter of withdrawal pastor Winfred Soong assures Helmut Harder, CMC's general secretary, that the decision has "absolutely nothing to do with any conflict in theological or doctrinal matters between the conference and the congregation nor with the leadership" of the conference. The church, which had 97 members at the end of 1990, formed in 1980 and joined CMC in 1981. It has also withdrawn from the General Conference Mennonite Church but maintains its membership in the Mennonite Conference of Eastern Canada. (CMC)

- A Mennonite Central Committee publication
- August 1991
- vol 15
- no 4



the environment

Just a white middle-class issue?, page 2

Awareness and lifestyle, page 4

"What will be the costs?", page 5

Country profile: Haiti, page 6





MCCer Jon Nofziger, Winnipeg, Man., and Bayardo Flores plant tree seedlings, Nicaragua.

The environment

Not only a white middle-class issue

I once heard an African-American Mennonite assert that the environment should not be a priority issue for MCC's constituency because it's too easy for white middle-class people to do a bit of recycling and feel they've done their share. She claimed that whites can be involved in environmentalism without ever having to "dirty their hands" by developing relationships with the poor. They can recycle plastics and demonstrate on behalf of pandas, spotted owls and baby seals, feel good about doing their part to save the earth, but continue to be ignorant about and uninvolved in poor people's lives.

I immediately disagreed, arguing that environmental issues are broader than recycling, and that we Anabaptists — white or African-American — can contribute to the wider environmental discussion from our particular faith perspective. I still believe that, but a few other things came together to help me better understand what she was talking about.

Last fall I attended a high school band parents meeting where the band director and I were the only white people. At the meeting we were discussing the supplies we needed for the concession stand at home football games. Someone was going to buy a supply of disposable cups. Thinking it would be good for the band parents to be environmentally responsible, I suggested that we try to avoid Styrofoam. My request was greeted with blank stares; it simply did not seem to be an issue.

Then I saw the September/October 1990 issue of *WorldWatch* magazine that included the article, "minorities redefine environmentalism." Two sentences in particular caught my eye: "Mainstream American environmentalists are for the most part white and upper middle-class. They're sometimes accused of valuing pandas or parks above people." This seemed to confirm what I had experienced from both the African-American and the band parents.

The article notes, "For minorities struggling for racial equality, environmental issues have been issues of survival, such as lead in the paint of housing projects, hazardous materials on the job or toxic waste in the neighborhood." That minorities who are poor are often disproportionately affected by some of the worst environmental hazards is illustrated by these facts:

1) Three of four PCB (polychlorinated biphenyl — one of the most toxic and highly carcinogenic wastes) landfills in the southeastern United States are in African-American communities;

2) Because 2 million tons of uranium tailings have been left on Native American land, reproductive organ cancer among Navajo teenagers is 17 times the national average;

3) More than half of all African-Americans and Hispanics live in communities where there is at least one closed or abandoned hazardous waste site;

4) The nation's largest hazardous waste landfill is located in a community that is almost 80 percent African-American;

5) For companies needing a site for a waste facility or incinerator, "the path of least resistance" often runs through low-income minority neighborhoods.

Consequently, the article goes on, minority environmental "activists are asking the mainstream movement to redefine environmentalism to include their concerns." These activists are forming grassroots organizations to address environmental concerns, offering courses on environmental issues for African-American leaders and "challenging the hiring policies of major environmental groups."

The environment is not an exclusively white, middle-class issue, but whites need to broaden their concept of what constitutes a complete environmental agenda. We who are white, middle-class Christians can agree that our stewardship of the earth ought include the concern that all people be able to live free of the environmental hazards threatening full and abundant life.

• • • **Harriet Sider Bicksler of Harrisburg, Pa.**
MCC U.S. board member-at-large

A version of this article appeared in the Fall 1990 issue of Shalom!, the publication of the Board for Brotherhood Concerns of the Brethren in Christ Church. Bicksler is director of the Board for Brotherhood Concerns.

Tribe conscious of environmental crisis

• • •
In the evening, as it was getting dark, the sound of a buffalo horn was heard from outside the Akha (the smallest tribe in Thailand) village. The men who had gone out to hunt were making their way home and signaling that they were bringing a deer for dinner. All the children ran excitedly to the edge of the village to wait. If the men had sounded a stick on a hollow bamboo joint, that would have meant they were bringing home wild boar.

So much of the Akha people's life and tradition — Christian or otherwise — depends on their environment. The forest and the wildlife are an integral part of their lives. It's becoming clear to me that the Akha and other tribal people are more conscious than others of their dwindling natural environment. Outsiders — including me — are constantly talking about environmental protection and forest reserves as though the Akha have never given it a thought. It's simply not true. They think about it every day. Their livelihood depends on it.

• • • **Scott Coats of**
LaCrosse, Wis.
MCC Thailand

MCC Contact (USPS 689-760) is published in February, April, June, August, and November by Mennonite Central Committee, PO Box 500, Akron, PA 17501-0500. Editors are Charmayne Denlinger Brubaker, Rich Preheim and John Longhurst. Design by Ronald Tinsley. Copies are sent in bulk to church addresses upon request. Address correspondence to **MCC Contact** Editor, 21 South 12th Street, PO Box 500, Akron, PA 17501-0500. In Canada, address correspondence to **MCC Contact** Editor, MCC Canada, 134 Plaza Dr., Winnipeg, MB, R3T 5K9. Second class postage paid at Akron, Pa., and additional mailing offices. POSTMASTER: Send address changes to PO Box 500, Akron, PA 17501-0500. Printed in U.S.A.

Photo credits: Page 2, Emily Will; Page 3, Jodi-Beth McCain; Page 4, Andrea Shrock Wenger; Page 5, Charmayne Denlinger Brubaker; Page 6, Doug Brubacher; Page 7, Michael Mullen; Page 8, Howard Zehr.

MCCers Ken Gex and Dave Shrock-Shenk build an environmentally-friendly salad at an MCC headquarters chapel, Akron, Pa.



Staff comment

Has awareness brought lifestyle changes?

During the 1988 presidential campaign, George Bush said a major concern for the 1990s was going to be the environment. Last year's 20th anniversary of Earth Day increased our awareness of what has been called an environmental crisis. But awareness and behavioral changes do not go hand-in-hand.

In general, as wealth increases so does consumption and waste of world resources. North Americans, for example, make up about 5 percent of the world's population, yet consume slightly more than 27 percent of the world's total commercial energy. Despite our environmental awareness, we throw away 1600 pounds (720 kilograms) of municipal waste per person per year, compared to 756 pounds (340 kilograms) by Japanese and 475 pounds (214 kilograms) by Costa Ricans.

A recent Roper Organization poll gathered information on people's attitudes and behavior about environmental concerns. Interestingly, political ideology, race and age seem to have little influence on one's environmental sensitivity. The major factors appear to be education, income, occupation, gender and region of the country. In general, most felt that "big business" was to blame for environmental woes and believed that government should solve the problem.

While polls can lead to stereotyping, this poll did ask some important questions: Would you avoid buying environmentally harmful products? Do you look to buy products that are packaged in recycled material? Would you avoid buying from companies that have poor environmental records? How much of a cost increase would you be willing to pay for an environmentally safe alternative product? Do you recycle bottles and cans? Do you rinse out your recyclables before recycling them? Are you willing to car pool?

These questions reveal an interesting fact about environmental concerns. Unlike other social problems we face, this one involves each of us because we add directly to the problem and each of us can help to reduce it. It involves the economic concept of supply and demand. What we purchase (demand) from "big businesses" (supply) and what we do with our waste are critical to environmental concerns.

The results of the poll left me wondering how Christians would respond to the poll, regardless of income, education, occupation, gender and regional location. Have environmental concerns taken root in those who claim to know the Creator? Have we accepted the fact that our lifestyles adversely affect others in the world, particularly the poor and powerless? Are we willing to alter our lifestyle and absorb some inconveniences?

In Genesis 2, what some theologians call the "cultural mandate," the concept of earth stewardship is found as God instructs those created in his image to "take care of the land." In Romans 8, Paul informs us that, as believers, we have a responsibility "to help liberate creation from its bondage of decay" brought on by the fall of humankind.

Although fewer of us actually work the land today, we still depend on its fruit for our well-being. As stewards of the land, we need to change our "demand" in the marketplace and reduce the volume of our waste (i.e., recycling). There are varying degrees of involvement in earth stewardship but surely we can combine awareness and behavior. After all, isn't that what kingdom living is all about?

• • • **Ken Gex of Canby, Ore.**
Former MCC Akron, Pa.

Ken and his wife, Susie, completed a term of service in July as recycling coordinators at MCC headquarters in Akron, Pa.

"What will be the costs?"

Chemical spraying jeopardizes MCC job creation efforts in Ontario

During the past three years MCC Canada has supported job creation efforts among Native people in northwestern Ontario through wild rice and blueberry harvesting. But aerial spraying of herbicides by the pulp and paper industry is jeopardizing the two projects, which have provided more than 100 people with full-time or seasonal employment.

The success of the projects depends on the rice and blueberries being organically certified in order to be sold in Europe where consumers are eager to pay extra to buy chemical-free food. The products are tested on a periodic basis to be certified as safe, natural and totally chemical-free. If even a trace of a chemical is found, certification is lost for three years.

MCC worker James Kroeker, who works with the Kagiwiosa Manomin wild rice processor on the Wabigoon reserve just outside Dryden, Ont., worries that the herbicide 2,4-D will contaminate the wild rice and blueberries. The pulp and paper industry sprays in reforested areas to kill vegetation which threatens newly-planted jackpine trees, which are used for making paper.

Kagiwiosa Manomin's seven workers processed 22,000 kilograms (50,000 pounds) of wild rice last year. About 70 people harvested 15 tons of wild blueberries. All these jobs will be lost if the two projects lose their organic certification. The projects have also provided a new-found sense of community pride and have broken the cycle of dependency on government and welfare.

Additionally, people worry about long-term health effects of spraying. "Who knows what the effects will be on the land, animals and people?" Kroeker asks. He said trappers in the area note that animals are hard to find in recently sprayed areas.

The pulp and paper industry could ensure the growth of jackpine trees by manually tending the reforested areas. But, as Kroeker points out, this option is not attractive because of the expense. "Spraying is much cheaper short-term," he says, "but what will be the costs down the road?"

• • • **John Longhurst**
MCC Canada Information Services

Cutting mud in Bangladesh

• • •
Thomas, Curt and I just spent two days cutting mud in the village of Joyderkandi. Our occupations are horticulturist, agricultural engineer and agronomist respectively, all very technical. Cutting mud is not technical; it is hard manual labor that thousands of Bangladeshi men do each day in the dry season. The mud is dug out of ponds and used to raise homesteads from floods, to build roads, and to build embankments to protect villages against floods. In Joyderkandi they are cutting mud for protection against floods.

Cutting mud — actually dirt — takes a team of four people. With a large hand hoe, one person cuts the mud and puts it in a basket, filling it to about 50 pounds (22.5 kilograms). Then the cutter and one of the carriers lift it together to the carrier's head. He takes it about 20 yards and transfers it to another carrier, who carries it 20 yards again and transfers it to the final carrier, who carries it and drops the load on the embankment. This is the system all day, every day. Every 45 seconds you have a new load on your head.

In our team a Bangladeshi cut the mud and I carried it to Thomas, who took it to Curt, who dumped it. We worked five hours each day, with 26 other people. In five hours we cut about 1,250 cubic feet (950 cubic meters) of mud, representing 15 takas (45 cents) for half a day's work per person. Normally, workers work eight hours a day and make 30 takas (90 cents) a day. MCC, with the help of a local literacy and development organization, is paying the villagers to do the work. The villagers will do half the work for themselves (free) and MCC will pay them for the other half. This work protects their village from frequent floods during the rainy season and enables the villages to earn money during the dry season.

• • • **Kevin C. Stout of
Lewisberry, Pa.
Former MCC
Bangladesh**



**Carrying mud,
Bangladesh**

Is God calling you to fill one of these urgent personnel needs?

• • •
Mozambique: Physician

• • •
Egypt: Elementary school teacher

• • •
Haiti: Agricultural development workers

• • •
Miami, Fla.: Program coordinator

• • •
Denver, Colo.: DOOR (Denver Opportunity for Outreach and Reflection) coordinator

• • •
Cambodia: Community organizer/water promoter

• • •
Atlanta, Ga.: Counselor/paralegal prison worker

• • •
Akron, Pa.: Meat canner operator, trucker, administrative assistants

• • •
Winnipeg, Man.: Administrative assistant

If you or someone you know are interested in any of these positions, contact MCC Personnel Services, PO Box 500, Akron, PA 17501-0500, (717) 859-1151.



Deforestation, Haiti

Resources

• • •
Following are resources on the environment. All are available from MCC, PO Box 500, Akron, PA 17501-0500, (717) 859-1151. Some are available from other MCC offices.

• • •
Race to save the planet, a 10-part PBS video series, covers environmental issues such as population growth, soil erosion, forest destruction and climate changes induced by human activity. Study guide included. Recommended for high school and college classes or other groups interested in in-depth study of environmental issues.

• • •
Caretakers: Earth stewardship for children, a children's project with suggestions for learning about trees and soil. Includes a game and ideas for raising money for MCC tree-planting programs.

• • •
Taking steps: To care for God's creation, a brochure, calls Christians to be earth stewards.

• • •
Seven reasons to stop using Styrofoam, a brochure.

• • •
Is cleaning your home polluting the earth?, a brochure, offers alternatives to harmful, toxic household cleaners.

• • •
Earth stewardship packet, a study resource, includes information on environmental issues, litanies, prayers, Scripture readings and bibliography. \$3.

• • •
Christians and the environment: A collection of writings by Art Meyer. The 13th title in MCC's Occasional Paper series. \$1.

MCC country profile

Haiti

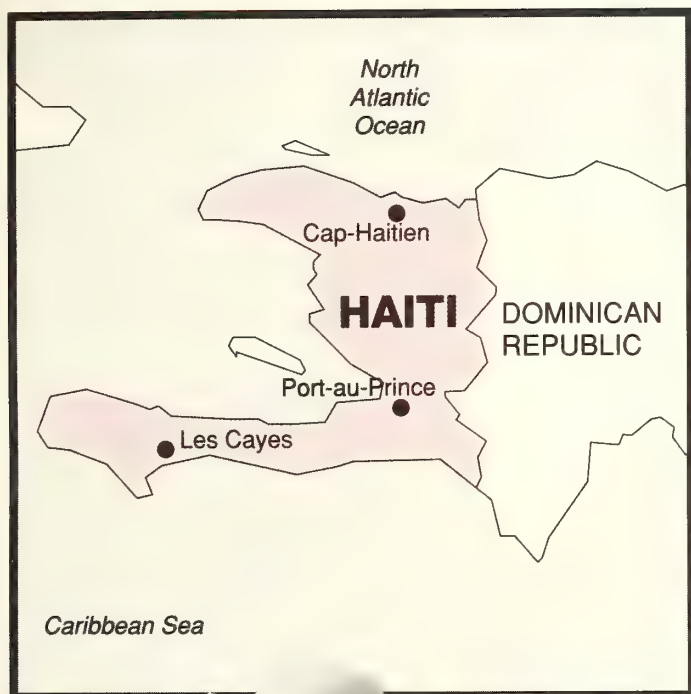
Population: 6,216,000
MCC present since: 1958
Number of MCC workers: 18
1990 MCC expenses: \$391,558 (U.S.) (\$451,364 Can.)

Haiti, the poorest country in the Western Hemisphere, last December elected as president Jean Bertrand Aristide. Many of Haiti's poor people hope he will bring reforms that will better their lives and help them feed, clothe and educate their families. Haiti's turbulent history — including six changes in government since 1986 — has left the economy unstable and social services almost nonexistent.

In addition to government-related problems, Haiti suffers drastic environmental ills. Mass deforestation has left once lush hillsides bare and eroded as hungry peasants clear the land to grow food and for wood to cook meals.

MCC, with local workers, operates or supports several local large tree nurseries, which produced more than 1 million trees in the last 10 years. MCC also does education on the importance and care of trees. Other MCC work involves promoting basic health care and beneficial agricultural techniques in rural zones through peasant-formed and -run learning groups. MCC also supports Haitian artisans by buying crafts from nine producer groups to sell in North America through SELFHELP Crafts.

Haiti



News from MCC

MCC sent food and material resources to Costa Rica after the April 22 earthquake there that left more than 10,000 people homeless. The shipment, requested by the Costa Rica Mennonite Church, included beans, wheat, vegetable oil, laundry soap and canned meat. Mennonite Disaster Service is supporting several North American Spanish-speaking construction workers for short-term work in the country.

Tree nursery, Haiti



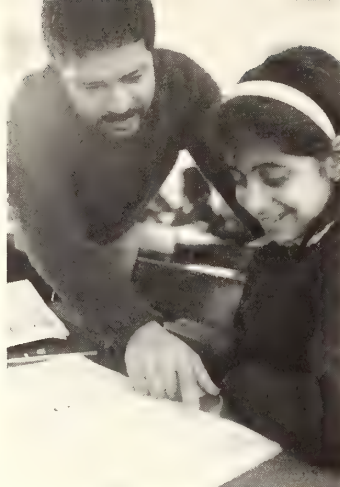
MCC is continuing work in Bangladesh in areas hit by devastating cyclones in April and May. Work is focusing on rebuilding roads, ponds and wells, plus distributing food, clothing and bandages. Future projects will depend on contributed funds.

MCC signed an agreement May 5 with Iran's Housing Foundation to build 15 village health clinics in areas of northwest Iran hit by a June 1990 earthquake. MCC will pay \$200,000 (U.S.) (\$230,548 Can.) for the construction and hopes to send two North American volunteers to help build them.

Twenty-six participants in MCC Canada's Housing Renovation Program in Edmonton, Alta., will have a year of work and training as they rebuild an 80-year-old duplex for low-income residents. The renovation is part of a \$2 million (Can.) (\$1,735,000 U.S.) Edmonton Inner-City Housing Society project to refurbish 30 homes. This is the fourth time MCC has operated this job training program; 90 percent of participants in previous programs are working full-time. All participants were on social assistance before entering the program.

MCC Canada was one of nine church groups that urged the Canadian government in spring to introduce legislation against pornography. In a letter to the government the groups said pornography that involves children and depicts violence or degrading sexual behavior should be prohibited by law. The letter stated that "even though research is still incomplete, there are links between the use of pornography and violence against women and children."

Herald Press, Scottdale, Pa., has released "Earthkeepers: Environmental perspectives on hunger, poverty and injustice" by Art and Jocele Meyer. Commissioned by MCC, the book examines environmental degradation, energy, world population, world hunger and farm policy and discusses the biblical mandate to respond to these problems. Meyers wrote the book as part of their work with the MCC U.S. Global Education department. The book is available from your local bookstore, including Provident Bookstores.



Thoughts on personnel

What kind of teacher are you?

"Good morning, teacher! Today we're going to write stories? But what can I write about? There is nothing important in the village here. I want to write about your home, fast cars and television and telephones and ... You want me to write my story? Well ...

"Let's see. It rained. Mother says we need the rain, but I don't want to write about that. I helped Father build a new chicken pen. He says if we take care of the chickens rather than let them run loose we will get more eggs. The neighbor's dog barked at us the whole time we worked on the pen. Marco and I used to run from that dog. But we learned that we don't have to be afraid when she growls and barks; she just has a bad temper. I remember one time ..."

If you were this teacher from North America in an overseas assignment, this student's story may be your window into a new world. Conversations like this one are likely commonplace for the 75 teachers now serving with MCC in 26 countries. Teachers serving in a foreign culture daily meet new ideas, new attitudes, new approaches, new obstacles to learning. How they respond to this reality can determine how successful their cross-cultural experience is.

While teaching high school math in Bolivia, I learned that listening is an important element of teaching. I taught students who came from many cultures. Sometimes they were reluctant to share their ideas openly. They wanted to please me by saying things which they thought I wanted to hear. With time they realized I valued their thoughts, languages and ways of seeing things. They taught me a new world view; they taught me about love and faith.

What kind of teacher are you? If the challenges and rewards of teaching in a new culture appeal to you, please contact the MCC office nearest you. MCC needs elementary teachers; secondary teachers in math, science and English; teachers of English as a Second Language; and teachers to work with adult education and community education resources.

• • • **Glenn Klaassen**
MCC Personnel Services

Material resource projects

• • •
(October) **Sewing kits:** Sewing kits enable others to sew their own clothes, are used in cottage industries or given to home economics students. In 1991 MCC received requests for kits from Haiti, Jamaica and the West Bank. To make a sewing kit, enclose the following in a 8- by 10-inch (20- by 25-centimeter) drawstring bag: a metric tape measure; two spools heavy duty white and two spools heavy duty black thread; a thimble; one pair good quality shears; one package needles; one package straight pins; one package hooks and eyes; and several safety pins and snap fasteners.

• • •
(November) **New blankets, quilts and comforters:** In 1991 more than 3,000 blankets were shipped and distributed in Addis Ababa, Ethiopia, through the local church. New lightweight blankets were also shipped to refugees in Iran and to Bangladesh after the cyclones there. Bedding made entirely of new material that does not show stains and dirt is preferred. Suggested sizes are 60 to 72 inches (152 to 183 centimeters) wide and 80 to 90 inches (203 to 229 centimeters) long. All sizes, however, are acceptable.

Cash projects

• • •
(October) Because of inflation, many Egyptian women work outside the home. Yet child care is often not available or very expensive. The Coptic Orthodox Church operates nurseries and day-care centers. The church also has an institute where young women can learn child care with a Christian emphasis. \$35 matched by \$35 from the church provides living and training for one month for one person. \$168 plus matching contribution enables one person to complete the course. Please include project number B853-51 with your contribution.

• • •
(November) In Nigeria two MCCers teach in a Bible college training Nigerians to pastor churches and teach religion. But good quality books are scarce and expensive. MCC will buy books for the college's library and provide student textbooks at reduced cost. \$10 will buy one textbook. \$20 will buy and catalog one library reference book. Please include project number B629-50 with your contribution.



**Mennonite
Central
Committee**

Mennonite Central
Committee and MCC U.S.
21 South 12th Street
PO Box 500
Akron, PA 44301-0500

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

**Please include the following
information with all
contributions for Contact
cash projects:**

Name of project:

Your name:

Address:

Conference or church affiliation:

Project no.

with whom Mennonite Central Committee works, and UNICEF, drew a large number of children from across the city. More than 20 groups prepared songs, dances or poems, but the children from St. Stephen's Anglican Church decided to make their presentation an appeal to Maputo's children and adults to destroy the weapons that have caused much destruction in their country.

The group marched up to the platform singing, "Peace, Lord, is our prayer." Then one child read an appeal to parents asking them not to give their children toy guns and requesting manufacturers and merchants to make and sell constructive rather than destructive toys.

"We reject any war toys that parents may offer us," the appeal stated. The children then took a hammer and crushed several toy guns they had brought with them.

"It was a beautiful and powerful statement," said Anglican Bishop Denis Sengulane, speaker for the celebration. "Many people were deeply touched by the words and actions of the children."

This was the second time the Anglican children destroyed war toys. Last year they brought to the church toy weapons they had in their homes or had collected. Some families purchased the toys at local stores, explaining to the store owners their plans to destroy them and asking the owners to consider not selling such toys anymore because of the destructive impact they have on children.

One boy asked his school classmates to bring their toy weapons so he could take them to church to destroy them. A number of classmates responded, and at least one mother came to the school to find out why her son wanted to destroy his toy guns.

During the church service the children crushed the toys with hammers and rocks while the congregation circled around them. The broken toys were then burned.

The violence and destruction brought by real weapons has in some way touched the life of every child in Mozambique. Many have been orphaned, others have seen relatives or friends killed or tortured. Many more have had to flee their homes or have been kidnapped by rebel Renamo forces that have forced them to participate in the ongoing destruction.

In the last several months Renamo

seems to have stepped up its activities, perhaps in a bid to win concession from the government at the peace talks that continue in Rome.

MCC workers Alta Brubaker and Wayne Teel from Ithaca, N.Y., report that in northern Mozambique some 40,000 people have been forced to flee their homes as Renamo forces destroyed crops almost ready for harvest and burned houses in the area. Another MCC worker, Jana Meyer from Falls Church, Va., was recently evacuated for two nights from the hospital compound where she lives because a small group of "bandits" had entered the hospital one night, taking blankets, food and some medicine, and it was rumored that more bandits were in the area. *Cindy Mullet, MCC Mozambique*

Winnipeg artist displays artwork from Africa



Winnipeg artist Ray Dirks shows one of 13 works by artists in Zaire, Kenya, Uganda and Ethiopia. Dirks, a member of Valley Gardens Mennonite Brethren Church, traveled to Africa in February and collected the paintings, which show scenes from the lives of ordinary Africans. Partnership Africa Canada, with assistance from Mennonite Central Committee, Canadian Lutheran World Relief, Mennonite Brethren Missions/Services and the Canadian Foodgrains Bank, commissioned the works, which are being exhibited across Canada.

"Building for the Future," based on 1 Corinthians 3:10-15, is the theme for Mutual Aid Sunday, to be observed Sept. 15. Now in its 10th year, Mutual Aid Sunday is observed in Mennonite and related Anabaptist churches throughout the United States. Activities include special children's activities, sermons, projects with mutual aid themes, and fellowship meals. Mennonite Mutual Aid, which sponsors the event, has developed a resource guide and sent one to pastors.

Church and Peace, a European peace network organization founded in Germany in 1978, is building a network of individuals, communities, churches and church groups committed to working for peace as Christians, report Hansulrich Gerber of Switzerland and Betsy Headrick McCrae of Belgium, who are representatives on the Church and Peace administrative committee. The historic peace churches—Mennonites, Quakers and Church of the Brethren—are members of the network. Peace groups from mainline churches also participate. (MBM)

Can we serve where governments are radically evil? A panel of Mennonite Central Committee alumni addressed this question one evening during this year's Transcultural Seminar, held in June at Bethel College in North Newton, Kan. The panelists agreed that MCC workers *can* serve in such places but are challenged to bring change without becoming pawns of the repressive regime. "Where do you stand when people turn to violence to work for justice?" a new MCC volunteer asked. "I could tell them what we believe but couldn't condemn them," said Elaine Barge. Nathan Barge said, "Can we say we are pacifist when we are still paying taxes in support of war?" Other sponsors of the two-week, annual seminar, besides MCC and Bethel College, are Goshen (Ind.) College and Eastern Mennonite College, Harrisonburg, Va. *Susan Balzer*

With magazine survives cuts, launches promotion

Although less than 0.5 percent of its membership is black, the Church of the Brethren has called on its members to combat racism through a series of measures. A resolution at the annual conference, held July 2-7 in Portland, Ore., urged the Brethren to establish a relationship with a black denomination, add a black staff person to work full-time in black ministries, and give more staff time to urban ministries.

Newton, Kan. (GCMC/MPH)—*With*, the magazine for Mennonite youth, survived a round of budget cuts this summer and was granted six months to show an increase in subscriptions or again face extinction. The magazine is a joint project of the General Conference Mennonite Church and the Mennonite Church.

GCMC and MC publishing houses have always subsidized *With* because it is the only magazine geared specifically for youth. But when Mennonite Publishing House (MPH) of the Mennonite Church found itself in a financial crunch this summer, it proposed ceasing publication of *With*, along with a number of other publications. Faith and Life Press, the GC counterpart, realized it could not carry the expense of *With* alone.

The editors and marketers of the 22-year-old magazine rallied for its continued publication. "[*With*] keeps teens thinking and growing in the Anabaptist faith," said Mark Regier, director of marketing for Faith and Life Press. "If we discontinue *With*, we might as well usher our youth into the church next door."

"*With* is the only youth magazine that promotes the Anabaptist agenda: issues like peacemaking, justice, servanthood," said co-editor Eddy Hall.

New look: *With* was granted a temporary stay until January 1992, allowing marketers to go ahead with the planned "Get With It" promotional campaign, to begin in September. A change in editorial leadership last year led to a new look for the magazine. Co-editors Hall, Cynthia Linscheid and Carol Duerksen added more humor and incorporated an upbeat design. David Hiebert continued as MPH associate editor and Jim Friesen as designer.

This September's issue is addressed to teens and their parents, with one-half of the magazine for each. The issue is scheduled to arrive at the home of every youth listed on the Youth Census. The editors hope *With* will eventually sell to a broader Anabaptist market, such as the Brethren

and other Mennonite denominations.

First, however, they must attend to the more urgent cry from MPH. The editors and publishers agreed on a number of cost-cutting measures. For one, Linscheid has not been replaced since she left the team for a teaching position this fall. The magazine's format will change from 11, 24-page issues to eight 32-page issues. And the annual *With* consultation has been canceled.

"The fate of *With* is in the hands of the churches," said Duerksen. "If enough churches realize what an important ministry tool *With* can be, then we'll get a new lease on life." Beth Hege

Hange becomes first MCC worker in Syria

Akron, Pa. (MCC)—Roy Hange is packed and bound for Syria, complete with three pairs of shoes, something he doesn't anticipate finding widely available there.

"At least not size 12," Hange says and laughs. He left for Syria June 26.

Hange, from Goshen, Ind., is Mennonite Central Committee's first placement in Syria, teaching English as a Second Language at the Syrian Orthodox Seminary in Damascus. He will also study Syriac and Arabic.

Size 12 shoes: Hange

MCC has had contact with the Christian churches

there during the past 10 years as MCC administrators and representatives have made fraternal visits to the country. MCC has also provided grants for projects of some Syrian churches and has had contact with Syrian organizations who work with people with developmental disabilities.

"We're interested in the church in the Middle East and want to work with them and in support of them," says Ed Martin, secretary for MCC program in the Middle East and South Asia. "Syria is one place where we have gradually built up relations with the church."

In 1990 the membership of the Southeast Conference of the Brethren in Christ Church increased by 15 percent, due primarily to the growth in the Hispanic churches in Miami. Begun in 1986 by Eduardo Llanes, a Cuban immigrant (the product of BIC missions in Cuba in the 1950s), the Miami Brethren in Christ Church includes four congregations in five years, plus a radio show, a Bible school and immigration assistance for many recent immigrants from Cuba, Nicaragua and other Latin American countries. (*Urban Connections*)

The South Central Conference of the Mennonite Church on July 13 approved a proposal providing for a new category of congregational association/affiliation with Western District Conference of the General Conference Mennonite Church. The two conferences already share a similar geographical area, and Bill Zuercher serves each half time as conference administrator. Fifteen WDC congregations hold dual membership in the SCC. The new associate conference membership plan would provide ways for congregations to increase their lines of communication and cooperation with the other conference while keeping their primary identity with their own conference. WDC will vote on the proposal at its annual sessions in October. Susan Balzer



Hange will be the lone MCC representative in Syria, where his assignment is to build relationships. "MCC is interested in exploring further relations with the Syrian Orthodox Church," he says. He hopes to learn how Christians and the church "live out their faith in Syria."

The Syrian Orthodox Seminary serves the more than 150,000 Syrian Orthodox Christians in Iraq, Lebanon, Turkey and Syria. There are 80,000 Syrian Orthodox Christians in Syria, according to Norman A. Horner's *A Guide to Christian Churches in the Middle East*. The Eastern Orthodox Church is the largest Christian church, with 450,000 members. Syria also has 183,000 Catholics in six churches. There are 18,000 Protestant Syrians.

Hange's term is for four years. He previously served with MCC in Egypt from 1982 to 1985. He has a Master of Divinity degree from Associated Mennonite Biblical Seminaries, Elkhart, Ind., and has most recently served as a pastor at Waterford Mennonite Church in Goshen.

Salem Church decides to make voluntary service number one goal

Newton, Kan. (GCMC)—Members of Salem Mennonite Church, Freeman, S.D., decided to take matters into their own hands when they noticed a decrease in members entering voluntary service. Through a process of polling and voting last year they established a list of congregational goals.

At the top of that list is "encourage members into full- or part-time Christian service." In February the church's board of Christian outreach named Lee and Marilyn Brockmueller to a three-year term as the coordinators of the six-pronged voluntary service project.

The Brockmuellers serve as links to mission and service agencies, provide resources and encouragement to those considering service and plan programs that promote service. "Our job is to lay the groundwork," Marilyn says. "I think it is important for people to go outside their community, learn about other people's problems and try to help them."

Lee and Marilyn are two of many in

- In 1990, 45 of 98 (46 percent) Mennonite Voluntary Service workers came from General Conference Mennonite Church congregations.
- Of the 98 volunteers, 76 were single.
- Almost 50 GCMC congregations sent MVS workers last year.
- Twenty-two GCMC congregations sponsor MVS units.

the Salem congregation who have participated in voluntary service. "This church has had a rich tradition of service," says pastor Ron Krehbiel. "People from this congregation have gone all over the world and come back with a broader understanding to share. That has...kept us from becoming isolated and ingrown."

Four people of the 450-member congregation entered voluntary service this year, a modest addition to three others who are currently in service. "We've been able to involve the young people who don't have family and farm responsibilities," Krehbiel says.

Soup kitchen: To encourage more families and farmers to enter service the church has compiled a list of people who will care for farms while the owners are away, and it has established a fund to cover larger expenses. The congregation also set a goal to send the youth on a service project every year, which has sometimes been as close as a soup kitchen in Sioux Falls and as far away as this year's project with D.O.O.R. (Denver Opportunity for Outreach and Reflection). The church has also committed itself to a service project in the Freeman area every year.

Voluntary service offers a number of intrinsic values. According to Krehbiel, it "gives people an opportunity to minister in Christ's name. It helps de-emphasize materialism and emphasize the spiritual, that is, to teach one to think in terms of serving the Lord, not just receiving remuneration, and it prepares people to be better leaders in the church."

"It's exciting when churches respond innovatively to the world around them," says Chuck Neufeld, director of Mennonite Voluntary Service of the General Conference Mennonite Church. Neufeld has consulted with the Brockmuellers in



Luis Naranjo, left, pastor at Comunidad de Amor, Philadelphia, and Marco Güete, General Conference Mennonite Church secretary for Hispanic Ministries, discuss Hispanic ministry concerns in meetings held in June in Hesston, Kan. Naranjo serves on the advisory council for the Anabaptist Institute at a Distance, a curriculum designed to train Spanish-speaking leaders. Güete heads the institute.

Mennonite Central Committee workers in Iraq warn that without prompt action more Iraqis will die from disease and malnutrition in the aftermath of the Gulf crisis than died in the war itself. MCC urges constituents to write letters to government and United Nations officials asking that immediate steps be taken to lift the non-military portion of sanctions imposed on Iraq during the crisis. Two U.S. addresses: James A. Baker III, Secretary of State, Department of State, 2201 C St., NW, Washington, DC 20520; The Honorable Thomas Pickering, United States Ambassador to the United Nations, 77 U.N. Plaza, New York, NY 10017. MCC Canada urges Canadian constituents to write to External Affairs' Minister Barbara McDougall and Members of Parliament, urging immediate action to unfreeze Iraqi assets and to permit oil sales by Iraq with careful supervision to ensure that the revenues will be devoted to the basic needs of the civilian population and to renounce the prospect of renewed military strikes.

Mennonite Board of Missions worker Delores Friesen and Mennonite Central Committee worker Barry Hart helped lead two workshops in Liberia in June to help people experience healing and reconciliation from the trauma of the country's 11-month civil war. Sixty people attended the two, one-week workshops. Those invited were identified as sensitive people who would be able to help others experience healing through their pastoral, education and health ministries. The workshops included Bible study, drama input and skills training on the topics of loss, grief, forgiveness, peace, reconciliation, mediation, healing and growth.

Mennonite Central Committee Saskatchewan's peace and social concerns committee has presented a brief, "Caring for Creation," to the Saskatchewan Electrical Energy Options Review Panel. The panel held hearings across the province this spring to obtain people's views concerning Saskatchewan's future electricity demands. According to the brief, "Our motivation is a vision of God's kingdom in which people live lives of wholeness, in right relationship to each other and God's creation around us." The committee suggested that conservation and energy efficiency should have priority over new capital intensive generating projects and that new power resources for Saskatchewan should not include the nuclear option. It takes 10-15 years to build one nuclear generating plant, the brief said, and would cost billions of dollars to build the many necessary to make any difference. Money spent on increasing energy efficiency is up to seven times more effective at reducing carbon dioxide emissions than is money spent on nuclear plants, it said. The brief also advocated the decentralization of the existing energy system to allow independent small-scale electricity producers plus a pay-as-you-use billing method to provide incentives to take appropriate energy efficiency steps.

Sheilagh Henry

their role of promoting voluntary service. "The Salem congregation is exploring new ways of putting its faith into action," he says. *Beth Hege*

Mennonite Church Assembly elects woman, calls for peace education

Eugene, Ore.—Mennonite Church delegates selected the first woman to serve as moderator-elect during its General Assembly held here July 30-Aug. 3.

Around 1,650 adults, 350 children and 2,100 youth met for the adult and youth conventions. The 275 delegates from 20 area conferences met for more than 22 hours of church business. They affirmed Donella Clemmons as moderator-elect for the 1993 biennial session.

Peace education: Delegates accepted a proposal for "all conferences and congregations to set peace education as a priority" and for the Mennonite Board of Congregational Ministries to give leadership in its implementation.

In a related action, delegates asked for the General Board's discernment on peace leadership priorities and on the articulation of peace theology. They also passed a resolution "that we affirm our support for the Peace Tax Fund options in both Canada and the United States." It also called on "district conference executive committees to encourage each congregation in their conference to budget for an annual contribution to the Peace Tax

Fund campaign in their respective countries."

A number of delegates voiced regret that most of the church failed to respond to the 1989 call for renewed attention to racism issues. This Assembly voted to stress implementation of the 1989 statement on all levels and to require the General Board and the Program Board to report in 1993 on specific actions they have taken to address racism.

An eight-point resolution, "On Observing 1992," the year "Native Americans welcomed Columbus to their shores," which included calls for humility, repentance and inclusiveness, also passed.

Integration: The Integration Exploration Committee reported that its task is exploring, not promoting, integration of the Mennonite Church and the General Conference Mennonite Church. Two concerns raised in response to the committee's report were (1) that the study process be open and without a foregone conclusion and (2) that integration exploration not take energy away from the church's primary work of mission and outreach.

Sam Steiner, a delegate from the Mennonite Conference of Eastern Canada, the only integrated conference, said that integration is not cheaper, but congregations do benefit from the resources gained. "We firmly believe that Christ's call for unity does not exclude structures," he said.

Morning and evening worship services focused on mission and stewardship under the theme "God's Creative Acts Continue." At the concluding service a large number of participants

publicly committed themselves to increase their church contribution by 1 percent per year for five years, to invite two or more people or families to church, to consider short- or long-term mission assignments or to meet weekly for intercessory prayer with two others from their church.

The parallel Mennonite Youth Convention met



Susan Balzer

Mission and stewardship: Interchurch visitors Elizabeth and Alex Adjei from Ghana

on the theme "Dying to Live."

The next Mennonite Church General Assembly will be held in York, Pa., in 1993. *Susan Balzer*

Mennonites in Colombia hopeful about achieving CO status

Newton, Kan. (GCMC)—Although the new Colombian constitution includes no specific provision for conscientious objectors, Mennonites and other pacifists there are not disappointed. In a phone interview, Peter Stucky of Bogotá said, "We worked hard on the constitutional assembly, and conscientious objection to war became a nationally debated issue. We feel pretty positive about it."

The former Colombian law required military service for one year for all male high school graduates and 18 months of service for non-graduates. The new law requires this of females as well.

Stucky thinks women's groups will become more vocal in the future and join the coalition to gain a provision for COs through the legislative process. He said women were virtually silent on the issue when it was debated at the constitutional assembly earlier this summer.

"We have a collective of churches, groups and individuals who will work with the legislature," said Stucky, who serves as the executive secretary of the Mennonite Church of Colombia. "There are lots of possibilities for working with people in high school. We are running out of money but we are trying to regroup. We have hope for a law."

Jail: In the absence of a provision for COs, Mennonites in Colombia have faced the prospect of going to jail, as some Jehovah's Witnesses have done. Sometimes Mennonites have resorted to paying off military officials who will doctor government papers to excuse them from service. This usually costs \$500-\$600, and Stucky said that the price is increasing as the government sets up more complex computer networks.

This tactic of paying the government in lieu of performing military service was practiced by Mennonites in the United States as well, particularly

during the Civil War in the 1860s.

Stucky and others hope that in the future this will no longer be necessary. "Latin American people have a strong non-violent tradition. Many people—not just Mennonites—see the CO status as a contribution to peace," he said. "Hearts have to be disarmed as well." *Beth Hege*

Inter-Mennonite committee looks toward future

Newton, Kan. (GCMC/MC)—The future of the Mennonite church is the major concern of the Vision and Goals Committee, which met for the first time in April in Chicago. Ten committee members represent the General Conference Mennonite Church and the Mennonite Church.

Both denominations have articulated goals and mission statements but feel a need to update or rejuvenate these goals in light of an ever-changing world and the possible MC-GC merger. The committee will meet twice each year until 1995, when a final report will be made at the Wichita '95 joint meeting of the MC assembly and the GC triennial sessions.

The committee adopted the following summary of mandate: "To articulate a vision of God's call to the Mennonite Church and the General Conference Mennonite Church today and to engage these churches in that vision." The group agreed that listening to concerns of members and leaders of Mennonite churches is a priority.

The committee posed this question for church members: What are the three most critical needs facing the Mennonite church during the coming decade? People are invited to respond to this question by contacting Vern Preheim, GC General Secretary, Box 347, Newton, KS 67114-0347, (316) 283-5100.

Committee members include Donella Clemens and Clare Ann Ruth-Heffebower, co-chairs; Abe Bergen, recording secretary; Janeen Bertsche-Johnson, Stanley Green, Gerald Hughes, Ron Krehbiel, Alberto Quintela, Eleanor Snyder and Rick Stiffney. The vision goals committee will meet again Sept. 28-29 in Chicago.



Bruce Hildebrand

Robert Meyrs, a member of Winnipeg's SALT (Serving and Learning Together) unit, finds that crossing the street can be awkward when you use a wheelchair. He and five other members of the unit participated in a "rolling tour" of the city in May. They rolled through city streets to discover what daily life is like for people who depend on such devices.

• • •
"Choteau Song," a ceramic wall sculpture created by Gregg Luginbuhl, associate professor of art at Bluffton (Ohio) College (see our feature story on pages 363-365), received a Merit Award in the "Feats of Clay IV" national ceramic exhibition at the Lincoln Arts and Culture Foundation in Lincoln, Calif. Luginbuhl's work was one of 67 pieces selected for the show from a field of 459 entries from 38 states.

In a hurry?
FAX it
to *The Mennonite*,
316-283-0454.



Howard Zehr (MCC)

Two pairs of participants—each consisting of an Israeli and a Palestinian—at the Palestinian Center for Reconciliation Between People discuss ways to encourage peace between their two sides. Mennonite Central Committee helps support the center, which is located in the Israeli-occupied West Bank.

The following appears in the Washington (D.C.) phonebook under "Churches—Mennonite": "Mennonite Board of Emissions."

An ACT (Aid to Christian Teaching) Weekend for Christian educators will be held Oct. 18-20 at Mennonite Collegiate Institute, Gretna, Man. Geared to Sunday school teachers, superintendents, pastors and members of congregational Christian education committees, the ACT Weekend features group sessions, classroom sessions and interest groups. Featured topics of these include faith development in children, young children and worship, responding to the lesson through art, mentoring youth, stories of the Mennonites, spirituality, and readers' theater and drama for worship. Tuition, including meals and accommodations, is \$125 (Canadian). For more information contact the Conference of Mennonites in Manitoba at (204) 888-6781 or Allan Dueck, the local ACT coordinator, at (204) 327-5891.

DEATHS

Harvey A. Driver, 85, died June 23. He was an executive secretary for the Evangelical Mennonite Church and an administrator for Congo Inland Mission (now Africa Inter-Mennonite Mission) and Taylor University, Upland, Ind. He is survived by his wife, Edith, two daughters, a stepson and five grandchildren. His first wife, Priscilla, died in 1960.

Abraham C. Siebert, 85, died April 24. He held pastorates at Saron Church, Orienta, Okla., First Church, Glendive, Mont., and Friedensberg Church, Avon, S.D. He is survived by his wife, Helen, two daughters and one son.

WORKERS

Harold Burkholder, Burns (Kan.) Church, will be the speaker for the 50th anniversary celebration Aug. 31-Sept. 2 of Camp Men-O-Lan, Quakertown, Pa. He was the camp's first chairman in 1941.

Ken and Marion Dueck, Charleswood Church, Winnipeg, spring graduates of AMBS, have been appointed to the faculty of SCBI for this school year.

Paul Dyck, administrator at Mennonite Memorial Home, Bluffton, Ohio, has retired.

David and Marge Good Engle, Fellowship of Hope, Elkhart, Ind., will become resident directors at SCBI this fall. David graduated from AMBS.

Arlyn and Judith Friesen Epp will join the pastoral staff Sept. 1 at Vineland (Ont.) United Mennonite Church.

Bruce Hiebert began Aug. 1 as the

AIMM—Africa Inter-Mennonite Mission, Elkhart, Ind.

AMBS—Associated Mennonite Biblical Seminaries, Elkhart, Ind.

COM—Commission on Overseas Mission

MVS—Mennonite Voluntary Service

NAA—North America Assignment

SCBI—Swift Current (Sask.) Bible Institute

new director of employment concerns for Mennonite Central Committee in British Columbia.

Patrick Hopper began July 1 as part-time pastor at Fort Collins (Colo.) Church.

Neil Janzen has resigned after 10 years as president of Mennonite Economic Development Associates, effective some time next year.

John Kampen, academic dean at Payne Theological Seminary, was ordained June 2 at Cincinnati Fellowship.

Heidi Regier Kreider, Faith Church, Newton, Kan., began Aug. 15 as pastor at Emmanuel Church, Gainesville, Fla., a Mennonite Church congregation.

Connie Loeppky, Winnipeg, began Aug. 1 as manager of the Conference of Mennonites in Canada Resource Centre. She succeeds **Anne Unruh**.

Marilyn Loganbill, Shalom Church, Newton, Kan., and **Lisa Pankratz**, Bethel College Church, North Newton, Kan., began work this summer at Faith and Life Bookstore, Newton, Kan.

Don and Julie Martin began July 1 as co-associate pastors at Mennonite Church of Normal, Ill.

Moses Mast will begin Sept. 1 as part-time interim pastor at Joy Church, Oklahoma City.

Corey Miller will begin Sept. 1 as youth pastor at First Church and Trinity Church, each in Hillsboro, Kan., serving half time at each church.

Janelle Mock, Newport Mesa Christian Center, Costa Mesa, Calif., served



Loeppky



Mock



Nelson



J. Plenert



S. Plenert

a seven-month MVS term Dec. 1, 1990-July 19 as subscriber services manager for *Daughters of Sarah* in Chicago.

Diana Nelson, Assembly Church, Goshen, Ind., began a two-year MVS term June 14 in Seattle as an office manager/research associate for Friends of the Earth. Her parents are Carol and Delbert Nelson of Champaign, Ill.

George Nickel has resigned as associate pastor at Sherbrook Church, Vancouver.

Harold Nussbaum, pastor at Casselton (N.D.) Church, has resigned. He and his wife, **Marie**, left Aug. 23 to begin voluntary service work during the school year at Bienenberg Bible School in Switzerland.

James Offutt began as part-time pastor at Joy Fellowship, Peoria, Ill., in March.

George Oosterveld has resigned as pastor at Nordheim Church, Winnipegosis, Man.

Janet (Sinclair) and Stephen Plenert, Olivet Church, Clearbrook, B.C., and Saanich Community Church, Victoria, B.C., respectively, COM/AIMM workers, returned to Zaire June 11 following a one-year NAA. They are working with the Protestant Printing Press of the Kasai (IMPROKA), which includes support services, purchasing and accounting. They have two children, Gabrielle and Natasha.

Angela Rempel, Hope Fellowship, North Battleford, Sask., began a two-year MVS term May 20 as a child-care worker at Community Mennonite Day Care in Markham, Ill. Her parents are Doris and the late Nick Rempel of Swift Current, Sask.

Susan Rhoades has begun as director of the Life Enrichment program at Bethel College, North Newton, Kan. She succeeds **Carolyn Schultz**.

Joel Schroeder began a two-year term Aug. 22 as youth minister at Bethesda Church, Henderson, Neb.

Suanne (Sprunger) and Tim Sprunger, First Church, Berne, Ind., COM workers, returned to Hong Kong

June 24 following a one-year NAA. They are involved in evangelism and church planting. They have two children, Andrew and Nathan.

Barbara Smucker, Rockway Church, Kitchener, Ont., received a \$1,500 national children's book award June 8 for *Incredible Jumbo* from the Imperial Order of the Daughters of the Empire at its annual meeting in Dartmouth, Nova Scotia.

Jacob Tijerina began in October 1990 as pastor at Iglesia Evangelica (formerly Anabautista) Emanuel, South Bend, Ind.

Jake Tilitzky, moderator of the Conference of Mennonites in British Columbia, spent June and July in a preaching-teaching-counseling ministry, mostly in "kirchliche" Mennonite congregations in the Soviet Union.

Matthew Tschetter, Hutterthal Church, Freeman, S.D., is a summer ministerial assistant at Bethesda Church, Henderson, Neb.

Verney Unruh, associate pastor at First Church, Newton, Kan., and his wife, Belva, left July 25 for one month in the Orient. Verney gave leadership to a work camp, sponsored by Asia Mennonite Conference, for Asian Mennonite youth. Twenty-five youth from seven countries attended.

Mark von Kampen, associate pastor at First Church, Winnipeg, was licensed June 2.

Peter Voran finished June 30 as transition pastor at Turpin (Okla.) Church and moved to North Newton, Kan.

Erland Waltner, Hively Avenue Church, Elkhart, Ind., taught a one-week course on 1 Peter for seminary credit July 1-5 in Saskatoon.

Sandy Waltner, Salem Church, Freeman, is a summer ministerial assistant there.

Larry Wilson will begin Sept. 1 as pastor at First Church of Urbana, Ill.

Ezekiel Wong, pastor at Calgary Chinese Church, has resigned effective Aug. 31.

Arlin Yoder began July 1 as pastor at Trinity Church, Hillsboro, Kan.

—compiled by Sharon Sommer

Two respected U.S. economists researching the Philippines in 1989 helped put a human face to the debt crisis. They calculated that 9,200 children per year, or one each hour, could be saved from a premature death if the Philippine government were to limit debt payments to 20 percent of export earnings and give only a proportionate share of the savings to the health department's budget. (MCC Peace Office Newsletter)

China Educational Exchange, through its sponsoring agencies, including the Commission on Overseas Mission of the General Conference Mennonite Church, has sent an initial \$5,000 to help victims of the worst flooding in China this century. Plans are to send an additional \$5,000 as it becomes available. According to the Nanjing-based Amity Foundation, the flooding affects more than 110 million people. Serious flooding has occurred in 18 provinces, killing, injuring and displacing thousands.

Representatives of the Church of the Brethren, Society of Friends and Mennonite churches in the United States have revived New Call to Peacemaking in the wake of the Gulf War and issued an organizational statement inviting "all Christians and all communities of faith" to a "culture of non-violence." A five-point plan of action invites volunteers to (1) respond to violence in families, communities and the world, (2) promote conscientious objection to war, (3) inspire a grass-roots peacemaking movement within congregations, (4) cooperate in ecumenical peace dialogue and (5) encourage active non-violent peacemaking. Groups or individuals wanting to work with New Call to Peacemaking or seeking further information may contact a member of the national committee through New Call to Peacemaking, Box 500, Akron, PA 17501-0500.



Rempel



S. Sprunger



T. Sprunger



Voran



Wong

Promises to keep

We have made promises and commitments to 30 communities in the United States and Canada.

We can't keep them without your help.

Churches, community groups, peace centers, youth programs, all are waiting for people to help turn words into action and dreams into reality. Urgent needs include these:

Women's advocate
—Kansas City

Peace worker
—Brandon, Manitoba

Home repair worker
—St. Catharines, Ontario

Social worker aide
—Denver

Advocate for the unemployed
—Winnipeg

MVS dreams of good news for the poor, decent housing for all, comfort for the lonely, and peace. If you share our dreams, help us keep our promises.

Mennonite Voluntary Service is a program of the Commission on Home Ministries of the General Conference Mennonite Church, Box 347, Newton, KS 67114, (316) 283-5100.

Bluffton College invites applications for an **assistant director of development and public affairs** starting in September 1991 or as soon thereafter as feasible.

The primary responsibility shall be to expand and strengthen the base of college support, including shared responsibility for the annual fund, upgrading and expanding the giving clubs, responsibility for phone-a-thons, alumni chapter development and participation in such other development responsibilities as may be assigned.

Preference is for a person with a master's degree (1) who has had experience in fund raising and/or marketing, (2) who has a commitment to and ability to articulate the values and faith orientation of Bluffton College as a Mennonite church-related institution, and (3) who has an abundance of creativity and individual initiative.

Send letter of application, resumé and credentials to Paul King, Director of Development and Public Affairs, Bluffton College, Bluffton, OH 45817.

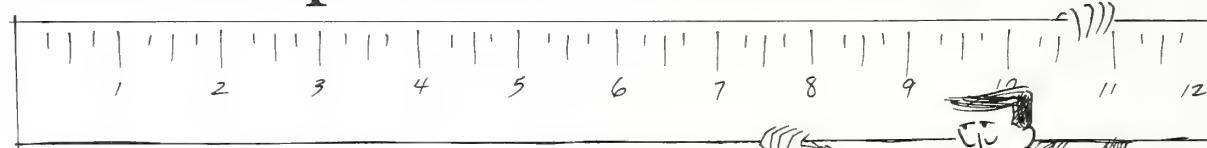
Mennonite Mutual Aid is seeking a **group marketing sales rep** to produce new sales of group insurance products. Requirements include proven record of achievement in sales, broad background in insurance, willingness to travel, current life and health license or ability to achieve licensing.

If interested please send resumé or contact Personnel Department, MMA, 1110 N. Main St., Goshen, IN 46526, (219) 533-9511.

Mennonite Collegiate Institute invites applications for the position of **development director**. Christian commitment, enthusiasm for Mennonite church schooling, initiative, organizational ability, communication skills and the capacity to motivate volunteers are desirable qualifications. Position available as of October 1991.

Please send your resumé to Allan Dueck, Principal, Box 250, Gretna, MB R0G 0V0, phone (204) 327-5891, FAX (204) 327-5872.

Does your Medicare supplement insurance measure up to the MMA standard?



If you're on Medicare, you already know the importance of supplemental insurance. But if you aren't covered through MMA, it makes sense to compare. MMA's Medicare Supplement is one of the best values available today.

Contact your mutual aid counselor or call an MMA Member Services representative at 1-800-662-6747. We'll help you compare MMA to your present coverage. There's no cost or obligation.

MMA Medicare Supplement:
Insurance that helps you cover what Medicare doesn't.

**Mennonite
Mutual Aid**

Don't let
him leave
home
without
it:



THE Mennonite

When your son leaves home for college or that first job, help him keep connected with his faith and his church. Give him a subscription to *The Mennonite*.

Use the order blank in the lower right-hand corner of this page.

Goshen College seeks applicants for the position of **director of the multicultural center**, beginning as early as Jan. 1, 1992. Qualifications include a master's degree (doctorate preferred) and relevant work experience. Assignments involve the direction and coordination of various programs intended to educate and sensitize majority students and to assist minority students in becoming fully integrated into campus and community life. The director will work closely with the academic dean and teaching faculty in planning faculty workshops, in setting criteria and awarding faculty stipends. The director will also work with the dean of students and student life faculty and staff in creating a campus climate that will model intercultural openness where all people can function comfortably and grow spiritually, intellectually and psychologically. As an equal opportunity employer, the college welcomes applications from women and minorities.

Send letter of application and resumé to Norman Kauffmann, Dean of Students, Goshen College, Goshen, IN 46526. Applications will be accepted until Oct. 1 or until the position is filled.

Goshen College seeks applicants for **assistant director of information services**. Responsibilities include the ability to originate and edit materials (news, features, photos, promotional copy, advertising copy and forms) primarily for the admissions office and student development division. Qualifications include a bachelor's degree in communication, English or other relevant discipline, commitment to GC's Christian liberal-arts emphasis, reporting, writing and editing skills. Salary commensurate with qualifications.

Send letter of application, resumé and the names of three references to John D. Yoder, Director of Information Services, Goshen College, Goshen, IN 46526. Applications will be accepted until Aug. 30. An equal opportunity employer.

Lombard (Ill.) Mennonite Church is seeking **full-time senior pastoral leadership**. The position is available Jan. 1, 1992. The church has a membership of approximately 200. It is located in a suburban community 30 minutes west of Chicago. Compensation is commensurate with the schedule provided by Mennonite Board of Congregational Ministry.

Please send your resumé/inquiry to Bob Peters (chair of the Pastoral Search Committee), 606 Fellows, St. Charles, IL 60174, (708) 584-1591.

Small, progressive church in university town seeks 3/4-full-time **pastor**. Energy, creativity, administrative ability and a sense of humor required. Congregation emphasizes worship and spiritual growth, lay participation and peace and social concerns.

Send resumé and references (3) to Pastoral Search Committee, chair, **Lawrence Mennonite Fellowship**, c/o Route 3, Box 163A, Lawrence, KS 66044.

Don't let her
leave home
without it:



THE Mennonite

When your daughter leaves home for college or that first job, help her keep connected with her faith and her church. Give her a subscription to *The Mennonite*.

A one-year subscription only costs \$20 in the U.S., \$23 in Canada.

Use the order blank below.

To order, call **1-800-743-2484** or use the form below. You may use **VISA** or MasterCard.

For information call (316) 283-5100.

.....

● Please send a one-year subscription to:

● Name _____

● Address _____

● City _____ State/Prov. ____ Code _____

● Bill me:

● Name _____

● Address _____

● City _____ State/Prov. ____ Code _____

● Mail to: *The Mennonite*, Box 347, Newton, KS 67114.

.....

8/27/91

Reviews

BOOKS

Grateful to be Mennonite

What Mennonites Believe by J.C. Wenger (Herald Press, 1991, 94 pages) and **Christian Basics: A Primer for Christians** by Dorothy and Gabriel Fackre (Eerdmans, 1991, 176 pages)

Reviewed by Arthur P. Boers, 477 Lincoln Road, Windsor, ON N8Y 2G6

Dorothy and Gabriel Fackre have written an easy-to-read, ecumenical introduction to Christian doctrines. They tell the biblical story of God's role with us.

I like their approach to the Bible: It is "the source of our knowledge of who God is, what God does, who we are, and where we are headed." They neatly sidestep some controversies (e.g. evolution versus creation) by getting at the essential intent of the Bible.

They helpfully analyze four theories of atonement, discussing the benefits and limitations of seeing Jesus' work as Example and Teacher, Substitute and Savior, Lord and Liberator, or Presence.

They also raise provocative questions and insights about hell and about God's attributes. "Omnipotence is not knock-down, drag-out domination but the Power of powerlessness to pursue and prevail," they write.

While I will not have catechumens read the book, I will use it as a resource and may pass on excerpts to others. As an Anabaptist, I was unhappy with their skimpy treatment of baptism. I was also perplexed about their ambivalence toward war, both opposing it and arguing for just war. The book's diagrams mostly left me confused.

J.C. Wenger's fine little *What Mennonites Believe* has been revised to include more current illustrations. This is a helpful summary of our basic beliefs. As the only Mennonite church in our city, we are often called on to explain Mennonite beliefs. This will

be helpful for that. Wenger explains how Mennonites and other Christians are alike, the influences of the Anabaptist reformation and the distinctives of being Mennonite today.

He insists that the best basis for prophetic witness to society is church discipline. How often we get that turned around today!

Wenger's summary is useful, and I will gladly pass this on to others. As I read his book I felt grateful for being Mennonite.

A quiet presence

Sorrow Built a Bridge: Friendship and AIDS by Daniel Berrigan, S.J. (Fortkamp Press, 1989, 231 pages)

Reviewed by Ann Showalter, c/o Oak Park Mennonite Church, 324 N. Oak Park Ave., Oak Park, IL 60304

Sorrow Built a Bridge is a personal journal of reflections on the author's visits and friendship with people with AIDS (PWAs). He writes with energy

Coming in September 1991...



C R O E F A T M E N N O N I S T R E E S W O M E N S

**Foreword by
Reta Halteman Finger**

**Exploring feminine
creativity through poetry
and art.**

For more information call 1-800-743-2484.

Faith & Life Press • Box 347 • 718 Main • Newton, KS 67114-0347

Faith & Life Press Canada • 600 Shaftesbury Blvd. • Winnipeg, MB R3P 0M4

CODE TM004

and poetic power from a heart of compassion. Those who have witnessed the ravaging effects of end-stage HIV infection will appreciate both the vividness and the sensitivity with which Berrigan writes.

This is not a book about "evangelizing the lost" in the usual sense of the phrase. It is a book about one person's attempt to bring the presence of Christ, in flesh and blood, to those long alienated from the institutional church or synagogue. Berrigan's ministry is one of quiet presence, touch, anointing with oil, and blessing. His ministry is about sharing a meal or a cup of wine, about celebrating our common humanity in the presence of a God who gives infinite value to each person.

Berrigan draws on his life experience as a peace activist and prisoner to connect with the alienation, isolation and stigma many PWAs endure. His insightful reflections on AIDS are interwoven with comments on related social problems, such as capital punishment. He lifts these concrete situations into the light of the gospel message in order to let that message touch and move the heart of the reader. Berrigan sees in the suffering and rejection of PWAs a parallel to the sufferings and rejection of Christ.

Often in my own work with PWAs and their friends and families I long to see people approach death with quiet confidence and hope. Sometimes that happens, sometimes it doesn't. Berrigan offers a perspective that God is present even to those who in death may be, metaphorically speaking, crying out, "My God, my God, why hast thou forsaken me?" instead of, "Into thy hands I commend my spirit."

Enjoy your children

Don't Miss Your Kids (They'll Be Gone Before You Know It.) by Charlene Ann Baumbich (InterVarsity Press, 1991, 185 pages)

Reviewed by Katherine Burkey Wiens, 122 SW Third, Newton, KS 67114

Do you believe children are a gift from God when they scream in the supermarket? Do you think that reading every book written on parenting makes better parents? *Don't Miss Your Kids* challenges these statements and gives clear-thinking guidance on relating to children. Parents will enjoy

its humorous anecdotes, eloquent writing and practical advice.

Children are only children for a short while. Baumbich's guiding theme is to help parents see their children as gifts and to value the time they have with them rather than being caught in the negative aspects of parenting. One must not overlook the blessings children give by magnifying their shortcomings or the parents' shortcomings. Parents should give themselves permission to enjoy their children rather than dissecting their parenting skills.

The book also emphasizes gaining perspective in relating to children. The author defines perspective as looking at the situation clearly and realizing that most events are not life threatening and will usually fade away. An effort to gain perspective, plus prayer, a sense of humor and allowing ourselves to be human, she says, "will help us pass through the trying times and not miss the blessed ones."

Baumbich calls readers to explore with awe, to value and treasure the unique and separate being within each child. They are a gift from God, one we have for only a short time. This book will help those relating to children discover how to cherish that gift rather than let it slip through their fingers.

Resources

- **Hymnal: Our Singing Faith** (35-minute video, Faith and Life Press, Brethren Press, Mennonite Publishing House, \$9.95) features singing by congregations from the United States and Canada, pastors and lay people discussing the importance of hymns in faith and worship and an up-close look at the eight-year process of creating the cooperative **Hymnal: A Worship Book**. Order from Faith and Life Press, Box 347, Newton, KS 67114, 1-800-743-2484.
- **Consequences of War in the Gulf** (29-minute video, Center for Defense Information, 1991) compiles testimonies of leaders from previous adminis-

trations given before Congress in November and December 1990.

According to these, the Arab/Israeli dispute must be resolved for lasting peace. To rent this video contact Lombard Mennonite Peace Center, 528 E. Madison, Lombard, IL 60148-3599, (708) 627-5310.

- Mennonite Central Committee has put together a resource packet for groups studying the book **And Who Is My Neighbor?** by Gerald Schlabach. It is available for free loan from MCC Central States, Box 235, North Newton, KS 67117, (316)283-2720.

- Based on 40 texts from the Gospel of Luke, **Jesus' Clear Call to Justice** by Dorothy Yoder Nyce (Herald Press, 1990, \$5.95, \$7.50 in Canada) calls church people to realize that true peace, well-being and forgiveness are incomplete apart from justice.

- **Hunger 1990: A Report on the State of World Hunger** (Bread for the World Institute, 1990, \$11.95) describes the extent and causes of widespread hunger in Asia, the Middle East, Latin America and the Caribbean with case studies of Bangladesh, Brazil and Mozambique and profiles of 42 other countries. It is available from Bread for the World, 802 Rhode Island Ave., N.E., Washington, DC 20018.

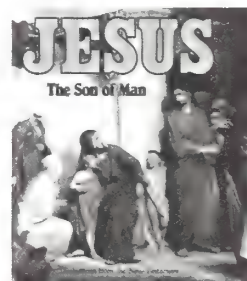
- Also available from Bread for the World is **Harvesting Peace: The Arms Race and Human Need** by Arthur Simon (1990, \$9.95), which describes the historic opportunity we have to end the arms race and redirect resources toward peaceful development.

- **Jesus: The Son of Man** by Carl Bloch (Eerdmans, 1990, \$14.95) presents scenes from the life of Jesus through a series of paintings by Danish artist Carl Bloch (1834-1890).

- **Health, Money and Love...And Why We Don't Enjoy Them** by Robert Farrar Capon (Eerdmans, 1990, \$16.95) explores these three areas of life, pokes fun at the religions we make of them and trumpets the radical gospel of grace, the only alternative that can free us to be truly happy.

- **Sing and Rejoice: Help for Hymn Singing with Alice Parker** (56-minute video) is available from Worship Works, 10619 Alameda Drive, Knoxville, TN 37932, (615) 966-0103.

—compiled by Gordon Houser



Editorial

Will this canary be killed?

When miners are not sure if there is enough oxygen in their underground work area, they can take a small bird or a candle to that place. If the bird dies or the candle goes out, the miners know they are in trouble.

We have such a "canary." *With* is our magazine for our teenagers. It is being sent "down in the mine" to see if there is enough money to keep it alive. See page 374 for a related news story.

I see *With* as an indicator: How much do we care about our teenagers? *With* is written by and for our youth. It speaks to their concerns, challenges them to live their Christian lives in an unchristian world. It is a place for them to show their creative work.

With was conceived in 1968 when J. Lorne Peachey (of the Mennonite Church) fulfilled some requirements for a master's degree at Syracuse University by writing a prospectus for a new youth magazine. The magazine was born about a year later. It was the beginning of our General Conference Mennonite Church (GCMC) having a joint youth publication with the Mennonite Church (MC). It continues to the present, with half the youth in our two denominations having access to the magazine.

Cooperation between our conference and the Mennonite Church is an admirable, sometimes necessary thing, but it has hazards. In the case of *With*, the money comes proportionately (30/70, respectively, based on subscriptions and the size of the denominations) from our Faith and Life Press (GCMC), Newton, Kan., and Mennonite Publishing House (MC), Scottdale, Pa. Both publishing houses are committed to the magazine, but Mennonite Publishing House (because it is in dire financial straits) may no longer be able to help subsidize it. Will this canary be killed?

A generation of Mennonite youth from two denominations reading the same magazine has to have an effect. If our current conversation about integrating these two denominations gains momentum, we can certainly thank *With* for laying some groundwork. The converse is also true: If cooperative projects in general, *With* in particular, are most at risk when money is tight, that gives the lie to the heralded interest in integration.

Some history: Soon after Lorne (now editor of *Gospel Herald*) launched *With*, Richard Kauffman became editor and continued through 1983. Susan E. Janzen served as editor from 1984 through 1990. Now Eddy Hall and Carol Duerksen are in charge of the magazine.

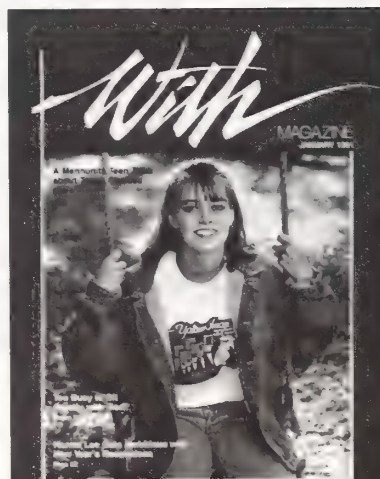
But our conference's commitment to having something special in print for youth goes back five decades before the birth of *With*. That commitment was evidenced by conference leadership devoting, for 46 years, a substantial portion of the official church journal to youth. From 1923 to 1969 *The Mennonite* had a youth section. Youth editors over the years have included Christian E. Krehbiel, A.R. Keiser, Amelia Mueller, Benny Barger, Reynold Weinbrenner, Esko Loewen, Lois Duerksen (now Deckert), Maynard Shelly, Robert Schrag, Muriel Thiessen (now Stackley) and Elvera Baumgartner (now Seigel).

We have a long and continuing commitment to subsidizing (if necessary) youth materials in general and *With* in particular. The goal, of course, is to break even with a desired product. This requires subscribers.

In September a new promotional thrust of *With*, called "Get with it," will invite everyone on the youth census to subscribe. The promotion included Oregon '91, the biennial conference of the Mennonite Church, and will continue at Great Trek, the youth gathering in Banff, Alta., of the Conference of Mennonites in Canada. In addition the September issue will encourage parents and pastors to take advantage of money-saving club plans of subscription. The content of *With* is now being cross-referenced with *YouthGuide* (resources for youth ministries) for the in-

creased usefulness of both publications.

It would be horrific to kill *With*. We have a time-honored vision of providing for our teenagers. *With* is valuable in our part of Christendom. If it dies, what will take its place?
Muriel T. Stackley



Inside

Spare the rod,
guide the child / p. 388

Where are the
young adults? / p. 392

The new hymnal
is coming / p. 394

THE

Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

106: 17

SEPTEMBER 10, 1991



“We

**need to recover
community, to live now
in the light of the gospel.”**

Teodoro Penner

(See page 387.)

Prologue



Go, teach." We who name ourselves after Christ aim to obey this, his instruction upon leaving his students. Teaching is mission; mission is teaching—central to the church's work.

I'm pleased to be able to say that I have been Bertha Harder's student (see pages 388-389). She taught me how to tell Bible stories, and she did it by keeping us students spellbound with stories, by stopping when the story was over, by resisting the temptation to moralize, by trusting the intelligence of the listener. In the same way it behooves us to know our faith well enough to tell it.

These truths, which Jesus modeled best, apply across the board and throughout this issue. Read about many levels of Christian education. Adapt what you read to your situation. Let the words come alive in your experience, in the next time you give reason for the faith that is within you.

In the next issue of *The Mennonite* we will talk about money. *mts*



Editor
Muriel T. Stackley

Assistant editor
Gordon Houser

Editorial assistant
Sharon Sommer

Art director
John Hiebert

Editorial offices
722 Main St., Box 347
Newton, KS 67114-0347
(316) 283-5100



The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.



The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: one year, \$20 U.S., \$23 Canada; two years, \$35 U.S., \$41 Canada; three years, \$48 U.S., \$56 Canada. Group rates available. Outside North America add \$24 U.S. per year to U.S. rate for surface mail, \$55.20 U.S. for airmail. Single copies: \$2 U.S. Five or more: \$1 U.S. each. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114. ©1991

Contents



387 Teaching: the church's central task

Jesus taught his disciples to teach others; so should the church.

388 Spare the rod, guide the child

Bertha Harder offers tips on parenting and disciplining children.



388

390 Let young adults know you love them

How one congregation reaches out to young adults

392 Empty spaces in the pews: Where are the young adults?

393 Letters

394 The new hymnal is coming

395 When we told it to grow, it just sat there

396 News

- Mennonite pastor affirms GC statement on abortion
- Zaire Mennonite church leader refuses to quit
- Record

406 Reviews

408 The New Age Movement challenges the church

Cover: Children bring balloons they have decorated into a worship service at Laurelville Mennonite Church Center near Mt. Pleasant, Pa. The photo is by David Hiebert.

Teaching: the church's central task

Teodoro Penner

Jesus had disciples. This was a good idea. Jesus spent much time with them and taught them what they would later teach others. Our churches today need this kind of relationship, one in which some teach and others learn.

In Brazil we Mennonites live in an era of consolidation. Christian life does not happen by chance. It is crucial that there be in our churches a planned and rational process of teaching.

We live in days of the growth of paganism, rapid change, rivalry between political systems, a dichotomy between war and peace, and the risk of the end of the human race from nuclear arms. The sense of the family is vanishing; community is disappearing. Science sets itself up as the arbiter of truth and life and psychoanalysis as the high priest.

It is necessary to recover the sense of community, to live now in the light of the gospel. Only the gospel shows us who we really are and gives us a true perspective on this world. Only the gospel unites us in a true community and puts us in contact with the power of the Holy Spirit. It calls us to

discipleship, to confront the needs of the world, and it gives us eternal assurance.

Through teaching in the church we can help people respond favorably to the gospel, to grow, to face their challenges. The teaching of the Bible in the church is the heart of our work because it foresees not only the producing of a useful life but a life transformed by God.

For all this we need to have a good Sunday school, where this whole process of teaching and learning may develop naturally. The atmosphere of this church school will promote Christian fellowship and social actions that are well planned and carried out in an expression of mission. Worship will be in the center of it all.

Jesus still has disciples today. And his command is, "Make disciples... teaching them to observe all things that I have commanded" (Matthew 28:19-20).

We have no right to ignore this task.

Teodoro Penner was executive secretary of the Evangelical Association of Mennonites (Portuguese-speaking) and director of CEMTE, the theological center of the Evangelical Mennonite Association of Brazil. He died July 19.

The heart of our work: *Aminatou Bouhawa teaches a French song to a kindergarten class in Cameroon.*



Spare the rod,

An interview with Bertha Fast Harder by June Galle Krehbiel

For more than two decades Bertha Fast Harder taught Christian education classes at Mennonite Biblical Seminary in Elkhart, Ind. Retired, she now serves as a member of the Western District Conference education committee and as a docent at Kauffman Museum in North Newton, Kan. Her current students are fifth and sixth graders in a Sunday school class at Bethel College Mennonite Church, where she and her husband, Leland, are members. They are parents of two grown sons.

June: Bertha, what does the Bible say about the discipline or punishment of children?

Bertha: Actually the saying "Spare the rod and spoil the child" is not in the Bible. The wording in Proverbs is, "He who spares the rod hates his son, but he who loves him is diligent to discipline him" (13:24). The Hebrew people used sticks and clubs to punish their slaves and their children. We read that "when a man strikes his slave, male or female, with a rod and the slave dies under his hand, he shall be punished. But if the slave survives a day or two, he is not to be punished; for the slave is his money" (Exodus 21:20). In Proverbs 23:13-14 we read, "Do not withhold discipline from a child; if you beat him with a rod, he will not die. If you beat him with the rod, you will save his life from Sheol." These verses should give us strong clues that from the perspective of the New Testament something is seriously wrong about such uses of the rod. The use of the rod for such purposes came out of a primitive time in which the club was a weapon of defense against enemies and wild beasts.

June: Are there alternative perspectives in the Bible for the disciplining of children?

Bertha: Many. We know that children were cherished and loved in the

Hebrew community. Look at Genesis 33:13-14: "My lord knows that the children are frail....Let my lord pass on before his servant, and I will lead on slowly...according to the pace of the children...." Gentle guidance is important, but this does not mean permissiveness. We sometimes make permissiveness a substitute for discipline.

June: How would you define discipline?

Bertha: Like discipleship, discipline has to do with character formation, receiving instruction, correcting, strengthening, perfection. Education is almost a synonym: to develop by nurturing, training. I reject "control gained by forcing obedience." Parents are wrong when they think they have to mold the children by breaking their will and forcing obedience.

June: How do you discipline without force?

Bertha: Good parenting establishes and maintains boundaries. Parents need to establish structure and then give children the freedom to act within those boundaries. For example, Leland's and my son Tom had a place in the garage to keep his bike. He knew that when he left it outside overnight he could not use it for two days. Some rules apply to life outside the home. Tom remembers that we told him that sitting quietly for one hour in



Muriel T. Stackley

guide the child

'Almost fainted': Bertha Harder



June Krehbiel

Gentle guidance: *We know that children were cherished in the Hebrew community. At left, Irma Buller hugs Allison Kimble at The Lorraine Center in Wichita, Kan.*

church was not too long. He was allowed to use a pencil on a special writing pad that he brought along.

June: Some parents may insist that without the use of some sort of physical punishment, children will never learn respect for authority.

Bertha: In the perspective of the way of Jesus, corporal punishment is not appropriate for Christian parents. Spanking tends to perpetuate itself. If children are spanked, they will tend to use physical force as a way to solve their conflicts with others. Of course, some parents would never do more than a soft pat on the buttocks. I know of others who in their anger or ignorance did physical harm to their children. The old practice of boxing the ears (used by some of our grandparents) caused deafness. The anger often expressed when administering a spanking frightens the child, and often these fears persist into later life. Think of the confusion that is caused in a child's mind when a parent says, "I'm

spanking you because I love you." Confusion is compounded when God is brought into the experience.

June: Did you spank your children?

Bertha: I asked our son John that question in preparation for this interview. He could not recall that we had ever spanked him, although I thought we had. Maybe he repressed such memories. I was older when I got married, and parenting was a new experience. We had high expectations for our first child. Parents are not trained for parenting. Leland and I had not discussed ahead of time whether or not to spank. We spanked rarely and never until it hurt, but one thing I recall: doing it always broke something in our relationship with our children.

June: How should a Christian parent discipline?

Bertha: Parents can use methods that give dignity and worth to children. They might have a Disappearing Box for toys or other things not picked up. The toys disappear for a week before being returned. Often when returned, the toys take on new value and meaning for the child. Parents might use a Smiley Face when children are on time for meals or a Sad Face when they are late. Parents can write notes to their children and post them on the door of their rooms. One morning after our third-grader had left for school, I found his bed unmade, pajamas and robe on the floor. I put a note on his door: "Do not enter! I think you will faint when you open the door. (signed) Your mother, who almost fainted."

When he came home, he read the note and then read it again out loud with excitement. "Just a minute," he said as he took off his coat and put his lunch box away. Returning to the door, he slowly opened it. He stood and laughed and laughed as he picked up his things and made his bed. Later, when the occasion prompted, I could say, "Remember, I'll faint." It worked.

June: Did Leland have a different role in the discipline of your children?

Bertha: Yes, putting up notes was not his style. His voice may have sounded more authoritative than mine. It is important for father and mother to agree on how they are going to discipline their children. We do not want them to lie or steal, be obstreperous, break things, run into the streets, bounce balls in the house, track in mud. We tell them firmly, without yelling, sometimes negotiating with them. Yelling can be abusive.

June: How prevalent is child abuse in Mennonite homes?

Bertha: Leland is the associate director of the Church Member Profile research project. He tells me that 9 percent of the members report having been beaten or otherwise physically abused as a child. I have asked several Mennonite pastors about it, and they say, "Yes, it exists in our church."

June: What should the church do to help parents?

Bertha: Have an ongoing forum, a program within the church to bring parents together to talk about frustrations and successes. It could be a Sunday school class or a midweek evening class elective. We all need to become more aware of what parenting is all about. Most of us want to do our best and learn from our mistakes as well as our successes. The pediatrician of our boys once told me, "You should not continue to feel guilty for past mistakes." That is excellent advice for parents. I would add, Start right now from wherever you are.

Parents need to establish structure and then give children the freedom to act within those boundaries.



June Galle Krehbiel, Route 2, Moundridge, KS 67107, is a member of Eden Mennonite Church, rural Moundridge.

The story of how one Mennonite
congregation addresses the needs of its
"college and career people."

Let young adults know

Dan Unrau

Fort Garry Mennonite Brethren Church is a congregation of 340 members that enjoys a combined Sunday morning attendance of 550-590 worshipers during the school year. Of this total, some 250-300 people are university or college students. They are what we call college-age (18-28?). We refer to them as our C&C (college and career) people.

Thursday nights are "C&C night" at Fort Garry, with worship, teaching, Bible studies, small group activities, guest lectures, mission, service and social events mostly taking place in the C&C room. Attendance varies. About 50-60 young people attend each week.

Many of the Thursday nighters are not part of our Sunday morning gathering because many travel to their parental homes on weekends. The age of the Thursday group tends to be younger than the average age of the young adults who worship with us on Sunday morning.

Beyond the Sunday morning worship and Thursday evening gatherings we offer a Sunday school university class. It addresses issues university students face and helps them integrate their faith into their setting.

Another adult Sunday school option is a class geared to international students. This class presents a basic Bible course in simplified English. Most of our internationals are from mainland China and are without

strong English-language skills. We find that the Chinese students are intrigued by our focus on the person of Jesus, of whom they had never heard. They are also interested in worship. A number of our members at Fort Garry are host families for internationals, have put them in housing and helped them when they first arrived in Winnipeg. These volunteer efforts alone have resulted in much sharing of God's good news.

For more than four years C&C sponsored a coffeehouse called Heartline Cafe one Saturday evening per month. Heartline featured local and well-known Christian musicians and recording artists. The ministry presented the Christian story in a non-threatening church environment to non-Christians. It also provided Christian encouragement and an entertainment alternative for young adults. Serving a sophisticated "After Eight" menu and needing elaborate sound, lighting, advertising and promotion systems, the Heartline team numbered as many as 35 workers per production. The crew had to be committed to the ministry and unafraid of hard work. Heartline worked well as long as enthusiasm for it remained high and strong leadership kept the vision alive.

The church has one full-time associate pastor who devotes most of his time to work with C&C people. In the early '80s attendance became so large that the congregation felt the pastoral staff needed enlarging. Most members realized that the associate should relate primarily to C&C. I was the associate pastor to C&C for nine

months, and the experience sensitized me to student issues in the church. As a result, as senior pastor I have been conscious of the C&C people and their needs and wishes.

I experience our young people at Fort Garry open to the church and much of what it teaches. I find them attentive during the sermon, and they enter well into its dialogue. I target my sermons, or parts of them, to the young adults. My sermon preparation includes the required exegesis work, reading, prayer, conversation, listening and some snippets of TV shows the kids are watching. Part of the regimen also includes listening to the secular music they listen to, and it requires some reading and knowledge of the movies they are seeing.

We struggle with the C&C people seemingly not taking enough ownership of the church and its programs. But they do staff a high proportion of our midweek and Sunday school positions, and they identify with us. Many call FGMB "home."



you love them

Working with students is

delightful, sleep-robbing,

challenging and stretching.

may be instituted, and certainly a buddy or discipling ministry may be encouraged.

- I dream that Fort Garry buy some larger home or homes near the university in which international and other students rent rooms or suites in order to live in a Christian environment.

- I dream that Fort Garrians will open their homes to casual visits from students and even provide room-and-board situations.

- I dream that we will serve our internationals by teaching English-as-a-second-language courses.

- I dream that our students will loudly declare their willingness to serve the rest of the community with their energy, labor and expertise in any way possible when time permits.

- I dream that the community around Fort Garry will be visibly affected by our service and work and be drawn to our Lord.

- I dream that all young adults will know that "we are Christians by our love."

Conclusions: I hope that by hearing our story your own student ministries will be initiated or helped. We have missed many opportunities but have come to know through our student ministries that God is faithful to give us vision, opportunities and abilities.

Working with students is delightful, sleep-robbing, challenging and stretching. We commend the work to others. With the greatest Teacher as leader and the Holy Spirit as guide, these are ways and means for being significant for God.

Dan Unrau is pastor at Fort Garry Mennonite Brethren Church in Winnipeg.



A dream—students who assist the congregation and are then thought of as more than consumers: *These two young women help with a mailing from Diamond Street Mennonite Church in Philadelphia.*

On the other hand, many long-time members say we are being overrun by youth. One hears the negative comment on sad occasions that we pay for this place but have to "do church" to please them (C&C). An informal poll of C&C attitudes, however, revealed that they thought, by our worship style, that we "did church" at Fort Garry mostly for older people.

We try to walk the precarious middle road. The healthy side of this disorientation is that both sides are aware that the real ownership of the church rests somewhere else. I suggest that this is a good perception: Christ owns the church.

Dreams:

- I dream that we as an entire congregation will pursue student ministries with a greater passion.

- I dream that the students will take more ownership for this church and thus reduce the fear that they are only consumers.

- I dream that members of Fort

Garry will become impassioned about making sure that we "do church" in such a way that our students will see the relevance of practiced and authentic Christian faith.

- I dream that the students will engage our membership so warmly that age barriers, generational differences, style variances and contrasting tastes in music and worship will never be a threat to relationships, worship and ministry.

- I dream that our families and adult living units will all decide to host students for at least one Sunday lunch per month. (Two students per month for 100 families/units would see 2,400 students eating and relating in our homes per year.) I desire that each child in our church know at least one student and that students relate to and model Christian behavior for our children. I desire that each adult or couple of Fort Garry is in a coffee or lunch relationship with someone of the C&C group. An "adopt a student" or an "adopt a Fort Garrian" program

Empty spaces in the pews: Where are the young adults?

We need to send messages
that invite and include.

Ingrid Cornies

1. After several years of building up a trust relationship with me, a young woman finally sobbed out her story of family abuse.

2. A young man looked for ways to mend a relationship with his parents, who had pressured him into breaking up a love relationship.

3. A single mother tried to cope with university studies, term papers, payment of bills, and an extremely active 10-year-old son without any constructive help from her family.

4. A young woman whose father had just had his second heart attack felt the need to talk about death and how to cope with the possibility of her father's death.

5. A young man who had made an unsuccessful suicide attempt clung to what was once a strong faith.

These five people have come to my office in recent months. They are all from Mennonite congregations.

Look into your congregation some Sunday morning. Did young adults once occupy the empty pews?

As a campus chaplain I hear many stories from young adults who contemplate leaving the church or who have already done so because they feel neglected. They also feel that often their ideas are not welcome in the church.

Young adults have a point when they say they feel "left out" of our churches. Our churches have become unsafe places for young people to voice their opinions, to share their struggles with faith and life issues and to share their creativity because it does not fit into the mold of what we traditionally say "church" should be. Many have told me that the church is the last place they will go to for help when they are struggling with faith issues, with moral issues, with crisis situations. What have we of the older generation done wrong? What opportunities have we missed to turn the church into such an "unsafe" place for young adults to test their faith and talk about their struggles?

At the Conference of Mennonites in Canada sessions in Saskatoon in July, Pam Peters opened a morning worship service with the words, "Jesus was a young adult." All around me heads snapped to attention as this statement sank in. We tend to forget that Jesus, in the eyes of traditionalists and teachers of the law at that time, was a radical young man who lived and taught in an untraditional way. He introduced ideas that went against traditions. For much of his life Jesus was not understood. He was rejected.

Young adults want to test new ideas and add creativity to our traditional mold of "church." Our young adults are creative and genuine in their thoughts and feelings. Let's allow them to use this creativity and become active participants in our churches.

We talk about our youth being the church of the future. They are the church of today. They need to be allowed the opportunity to become active participants in worship planning and decision-making of church life. If we don't allow them to help

make decisions now, we will not have a church of the future in which they take ownership. To feel a part of something, we need to have ownership in it. That will mean stretching our idea of what it means to be church.

We will never learn what our young adults believe if we don't allow them to tell us and if we don't listen to what they say. I have heard enough stories to know that there is a genuine need to hear how our younger generation expresses its faith, values, and how it struggles with issues. Maybe this frightens us. But we should be ready to explore these questions and doubts along with young adults. Let's be open to that. It is not wrong to question. It is not wrong to doubt.

Our message in the church has often been, Come and fit into our mold and we will accept you. What does this tell young adults? Do we judge by outward appearance? Do we miss seeing the person underneath? Do we affirm our young people, or are we critical of them?

None of us gravitate toward people we sense dislike us. We all shy away from people who make no attempt to understand us. We tend to distance ourselves from situations in which we are denied significant participation.

Be careful not to send messages that shut people out. Send messages that invite and include. Those empty spaces in our pews will be filled again.



Ingrid Cornies, 337 Sutton Ave., Winnipeg, MB R2G 0T1, is campus chaplain at the University of Manitoba and the University of Winnipeg for the Conference of Mennonites in Manitoba.

Upon return 'home' to Zaire

We arrived in Kinshasa June 16. People now talk politics. They never used to. Prices are up more than 10-fold. Salaries certainly do not keep up. Only a few who work for companies or people dealing in dollars have incomes fixed to the dollar. One friend said that pensions people get are between Z1.600 and Z3.000 per month. The bus ride one way to claim their pension costs Z1.000.

We get city water every morning and it fills three barrels in the attic, so we have ample water.

[More than before a year ago] we now see neckties (on men) and dresses and pants on women. I see new newspapers criticizing the government and the president in terms not used a year ago. The military and traffic police all carry weapons now. The economic/political/social crisis has heightened tensions.

Inflation keeps going on and on. People wonder how they live from month to month. Many still see all the problems as being outside themselves and look for solutions from outside.

It is good to be back in Zaire. It is good to be together with friends whose relationship with us is strong but is not based on cultural similarity. It is good to be back where we can give words of encouragement and affirmation to people who are trying to serve the church under difficult and unrewarding conditions. Zaire is one of our homes. It is good to be home. Janet and Steve Plenert, B.P. 4081, Kinshasa 2, Republic of Zaire

Thanks and questions

Thanks for continuing to produce interesting, informative and challenging issues. The July 9 issue is a case in point. The letters to the editor are wide-ranging and responsible. The article on the Arvada (Colo.) Mennonite Church seeking healing as a congregation was sensitive yet necessary. I'm pleased that we can deal with such sensitive and certainly controversial

issues in a tactful yet open manner.

The marginalia and Record columns are always of interest. The eight-liner on page 308 about Debra Simpson and Timothy Wichert puzzled me. Is this just coincidental that these two individuals from the same congregation are heading to the same place of ministry? Are they married? One could think that they were living common-law and sent out under Mennonite Central Committee on that understanding. If they are married, MCC should make a policy of allowing us to know about that. Otherwise MCC will be suspect. A young couple from the Fraser Valley area was identified in this separate way in one of our local newspapers. That does not communicate positively to the world when they read about area couples not linked in marriage going to joint assignments.

Thanks for keeping us informed. God bless you in your ministry. Dick Rempel, 46551 Chilliwack Central Road, Chilliwack, BC V2P 1K1

Upon getting the cancer word

I want to encourage/instruct others who face cancer. I have received the diagnosis: a clear-cell sarcoma originating in the connective tissue in the leg, now spread to my lungs.

"It's not a happy story," the specialist said. "Sarcomas are rare. I see only two a year at most. Not much research has been done on them because there aren't that many around. Why couldn't you have something ordinary, like breast cancer, easy to treat?"

I need intensive chemotherapy for the next six months. Without treatment I will die within six months. The chemo will not be pleasant. No other treatment is available elsewhere in North America. A sarcoma specialist in Vancouver will advise.

The medical team (family doctor, internist and surgeon) took a month to give a firm diagnosis. I had time to pray, think, ponder and grieve. My physician had admitted within the first few days that I probably had cancer but that "I wasn't presenting like an advanced cancer patient." They were apologetic that everything had taken so long.

Friends came and laid hands on me and prayed. Friends have fasted and prayed. Some see me as a victim of Satan's attack. Others simply say that one person out of four gets cancer these days and that 75 percent are

healed. Others have spoken prophecies and explained visions given to them concerning my healing.

What have I learned? The prayers of God's people have buoyed me through five weeks of testing. Some of these tests were life-threatening in themselves. Every day I have seen tangible evidences of God's love and provision, whether it came through a child's crayoned rainbow or a chicken-and-rice casserole.

I am cast completely on the mercy of my Omnipotent Great Physician. From past experience I know that mercy is wide, deep and generous. I am also dependent on the mercy of the Christians who will choose to intercede for my healing. Spiritual warfare takes time, stress and discomfort.

Today it is easy to have faith that my heavenly Father will carry me safely through. Tomorrow, after chemotherapy, it will not be so easy, when Iretch and vomit from the chemicals invading the cancer cells in my body. I do not fear. I know God's will for me is good and right and perfect. When I have passed through this valley of suffering, I hope his kingdom will have come to some who did not know him. I hope I will have honored him in my behavior and that I and the Body of Christ will have been purified, instructed and strengthened for the battles that lie ahead. Betty Mae Dyck, 1225 Debeck Road, Penticton, BC V2A 3Z3

Editor's note: Writer and teacher Betty Mae (Janzen) Dyck is the author of "Moses' Mentor in Midian" in the April 11, 1989, issue of *The Mennonite*.

When we pray "Our Father..."

The first sentence of the Aug. 13 editorial made me think of another needed lifestyle change. When we pray the Lord's Prayer we need to make lifestyle changes with the first phrase, "Our Father." That word refers to Christians around the world. When we meet a familiar "other" Christian, do we greet that "our" with a handshake, a "Good morning" or "Hi" or even a smile? Another item in the Lord's Prayer should cause a lifestyle change—"Forgive us as we forgive." Is there a danger that the "as we forgive" completely cancels out our "forgive" and leaves us with a burden of unforgiven sin? C.B. Friesen, 415 E. First, Newton, KS 67114

The new hymnal is coming

Mark Regier

You may have heard a rumor. You may have seen an ad in this periodical. Believe it—one of the most exciting publishing events of this decade is approaching for the Mennonite community. In June 1992, years of planning will be realized, thousands of hours of intense debate will be brought to fruition. The contributions of dozens of scholars, musicians, worship planners, composers and lyricists will be unveiled with the release of a new hymnal for churches in the Believers' Church tradition. Yes, the hymnal is coming. The event is so close you can almost hear the voices singing.

Its name is *Hymnal: A Worship Book*. Its release will be a heralded event not only for members of the General Conference Mennonite Church and the Mennonite Church but also for the Church of the Brethren, who have cooperated in the hymnal's development. It has been nearly 23 years since we Mennonites have had a new hymnal, but for the Church of the Brethren it's been more than 40 years.

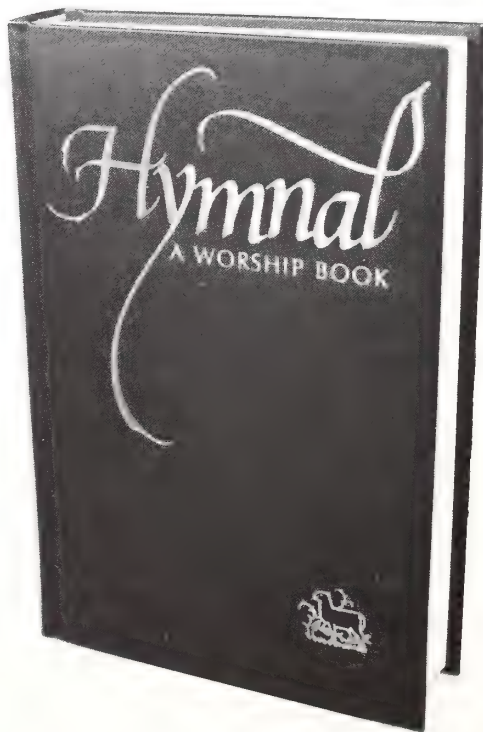
Why a new hymnal? Because just as our faith in Jesus Christ grows and matures, so does our singing faith. Christ challenges us to examine our lives, knowing that we grow most when boundaries are pushed and issues are held in tension. Our worship music—besides providing refuge, reassurance, celebration and a rootedness—also needs to articulate our faith today while challenging us to grow into the faith of the future.

Nicaragua: Part of the growth and challenge this hymnal will offer is exposure to songs and worship materials from other cultures. The new hymnal will contain hymns from Christian communities on six continents, including countries such as Japan, Germany, Taiwan, France, Nicaragua, Zaire, Indonesia, Ghana. Songs from the traditions of native peoples and North Americans of African descent are also included.

Ninety percent of the new hymnal will be hymns, with 10 percent allotted

to an expanded section of worship resources. Of the hymns, 40 percent will have appeared in either the *Brethren Hymnal* or *The Mennonite Hymnal*, and 25 percent will be common to both. New hymns will comprise the remaining 35 percent, with many being recent works. *Hymnal: A Worship Book* will contain traditional favorites like "Be Thou My Vision" and "Great Is Thy Faithfulness" as well as hymns that express our faith in new ways, such as "Wind Who Makes All Winds that Blow" and "God of Eve and God of Mary." Old and new combine to give powerful voice to a faith firmly rooted in the past but reaching for the future.

A variety of products for congregational and personal use will be released simultaneously. These include five editions of the hymnal itself (pew, large-print, keyboard, gift, and presentation): a *Hymnal Companion* containing background information and biographies, a monograph series, cassette tapes and a *Hymnal Accompaniment Handbook* with additional accompaniments and instrumental parts, descants and performance notes. Never before have our churches—their



For more information about the new hymnal and its related products, rental of the *Hymnal Sampler* or purchase of the video *Hymnal: Our Singing Faith*, write Faith and Life Press, Box 347, Newton, KS 67114-0347, or call 1-800-743-2484.

The prepublication price schedule: Prepaid orders for the pew edition received between July 1 and Dec. 31 are available for \$11.95 each. Orders received between Jan. 1, 1992, and June 1, 1992, are \$13.50 each. The price after June 1, 1992, is \$14.95.

pastors, musicians and worship planners—had immediate access to so many related resources to aid in worship planning.

In the coming months you will hear even more about *Hymnal: A Worship Book*, its related products and plans for its celebration and dedication. Many churches are preparing for the new hymnal's arrival. Some are raising funds to place orders before one of the two prepublication discount deadlines. Others are exploring the new hymnal through a promotional and educational video, *Hymnal: Our Singing Faith*, available from Faith and Life Press. The video gives congregations insight into the hymnal and its development and answers some frequently asked questions.

Still other congregations are using the *Hymnal Sampler* (available for rental) to get a "feel" for the type of material to be included in *Hymnal: A Worship Book*.

However you choose to do it, the new hymnal is worth a closer look. It contains a synthesis of musical and verbal faith expressions from our own denomination, our sister Anabaptist denominations and Christians from around the world. *Hymnal: A Worship Book* promises to preserve the traditional harvest of our grandparents while preparing fresh ground for the faith of our children.

"Sing to the Lord a new song...."
Yes, the new hymnal is coming.



Mark Regier is marketing and promotion manager for Faith and Life Press and is a member of the Hymnal Project Marketing Committee.

When we told it to grow, it just sat there

The amaryllis bulb, with a mind of its own, had much to teach about education.

Melvin D. Schmidt

It was such a neat idea. We at First Mennonite Church wanted to integrate children's concerns and learning levels with the rest of our Sunday morning worship service.

We began a six-week series focusing on spiritual growth. It was appropriate to create a symbol for growth that the children would understand.

We hit on the idea of bringing an amaryllis bulb and watching it grow from week to week, using it to talk about spiritual growth. We even mapped out, in general terms, what we could say about a "young sprout," a "mature plant" and a "full blossom."

We introduced the idea on the first Sunday of the series. We planted the bulb with lots of care in the potting soil during "Time for the Children." We noted that the bulb was already showing the first stages of growth, since there was a wee sprout the size of a fingernail already showing.

On the second Sunday we had a revelatory experience with that amaryllis bulb-soon-to-be-plant. The little sprout we had noted on the first Sunday was still a little sprout. It showed not one iota of "growth." So we made a beautiful lesson out of it. Not everyone grows at the same pace or in the same way, we said. Even flower bulbs do not know about "our" schedules, so we should not be judgmental about how people do or do not grow spiritually. Sometimes growth is internal. We have no idea what is going on in the flower bulb. All growth is a mystery.

On Sunday number three we again gathered with our flock of 30-40 little

ones at the front of the sanctuary to check on the "progress" of our teacher, the amaryllis bulb. Lo, it was still just a bulb with no discernible growth sprouting from it. So we made a diversion. I brought in artifacts from my childhood and youth, such as Sunday school report cards and a picture of my baptismal group to illustrate my own growth and decision making. We again noted the need to be patient with our bulb since God must wonder whether we will ever grow up, given how we behave at times. Since the children's bulletin focused on the first followers of Jesus, we found that the apostle Peter proved the point handily.

During the following week we staff people decided that it was time to get some results. We had had it with patience. So the amaryllis bulb was taken home where it would have a nice warm spot in a well-heated bathroom with lots of humidity and sunlight. (We had consulted the experts.) A bit of gentle "forcing" would not hurt just to make sure we had something more than a fingernail-sized tab to talk about on Sunday.

Dud: Sunday number four arrived, and with it came not much else in the way of "growth." The bulb had not responded to our ministrations. We

consulted the experts again, and they gave us the bad news. Our bulb was probably a dud. About one bulb in every four or five is a dud, we were told. We felt that we could not renege on our commitment to the children. It did not seem right to gather the kids at the front of the sanctuary and tell them, "Well, kids, we had to throw out the old amaryllis bulb because it is a dud. Here is a new one that is growing the way it should."

We compromised. We brought in a second amaryllis plant which was pregnant with promise, and made the point that even though our first one had not done as well as the second one, we were still not giving up. God does not give up on us.

On Sunday number five we were resigned to the situation. We again displayed the second amaryllis plant, which was by now in full bloom, along with our pitiful bulb, which showed no sign of coming forth. We shared with the children and the congregation that we had all learned some unexpected lessons.

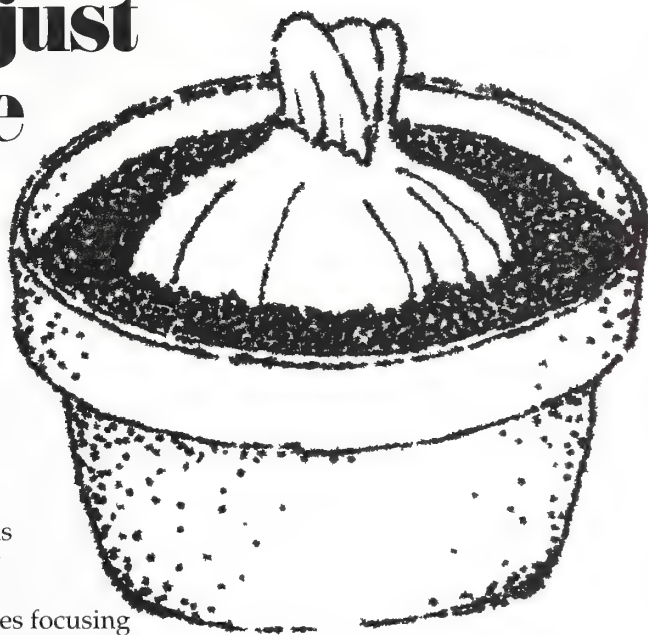
The last Sunday in the six-week series arrived, and by now the minister and Christian education director just wanted to get the whole thing over with and move on to other, more promising lessons. The amaryllis bulb sat there in its potting soil, oblivious to our expectations. We struggled about what should be said.

After church, when we were ready to retire our reluctant bulb to a less-scrutinized existence in someone's back yard, what should we see but a definite swelling of the green sprout as it pushed its way up. It had grown perceptibly during the worship service.

During the ensuing week the plant outdid itself. A beautiful sprout shot forth and grew in a dazzling display. We felt a personal relationship with the plant, as if now, when the series was finished, the lesson was being rubbed in with a vengeance. Obviously that plant is not through with us yet.



Melvin D. Schmidt is pastor at First Mennonite Church, 119 Church St., Bluffton, OH 45817.



"There is a real lack of communication between the church and young adults," said Barbara Bena of North Royalton, Ohio. She surveyed 200 college students and did personal interviews with 29 of them. She also gathered data from national church offices. She said young adults "feel they are not important members and feel they are not accepted." Bena did the research as a College of Wooster (Ohio) religious studies major. (*Mennonite Weekly Review*)

A symposium called "Mennonites and Modern Wars" will be held Nov. 7-8 at the University of Winnipeg. Gerhard Ens, George Epp, Harry Huebner, Ken Reddig, Al Reimer and Bernie Wiebe will present papers on Mennonites in relation to World War I, World War II and the Persian Gulf War. The symposium will precede a conference on "Mennonite CO Experience: Reflections and Lessons" Nov. 9-11 at Canadian Mennonite Bible College, Winnipeg, to celebrate the 50th anniversary of the first legal Canadian Mennonite conscientious objectors.

Twenty-four Mennonite and Brethren in Christ churches in Japan responded to an appeal by the Japan Mennonite Emergency Relief Committee to help in reconstruction after the war devastation in the Persian Gulf. Japan Mennonite Fellowship and Japan Anabaptist Center began the committee only a few days before the ceasefire. A contribution of 1,461,153 yen (\$10,800 U.S.) was sent to the Bridge the Gulf fund through Mennonite Central Committee. Churches in Hokkaido had started raising money when the war broke out in January and had contributed the funds to the Japan Red Cross. The Urawa Church in Tokyo collected 60,000 yen and gave it to the YMCA, which had already started a campaign.

Mennonite pastor affirms GC statement on abortion

Newton, Kan.—As he has observed anti-abortion protesters and talked with Operation Rescue leaders, pastor Marvin Zehr of Hope Mennonite Church in Wichita, Kan., believes the 1980 resolution on abortion by the



Observer: Zehr

General Conference Mennonite Church is a helpful statement.

In a phone interview Aug. 19, Zehr said he has attended four clergy meetings directed by Operation Rescue, a national anti-abortion organization. He attended mainly as an observer, he said, to be closer to the source of information on the anti-abortion protests, which have gone on in the city of Wichita since July 15.

Zehr and two other Wichita Mennonite pastors, Nick King of Mennonite Church of the Servant, and Janeen Bertsche Johnson of Lorraine Avenue Mennonite Church, attended a service of prayer and fasting, held Aug. 13-14 at the Wichita Plaza. Zehr said the service provided a time for mourning the loss of innocent lives. Johnson, he said, found this helpful in also mourning the loss of innocent lives in Iraq. "We need to acknowledge the depths of these concerns," she said.

Pacifists: One of Zehr's impressions of the meetings was that the Scriptures used by the Operation Rescue leaders to support their actions are largely the same ones pacifists use to oppose war and capital punishment. He raised the question of consistency with a couple of the leaders and felt that they listened to him.

Zehr invited a representative from

Operation Rescue to speak one Sunday to the adult Sunday school class at Hope Church. The next Sunday Zehr spoke, then passed out the 1980 GCMC resolution on abortion (see box below) to church members. He has invited anyone who wishes to speak with him about the issue to do so.

While the 1980 statement says that "the church should witness to society concerning the sanctity of the fetus," Zehr thinks most of his congregation's members, while opposing abortion, would not agree with the tactics used by Operation Rescue. None of them, as far as he knows, has participated in the protests.

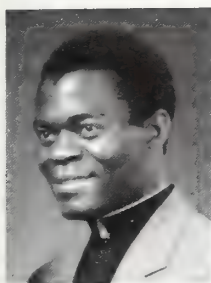
'A variety of moral perspectives'

The preamble to the 1980 GCMC "Guidelines on Abortion" says that "we acknowledge that the members of our churches reflect a variety of moral perspectives that are informed by different ethical and theological norms, as well as by different understandings of the facts about abortion." The statement includes these eight sections:

1. The Status of the Fetus
2. Abortion As Birth Control
3. Justifiable Abortion
4. The Communal Nature of Abortion Decisions
5. Morality and Legality
6. Professionals and Abortion
7. Sin and Forgiveness
8. Concluding Remarks.

Zaire Mennonite church leader refuses to quit

Newton, Kan. (GCMC)—A proclamation on April 15 by Zaire's Minister of Justice ended a six-year dispute over the leadership of the conference of Mennonites in Zaire, or the Communaute Mennonite Du Zaire (CMZ). The proclamation recognized the most recent elections of the CMZ, although the ousted president continues to protest. The CMZ relates to the General Conference Mennonite Church through the Commission on



Status: Mbonza

Overseas Mission in its partnership with Africa Inter-Mennonite Mission.

The trouble began shortly after Mbonza Kikunga won a second term as president of the CMZ at the general assembly in 1985.

All voting delegates were registered with the Ministry of Justice, as required by law.

Two years later, in May 1987, when the regularly scheduled assembly was not convened, a group of dissidents who opposed Mbonza called an assembly in Kikwit. The delegates elected a new president, Tshibulenu Sakayimbo.

Mbonza responded by calling for an assembly in Tshikapa in June and denouncing the Kikwit assembly.

The Justice Department did not recognize the officers elected at the Kikwit assembly.

During July and August an umbrella organization, the Church of Christ of Zaire

(ECZ), stepped in. The CMZ is a member of the ECZ. The ECZ convened and supervised another general assembly for both groups to reconcile and make a unified decision on elected officers. The Mbonza administration refused to participate. The assembly again chose Tshibulenu over Mbonza.

After this assembly the Justice Department issued an official "arrete" that recognized the Tshibulenu administration as the legal officers of the church. Mbonza continued to protest the decision at every level possible.

The Justice Minister responded to Mbonza's protests on Aug. 7, 1990, and signed an arrete that annulled the actions of all general assemblies since 1985 because of irregularities in legal procedures.

The arrete recognized Mbonza once again as president and legal representative of the CMZ because he was elected at the last "legal" assembly. As a consequence the CMZ administrative offices in Tshikapa closed.

In January the Minister of Justice



Recognized:
Tshibulenu

• • •
Hundreds of people protested with placards, and some were reported to have knives.
• • •

ordered the installation of Mbonza as president and the reopening of the Tshikapa offices. She sent an attorney general and the Director for Church Affairs to go personally to Tshikapa and carry this out.

The officials found virtually no popular support for Mbonza. Hundreds of CMZ people protested with placards, and some were reported to have knives. The attorney general and director decided an installation of Mbonza would disturb the peace and refused to carry out the Justice Minister's orders. The offices of the CMZ did not reopen.

After meeting with Mennonite leaders in Zaire, the Justice Minister advised the CMZ to call elections once again. On March 18-19 the CMZ held a general assembly with Tshibulenu and Mbonza on the ballot for president. Two delegates from the Justice Department witnessed the procedure. Tshibulenu won by a clear margin.

On April 15 the CMZ received a document from the Minister of Justice that declared the decision of the assembly legal and binding, finally putting to rest the long dispute over leadership of the CMZ. The next general assembly will be held at Kikwit in January 1993.

The leadership crisis in Zaire proved difficult for many church members. In the village of Nyanga a number of Mennonites switched churches in search of peace and stability.

Mbonza is currently protesting the March general assembly. Why would a person pursue such an office so doggedly? The attorney general who worked with the CMZ in 1990 suggested that it is because the position provides both status and financial reward.

As president of CMZ, Mbonza received paid trips to Europe, North America and Mennonite World Conference and controlled the financial subsidies from AIMM. Under

One year after the Oka crisis produced a sea change in Aboriginal politics, barely a ripple of progress had ensued in the two Mohawk communities where the standoff was played out. "We're exactly where we were...last summer," says Ellen Gabriel, the Kahnasetake artist and pro-Warrior spokesperson during the 78-day, armed deadlock between Natives, police and soldiers. The Canadian government spent \$1.3 million during the crisis to purchase an Aboriginal cemetery and land slated for a proposed golf course expansion, but the land still is not in Mohawk hands. The land closest to Mohawk hearts—the forest known as the Pines—is still claimed by the town of Oka. (from Canadian Press)

• • •
Canadian defense dollars at work: The Canadian Defence Department is trying to explain a Lockheed bill for \$4,100 for 14 cup holders. Lockheed tried to help, explaining that the cup holders normally cost \$24-40 each, reported the June 12 *Chicago Tribune*. (*The Bulletin of the Atomic Scientists*)

• • •
U.S. defense dollars at work: The National Defense Stockpile is supposed to be a \$9.6 billion collection of 91 strategically important materials considered too critical to risk running short of in wartime. Instead, according to the *Wall Street Journal* (June 10), the stockpile has turned into a defense supplier's dream. By law the Pentagon has been forced to stock such items as 90 million pounds of asbestos, 32,000 pounds of opium and an 84-year supply of jewel bearings for wrist-watches, made obsolete by the introduction of digital timepieces. This fall the government will begin paying \$200 million for depleted uranium from Nuclear Metals, Inc. Meanwhile the Energy Department is so overloaded with the raw materials for producing depleted uranium—enough to fill defense needs for an estimated 100 years—that it has been giving the stuff away. (*The Bulletin of the Atomic Scientists*)



Mark Boyce

A fireman hoses down a grass fire on the campus of Associated Mennonite Biblical Seminaries, Elkhart, Ind. The Aug. 2 fire destroyed or harmed about 40 trees and shrubs in a 1,000-square-foot area. The cause of the fire had not been determined, though someone heard firecrackers and observed unidentified youths leaving the area.

Eighteen U.S. religious leaders have asked Congress for quick action on legislation to reform and expand the unemployment insurance program. "During the current recession only 40 percent of the unemployed have received unemployment insurance benefits," their statement said. (*Mennonite Weekly Review*)

On July 7 the Hiroshima (Japan) Mennonite Church cosponsored a half-day meeting to address issues relating to the death penalty. Approximately 100 people attended the meeting, which was held in a public hall. The event featured a lecture by a law professor who has written extensively on abolition of the death penalty. Formal discussion, a concert and poetry reading followed. The Japanese government has decided not to join the United Nations treaty to abolish the death penalty. In the past the death penalty has not been widely discussed in Japan. (GCMC)

such an arrangement much responsibility is concentrated on one person.

"One of the challenges facing AIMM and mission agencies in general is how to relate in constructive ways to overseas conferences when they experience conflict," said Erwin Rempel, COM executive secretary. "We are grateful that the leadership struggle in the Zaire Mennonite Church is largely over. Our prayer is that the church will be able to move on to new levels of growth." *Beth Hege*

Korean churches reach out to Asia, court Mennonites

Seoul, Korea—Mennonites in Korea are few. In the 1950s, following the Korean War, Mennonite Central Committee established a Mennonite Vocational School near Taegu. Over the next two decades some 700 orphaned children graduated to become skilled workers, pastors and university professors.

One man, "Evangelist" Kim, was a construction worker who is now enrolled in a seminary while serving as assistant pastor in a Presbyterian church. He has a vision for furthering Anabaptist convictions, perhaps by establishing a seminary.

Well-known Presbyterian pastor Eum, in Seoul, told me that the kinds of spirituality represented by Mennonites is needed in Korea.

Korea has more than 40,000 churches. Neon-lit crosses, clearly seen from a landing aircraft at night, are impressive by their number. Each represents a church building. While some churches are large, many are medium-sized (100-300 members), and smaller groups (50-100) are plentiful. It is common for seminary graduates to plant churches. One pastor said that two to three people convert to Christianity every month.

The vision of the Korean churches to evangelize not only Korea but all of Asia should be taken seriously, though some skeptics discount it as unrealistic. Still, publishers and agencies are poised and ready to move into North Korea whenever that country "opens" or the two Koreas unite.

In 1990, according to one survey, 65 mission organizations from within Korea were sending 1,645 missionaries to 87 countries. One large church is

• • •

The kind of spirituality represented by Mennonites is needed in Korea.

• • •

footing the bill for 60 Chinese pastors to come for a Church Growth Seminar. Christian pastors from India working with Hindus and Moslems were brought in August, and Christian workers from South America next year.

The Asian Center for Theological Studies in Seoul is dedicated to train internationals from Asia with the purpose of sending them to their home countries. Among students and churches, the missionary interest and fervor is at a strong pitch. To the countries that serve as sending agencies one must by all means add Korea. *Elmer Martens, who teaches at Mennonite Brethren Biblical Seminary, Fresno, Calif., and spent three months this spring in Seoul teaching Old Testament studies at the Asian Center for Theological Studies*

Nicaraguan women devise innovations

Managua (MCC)—Suppose rats are pilfering your corn, the corn you need for your family. Suppose you cannot find time to shell the corn by hand, kernel by kernel, as you normally would. Suppose you lack sufficient fuel to cook the corn. What do you do?

Mennonite Central Committee worker Christy Stickney posed these questions to a group of some 40 women at a workshop earlier this year. The problems are ones that the women, church leaders from all parts of Nicaragua, confront daily.

The women excitedly discussed possible solutions. The variety of responses reaffirmed for Stickney that, despite limited education and resources, women are capable of devising innovative solutions to their problems.

Stickney, who is from Wheaton, Ill.,

then divided the women into three groups to construct some solutions: a rat-proof cement silo, a simple corn sheller and a fuel-efficient stove.

"The women's main frustration was that they couldn't be in all three groups; they kept running over to peek at the other groups' work," Stickney recalls.

Stickney, a mechanical engineer, especially enjoys working with women. When women learn they are capable of mixing cement and pounding nails, of building something of practical use, their self-esteem soars, says Stickney. "The learning is liberating."

Stickney directs the appropriate technology program for CEPAD, a Protestant evangelical development agency in Nicaragua. She does not view appropriate technology as particular items—stoves, latrines or silos—but rather as a method for allowing people to brainstorm about creative new alternatives for dealing with their problems. "What people want are more options, says Stickney, "not for us to give them solutions."

Women, Stickney notes, are eager to learn new skills and not afraid to admit what they do not know. Stickney finds that men's pride is often tied up in being able to demonstrate competence in such traditionally male skills as carpentry and masonry.

As a female engineer, Stickney sometimes has to fight for respect in the male-dominated Latin American culture. "Whenever I co-lead a workshop with a professional man, he's given immediate respect whereas people question my ability," she says. "Or if I'm with a North American man, other engineers will talk work with him but will only ask me about social things."



Innovative solutions: MCC appropriate technologist Christy Stickney at work on a rat-proof cement storage container during a workshop in Nicaragua

Despite the frustrations, Stickney believes women have something special to offer the appropriate technology field. Women, she says, tend not to lose sight of the overall picture: how people with needs can best interact with their environment. *Emily Will*

The 'latrine lady'

In addition to giving appropriate technology workshops and training CEPAD's 60 appropriate technology promoters who work throughout Nicaragua, Christy Stickney devotes time to troubleshooting.

One spring day she stopped in the dusty town of Las Minas del Limon and discovered that a housing project there had a major problem—flies, flies and more flies. Although the project was not CEPAD's, CEPAD had sold the homeowners prefabricated dry latrines, so Stickney felt obligated to help solve the problem.

She saw at a glance what it was: Urine was running onto the ground instead of into containers or into a subterranean bed of rocks. It is a problem she had already seen in other parts of Nicaragua.

"I'm sorry I ever promoted the latrines. Everyone is angry about them," says community leader Amanda Morales Mesa. "If children get sick because of the flies, the parents won't be able to afford a visit to the doctor."

Stickney talked at length with Morales, explaining with a booklet sketch how the urine should be handled.

Next she visited the municipal authorities, the local doctors and the housing project directors to explain how the dry latrines should be built.

"No wonder that in some places I'm known as the 'latrine lady,'" Stickney says as she starts her jeep and heads back to Managua. *Emily Will*

As of July 31, the end of the second quarter, the General Conference Mennonite Church had received \$1,786,630, or 34.8 percent of its \$5,138,672 budget. This is up \$86,366 over 1990 midyear receipts.

The Frank H. Epp Memorial Fund annually distributes about \$2,500 to support study/work projects relating to the history of minorities, peace-making, Mennonite ecumenicity and communication of the Christian faith. Preference is given to Mennonite and Brethren in Christ people who are studying or working in Canada. Application deadline is Nov. 15. For more information contact Chris Matsuda, Conrad Grebel College, Waterloo, ON N2L 3G6, (519) 885-0220.

This summer Shalom Mennonite Church in Newton, Kan., has participated in a pulpit exchange with Hall's Chapel, an African Methodist Episcopal church. On July 21 Shirley Heermance of Hall's Chapel gave the sermon at Shalom Church, and members from her congregation attended. On Aug. 4 Shalom pastor Stan Bohn preached at the Hall's Chapel communion service. Bohn said he heard numerous stories of racially motivated acts, especially against high school students. Recently, for example, a boy who is the vice president of Newton High School student council and a member of Hall's Chapel was beaten by a white person. "I think racism is a white problem, and we should take action," said Bohn. "I don't think we should leave it with them [blacks]." Bohn encouraged his congregation to listen to the experiences of African-Americans with racism. (GCMC)

Haitian artist shows work in Pennsylvania

In a congregation of some 30 people, Manhattan (N.Y.) Mennonite Fellowship has among its members the gifts of a mime and a bagpipe player. The two artists took to the streets on July 14, when the congregation met in the courtyard in front of the Quaker meetinghouse where services are held on Sunday evenings. The mime, Will Maxey, went to a nearby park and persuaded a number of people to come to the meetinghouse. "Will portrayed Christ in a variety of poses," said pastor John Rempel, "such as offering an embrace, taking another's burden, taking people by the hand. These simple gestures held people's attention." Maxey also choreographed some movement with John Maynard, the bagpipe player. Rempel addressed the theme of welcoming others as Christ welcomed them. He said he was surprised at the number of people from the congregation who brought friends to that service. "New York is such a private place." Manhattan Mennonite Fellowship began in 1983 and called its first and thus far only pastor in 1989. (GCMC)



Mark Beach (MCC)

Haitian painter Pierre Edgard Satyre (above) recently visited the Self-Help Crafts of the World store in Ephrata, Pa., to demonstrate his work. Satyre, 24, is part of a 17-member association of artists in Jacmel, Haiti. A self-taught artist, Satyre specializes in painting vibrant parrots and jungle scenes on wooden trays. He earns a living from the orders provided by Self-Help Crafts and other alternative trading organizations. Self-Help Crafts is a job creation program of Mennonite Central Committee that markets crafts from 35 developing countries in North America.

Yugoslavia may be 'another Lebanon'

Osijek, Yugoslavia (MCC)—Emmanuel and Helen Gitlin serve with Mennonite Central Committee at Evangelical Theological Seminary (ETS) here. Emmanuel teaches Old Testament and Hebrew and administers the graduate program; Helen teaches advanced English classes and piano.

On June 27 they left Yugoslavia for a visit to their home in Hickory, N.C., from which they have closely watched developments in their adopted home. "It looks like the beginning of a civil war; that is how a Croatian friend who we reached by phone described it," reported the Gitlins on July 5. "Since the population pattern is complex and the religious-nationalistic rivalries whipped to a frenzy, we may have on hand another Lebanon."

But ETS director Peter Kuzmic "is optimistic that political realism would prevail," report the Gitlins. "Protestants almost unanimously support

preservation of the federation as a multireligious, multinational state."

The best of all scenarios, say the Gitlins, "is a reborn Yugoslavia, sensitive to the aspirations and complaints of the separatist republics related to the European economic market. Yugoslavia as a whole fears that Eastern Europe is destined to be pushed into another kind of an iron curtain—one of economic poverty."



N. Gerald Shenk (MCC)

Political realism: MCC worker Helen Gitlin speaks at the Evangelical Theological Seminary in Osijek, Yugoslavia, with seminary dean Aleksandar Birvis.

• • •
The 39th annual conference of Canadian Women in Mission, held July 6 in Saskatoon in conjunction with the annual sessions of the Conference of Mennonites in Canada, drew about 280 women. CWM president Elsie Neufeldt opened the meeting, and vice president Edna Zacharias gave a short devotional. "We need to reach out to others—in the church and outside," she said. Women in Mission coordinator Susan Jantzen gave a report about the wider General Conference organization. She mentioned constitutional changes that will allow greater representation in WM from Canada, that the WM paper *Window to Mission* will get a new look and that a new slide set—"Open Your Eyes to the People of God," about this year's learning tour—is available to women's groups. *Ingrid Janzen Lamp*

MCC worker learns ecological lifestyle in barrio

Santa Cruz, Bolivia (MCC)—The people in our household—Aleja's family, Donna Raymond and I—dispose of all our garbage on the lot where we live. We live in a marginal "barrio" (urban neighborhood) and share the lifestyle of my neighbors.

We have a garbage pit and a compost pile. Aleja uses the paper we throw out to start her cooking fire or as toilet paper for the family. We wash and reuse plastic bags and always use the same mesh shopping bag. We throw about a bag's worth of trash into our pit every week or two.

We don't make much garbage because we grow our vegetables, raise chickens for eggs and have trees that provide us with bananas, papaya, guayaba, mandarin oranges and passion fruit. Donna makes our yogurt; I make our granola; the cow at the MCC farm makes our milk. "Convenience foods" with all their packaging simply are not available.

We have a "dry latrine," or composting toilet. It dries the excrement (which is separated from the urine) with the help of ashes and solar rays. After eight to 10 months of drying, the waste becomes like an ashy soil, which we use to fertilize our fruit trees. This system does not pollute a drop of water; I think it is great.

Chicken droppings: The lifestyle here creates a close relationship with nature. Life in our lot is so inter-related: shower runoff waters the banana trees, chicken droppings and vegetable scraps fertilize the garden, the sun heats our shower water and dries our clothes.

Recently I had the opportunity to visit a "cloud forest"—a rain forest 10,000 feet above sea level. I saw an Andean Condor, hunter ants and tree families dating to prehistoric times, and I was misted by the ever-present clouds. Outside the great forest were arid fields, land where forest used to be. When the trees were cut down, the thin layer of rich soil was lost. How fragile creation is.

Although in our lot we are friendly with the environment, Bolivia, like many other countries, is polluting and attacking it: Forests are burned, rivers polluted and natural resources sacked. There is a great pressure here to be "industrialized and developed." In the race for profit, fragility and inter-relatedness are forgotten.

But nature calls us to know life as integral, to see the worth and beauty in all of creation. I am grateful that my neighbors are teaching me how to live an integrated life. *Jodi-Beth McCain, MCC Bolivia*



Jodi-Beth McCain

Fragile creation: a scene from the protected virgin rain forest in Parque Amboró. This fertile area is 2,000 to 3,000 meters above sea level and is still home to tree families dating to prehistoric times.

Alberta Mennonites remember with joy the 30-year life (1937-1967) of Menno Bible Institute, Didsbury, and its predecessor, Rosemary Bible School. About 280 people celebrated their memories June 7-9 at Bergthal Mennonite Church near Didsbury. Henry Poettcker of Winnipeg was the keynote speaker for the celebration.

The request of the Chicago Mennonite Learning Center board for a zoning change for the property it hoped to use for its school passed on July 23. About 70 local citizens came to the meeting and wanted to know, What's a Mennonite? What kind of school? Pauline Kennel, the school's director of development, presented the vision and reputation of the Mennonite church in its history, theology and in elementary, secondary and college education. For more information about the school or to help out, contact Pauline Kennel, 2520 S. Lawndale, Chicago, IL 60623, (708) 894-3676.

Recent reports of contaminated ground water and underground structural damage have added to growing concern about environmental problems at the Nevada Test Site, according to *Desert Voices*, the newsletter of the peace group Nevada Desert Experience. The U.S. Department of Energy has acknowledged an unexpected movement of highly radioactive ground water from one detonation site to another. Structural damage in the Ranier Mesa area could increase the chances of dangerous accidents such as the 1970 Baneberry Test, which vented a radioactive mushroom cloud some 10,000 feet into the air. The Department of Energy says there is no danger from its nuclear testing activities, but many area citizens have their doubts. A recent poll showed that 58 percent of southern Nevadans favor closing the test site.



Mark Boyce

Howard Kaufman, a volunteer from Moundridge, Kan., stands with pantry shelving he built at Associated Mennonite Biblical Seminaries in Elkhart, Ind. "A lot of people have no idea of how important donated materials are to the seminary," said Don Steider, maintenance supervisor at AMBS. The combination of donated materials and donated labor has improved the housing facilities there. The shelving units Kaufman built symbolize a small part of how he and his wife, Neva, contributed to the seminary during their January through March term, said Steider. (AMBS)



Most businesspeople agree that good service is simply good business, but shouldn't Christians do more than please customers and clients? What does it mean to serve—the Jesus way—in business? These and other issues will be explored at the annual convention of Mennonite Economic Development Associates Nov. 14-17 in Lancaster, Pa. Presenters will include Charles Loewen, Donald Kraybill, Phyllis Pellman Good and Merle Good, James Harder, Hannah Mack Lapp, Ervin R. Stutzman and Patricia Hershberger. For more information contact MEDA Convention '91 at 12 Greenfield Road, Lancaster, PA 17602-3312, (717) 399-9440.

DEATHS

Agnes Lohrentz, 93, died Aug. 1. In 1933 at the 25th anniversary of Bethel Deaconess Hospital, Newton, Kan., she was ordained along with seven others as a Bethel Sister. She served the hospital as a laboratory technologist and X-ray technician. She grew up in Hebron Mennonite Church, Buhler, Kan., and was a member of First Mennonite Church, Newton. She is survived by the one remaining deaconess, Sister Esther Schmidt.

WORKERS

John Bergen, Edmonton, is editor of a book commissioned by the Alberta Mennonite Historical Society. It will tell the story of MCC Alberta.

The following GC Mennonites were among 62 African-American, Latino, Native American and Belizian young people participating in the MCC U.S. Urban Community Development Summer Service Program this year: **Roberta L. Bigback**, Busby, Mont., worked at White River Cheyenne Church there; **Vanessa Rae Coffey** and **Charlton Coto Cole**, Seiling, Okla., worked at the Indian Church there; **Farrell M. Evans**, Busby, was a children's and youth worker at White River Cheyenne Church there; **Yazmin Falla**, Chicagoo, was a social worker in charge of special church programs with Comunidad de Fe Church there; **Christina Hart**, Clinton, Okla., was a coordinator's assistant with the Cheyenne Cultural Center there; **Everett David Harvey**, Hotevilla, Ariz., was a maintenance worker at Bacavi Church there; **Byron Jones** and **Laverne Jones**, Peoria, Ill., were youth

CEE—China Educational Exchange
COM—Commission on Overseas Mission
EMC—Eastern Mennonite College, Harrisonburg, Va.
MCC—Mennonite Central Committee
NAA—North America Assignment
OMV—Overseas Mission Volunteer

directors at Joy Fellowship Church there; **Jennifer Rae Kidde**, Hotevilla, was a recreation director at Bacavi Church there; **Bertha Limberhand**, Lame Deer, Mont., was a youth worker with Northern Cheyenne Mennonite churches there; **Pollie Jo Pewo**, Hammon, Okla., worked with the Indian Church there; **Sunya K. Phillips**, Hotevilla, was a recreation director at Bacavi Church there; **N. Bird Runningwater**, Clinton, was an intern with the Oklahoma Indian Affairs Commission in Oklahoma City; **Shelen Washington**, Seiling, worked with the Indian Church there.

John David Bowman will begin a three-year term Jan. 1, 1992, as executive director of Keystone Bible Institutes. The institutes provide Bible training in various locations in Pennsylvania.

Jennifer Chase, Community Quaker Society of Friends, Cincinnati, began an OVM term in April with COM. She works with the Mennonite Development Association of Colombia and at a center in Bogotá that works with women's groups in training and support programs.

Elisa Cheung was the speaker at Winnipeg Chinese Church's summer retreat at Winkler (Man.) Bible Institute. The theme was "Commitment to Christ."

Margaret De Jong, Morning Star Fellowship, Muncie, Ind., has begun a three-year MCC term in Bwadolorens, Haiti, as a health education coordina-



Lohrentz



De Jong



Dyck



Enns



Janzen

tor. Her parents are Hielke and Siegelinde De Jong of Fredericton, New Brunswick.

Anna Dyck, North Star Church, Drake, Sask., a COM worker in Japan since 1953, returned to Canada July 30 for NAA and retirement. She worked in church planting. She has been commissioned by the Japan Mennonite Conference to minister to Japanese immigrants in British Columbia. She will also itinerate for COM this fall.

Max Ediger, Turpin (Okla.) Church, has begun a three-year MCC term in Bangkok, Thailand, as a community organizer. His parents are Paul and Sara Ediger of Turpin.

Wendy Endress and **Ron Slinger** are resident hall directors and student affairs generalists at Bluffton (Ohio) College. Endress is in Ropp Hall and Slinger is in Lincoln Hall. **Mike Evans** is hall director in Bren-Dell Hall. **Rob** and **Lisa Roeschley** continue as hall directors in Hirschy Annex. **Molly Snyder** is a hall director in Hirschy Hall.

Linda Enns and **Gordon Janzen**, Trinity Fellowship, Mather, Man., have begun four-year MCC terms in Cyprus as country representatives for the MCC program in Lebanon. Her parents are Frank L. and Josie Enns of Winkler, Man. His are Gredi and Homer Janzen of Steinbach, Man. They have one daughter, Christina.

Helen Ens, Blumenort Church, Gretna, Man., returned to Mexico in July after a one-year NAA. Sponsored by COM since 1955, she is a Bible teacher and resource to teachers in the Mennonite schools there.

Donna (Kampen) and **Loren Entz**, COM/Africa Inter-Mennonite Mission workers, returned to Burkina Faso July 12 following a one-year NAA. They live in Saraba, a Samogho-speaking village where they are involved in church planting. Their children are Zachariah, Mariam and Aisha.

Mark Fretz, Bluffton, Ohio, has begun as assistant professor of Bible at EMC. His wife, **Ann Fretz**, works part-time for Mennonite Board of

Missions in Media Ministries.

Todd and Jeanette Hanson, Radville, Sask., seconded by CEE to Amity Foundation, a Nanjing-based social service organization founded by Chinese Christians, left July 19 and are teaching at Jiujiang Teachers College, Jiangxi province. **Jamie Metzler**, Martinsburg, Pa., is teaching at Sichuan Teachers College in Nanchong; **Dean** and **Heather Prior**, Edmonton, are teaching at Chongqing University of Medical Sciences; **Phil** and **Karen Miller Rush**, Goshen, Ind., are teaching at North Sichuan Medical College in Nanchong; **Karolyn Zerger**, Kansas City, Kan., is teaching at Sichuan Teachers University in Chengdu.

Wen Xian Hua, Sichuan International Studies University in Chongqing, will teach at Rockway Mennonite Collegiate, Kitchener, Ont., this fall and Bluffton (Ohio) College next spring under the CEE program. Others here from China are **Zeng Lingfu**, Sichuan Education College in Chengdu, and **Jin Qijun**, Northeast University of Technology in Shenyang, who will study at Fresno (Calif.) Pacific College for one year; **Du Wan Quan**, also from Northeast University of Technology, who will study at Conrad Grebel College, Waterloo, Ont., and **Li Zike**, Chongqing Teachers College, will teach at EMC this fall and Goshen (Ind.) College next spring.

Katie Myers began Aug. 5 as coordinator of the MCC Global Family Program, which pairs North American sponsors with individuals, families or communities overseas. She succeeds **Lois Keeney**.

Doug and Val (Heppner) Pankratz, Sargent Avenue Church, Winnipeg, began a two-year OMV term Aug. 2 with COM in Hualien, Taiwan. He teaches at Hualien Christian School, and she assists there and helps with community work. They have one son, Michael.

Joel Schroeder, Tabor Church, Newton, Kan., is youth pastor at Bethesda Church, Henderson, Neb.

—compiled by Sharon Sommer

"Becoming Stronger: Deaf Christians, Deaf Churches" was the theme at the annual Deaf Ministries retreat held June 14-16 at Laurelville Mennonite Church Center near Mt. Pleasant, Pa. Sue Hill, who is deaf, addressed 66 adults and 27 children. "The church is not a building; the church is people," she said. This was the 15th annual Deaf Ministries retreat at LMCC.

Twenty-four missionaries met for the annual Commission on Overseas Mission seminar held July 15-22 at Bethel College Mennonite Church in North Newton, Kan. COM is a program of the General Conference Mennonite Church. The group included new missionaries, returning missionaries and those on short-term North America Assignment. Wilbert Sherk of Associated Mennonite Biblical Seminaries, Elkhart, Ind., and Dale Schumm, Mennonite Board of Missions, Elkhart, served as resource people. The week culminated with a mission rally at Eden Mennonite Church, Moundridge, Kan. (GCMC)

The Supreme Court of Canada has agreed to hear the case of a Hutterite dissident who is defying an expulsion order and refusing to leave his colony in southern Manitoba, according to *Mennonite Reporter*. A Manitoba court ruled in 1989 that Hutterite leaders had the right, according to their church rules, to expel Daniel Hofer for "individual pride and disobedience." The decision came after an unprecedented court case in which Hofer accused Hutterite leaders of financial corruption and forsaking the Hutterite tradition. But Hofer and his followers have continued to live in the Lakeside Colony near Winnipeg, regardless of the court ruling. Hofer told the *Globe and Mail* that he will remain in the colony no matter what. The Hutterites, an Anabaptist group, have 78 colonies in Manitoba.



Ens



D. Entz



L. Entz



Zerger



Myers

Remember this?

you'll
find it
in the
new
hymnal

AVAILABLE
JUNE 1992

regular price \$14.95
pre-paid order price \$11.95

to order call

BRETHREN PRESS
1-800-323-8039

FAITH AND LIFE PRESS
1-800-743-2484

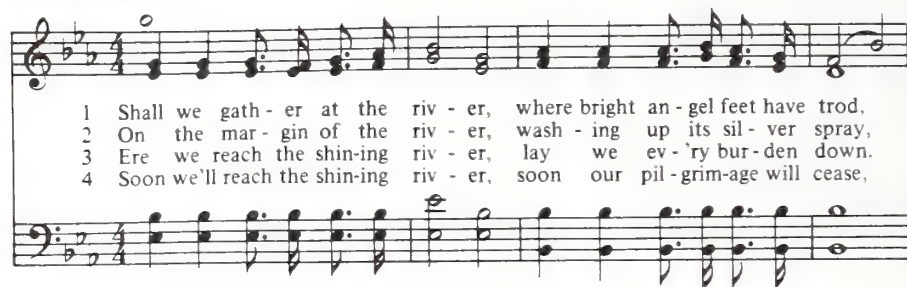
MENNONITE
PUBLISHING HOUSE
1-800-245-7894

Shall we gather at the river

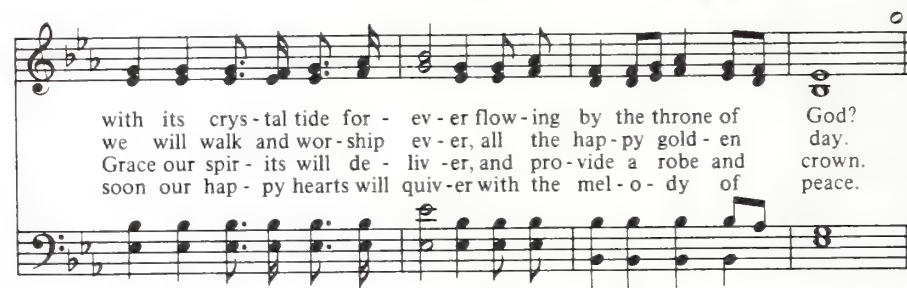
BEAUTIFUL RIVER 87, 87, with refrain

Robert Lowry, 1864

Robert Lowry, 1865

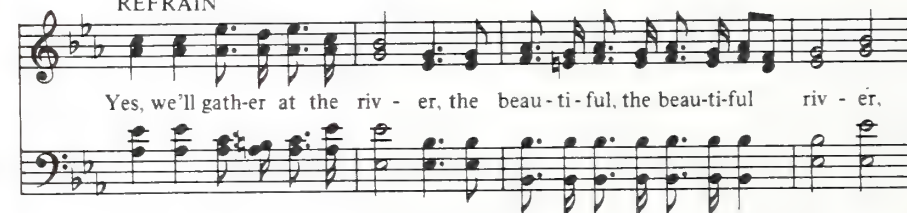


1 Shall we gath - er at the riv - er, where bright an - gel feet have trod.
2 On the mar - gin of the riv - er, wash - ing up its sil - ver spray,
3 Ere we reach the shin - ing riv - er, lay we ev - 'ry bur - den down.
4 Soon we'll reach the shin - ing riv - er, soon our pil - grim - age will cease,

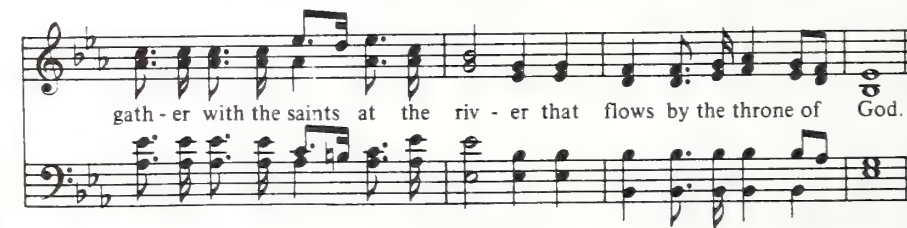


with its crys - tal tide for - ev - er flow - ing by the throne of God?
we will walk and wor - ship ev - er, all the hap - py gold - en day.
Grace our spir - its will de - liv - er, and pro - vide a robe and crown.
soon our hap - py hearts will quiv - er with the mel - o - dy of peace.

REFRAIN



Yes, we'll gath - er at the riv - er, the beau - ti - ful, the beau - ti - ful riv - er.



gath - er with the saints at the riv - er that flows by the throne of God.

Hymnal
A WORSHIP BOOK

Call (316) 947-2301 for information on our **congregate living apartments, Parkside Homes, Inc., Hillsboro, KS 67063.**

Goshen College seeks applicants for the position of **admissions counselor**, to begin Nov. 4, 1991. Primary duties include representing the college among prospective students and their parents, and communicating with prospective students. Qualifications include a commitment to Goshen College's mission, writing and speaking skills, willingness to travel, a bachelor's degree and preferably related experience.

Send letter of application and resumé, including three references, to Marty Lehman Hooley, Director of Admissions, Goshen College, Goshen, IN 46526. Application deadline: **Sept. 20** or until position is filled. Women and minorities are encouraged to apply. An equal opportunity employer.

Conrad Grebel College seeks a **project consultant** to work with the project director to launch a new program, **Conflict Resolution in Inter-racial and Cross-cultural Contexts**. Applicants from visible and ethnic minorities are urged to apply.

Responsibilities:

- organize seminars,
- coordinate research and information,
- develop the ongoing purpose and nature of the program,
- promote the project.

This is a seven-month contract position (September 1991 to March 1992) with a possible extension as a long-term position.

The program is part of the Institute of Peace & Conflict Studies at Conrad Grebel College, a Mennonite educational institution affiliated with the University of Waterloo. Preference will be given to candidates with a master's degree and who have experience in administration, conflict resolution or in multicultural and race relations issues. Other desirable qualities include a capacity to relate to Canada's cultural and racial diversity, as well as oral and written communication skills.

For further information, contact Ron Mathies, Director, Institute of Peace & Conflict Studies, Conrad Grebel College, University of Waterloo, Waterloo, ON N2L 3G6, (519) 885-0220.

The **Mennonite Conference of Eastern Canada** is searching for a **director of the Pastoral Leadership Training Commission** to begin about July 1, 1992. This part-time position (currently 30 percent) involves administration of programs for basic and continuing pastoral education, and vocational and educational counseling of people considering a pastoral vocation. The director may also teach some courses and/or supervise training programs.

Detailed job description and application information available in strict confidence from PLTC Search Committee, c/o Dan Nighswander, 42 Mary St., Kitchener, ON N2H 3R1, (519) 741-1256. Application deadline is **Sept. 16, 1991.**

Crossroads, the Mennonite introduction service, now has a monthly **newsletter**. Current clients' ads containing age, area and interests are there for you to choose from. This is an easy, private way to meet those friends you have been hoping for.

For a free sample copy, write to Crossroads, Box 32, North Tonawanda, NY 14120.



You are invited to an international table...

Extending the table: A world community cookbook (Herald Press, 1991) is a rich collection of recipes, prayers, proverbs and stories from around the world. Commissioned by Mennonite Central Committee. Extending the table can be used by churches, small groups and families to:

- Plan multi-cultural potluck meals
- Serve international snacks
- Plan dinner parties with an international menu
- Share a program of stories from around the world
- Learn how brothers and sisters around the world treat food as a sacred gift from God

For more information, including menu ideas and names of story tellers in your area, contact the MCC office nearest you.



Mennonite Central Committee



media convention 1991

THE BUSINESS OF SERVICE

Mennonite Economic Development Associates invites you to its annual North American convention

November 14-17
Lancaster Host Resort
Lancaster, Pennsylvania

Good service is simply good business.

But should Christians go beyond pleasing customers and clients?

What does the Bible say about sacrificial, second-mile service?

How should the call to servanthood impact all our business dealings . . . with employees, partners, suppliers and competitors?

What does it mean to serve — the Jesus way — in business?

If these questions interest you, you're heartily invited to **media convention 91.**

For further information and registration contact:



media convention '91
12 Greenfield Road
Lancaster, PA 17602-3312
Phone: (717) 399-9440
Fax (717) 399-9442

YOU SHOULDN'T HAVE TO PAY PEAK PRICES



for a mountaintop experience.

Committed to the "more with less" principle, TourMagination shows you more of the real Europe for less of your money. Our noonday picnics are memorable, and we try to find charming "Gasthofs" and inns for our lodging. Best of all, we take you places most tourists never see.

Plan now to join one of next years' European tours.

TM Europe 92A

June 15-July 5

Jan Gleysteen, Willard Roth

TM Europe 92B

June 17-July 6

Myron Dietz, Henry Landes

TM Europe 92C

July 6-21

John Ruth, Henry Landes

TM Europe 92D

July 23-Aug 10

Wilmer Martin, Cheryl & David Leis

TM England/Scotland

Aug 9-24

Arnold and Rhoda Cressman

**TOUR-
MAGINATION**

1210 Loucks Ave.
Scottsdale, PA 15683
412-887-5440
412-887-9436

131 Erb St. West
Waterloo, ONT N2L 1T7
519-747-0517
519-745-7433

569 Yoder Road, P.O. Box 376
Harleysville, PA 19438
215-256-3011
215-723-8413

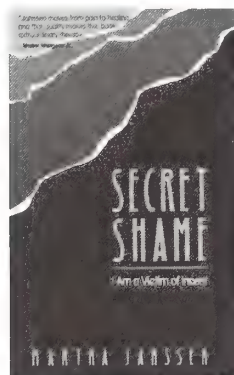
BOOKS

The healing process

Secret Shame: I Am a Victim of Incest by Martha Janssen (Augsburg Fortress, 1991, 111 pages)

Reviewed by Kristina Mast Burnett, 724 Fulton St., Akron, PA 17501

This collection of reflections is a moving introduction to the reality of family abuse.



Without explaining, quoting statistics or otherwise defining the "problem," it offers great insight into what it feels like to be a survivor of incest.

In only 111 pages Janssen (a pseudonym) opens her life to us. The book consists of short reflections, written like journal entries or poems, from various stages in the author's life: preschool, young child, adolescent, reaching womanhood, entering therapy, and the process of healing. The writing is open and disarming. Reading it is like having a conversation with an old friend who is finally sharing from her past.

The stories are often heartbreaking. As I read I felt I was there with the child who longed for love and instead knew abuse, the young person whose fear and pain turned to inability to feel, the young woman who struggled for strength and learned to claim anger. One is drawn into the exhaustion of the healing process and the joy of the gradual healing.

Healing permeates the book. In an early entry Janssen shares as a young child, "And now I had a terrible secret/ which I could never tell—/ ever."

We exult as we read it, knowing that with these words the terrified child has been set free. Janssen writes of

learning to "forget, in order to survive." We are grateful that she has found grace to remember and to retell.

I recommend this book for church people who would like to learn more about child sexual abuse. Many in the church are struggling with this issue and need to find support within the church. Here is an inexpensive book that reads easily. In simple language it opens doors of understanding to the feelings and issues that face survivors of abuse.

Hope for the disillusioned

Stumbling on God: Faith and Vision Through Mark's Gospel by Christopher Burdon (Eerdmans, 1990, 110 pages)

Reviewed by Arthur P. Boers, 477 Lincoln Road, Windsor, ON N8Y 2G6

No matter how many books one has read about Mark, this one is worth a read. I liked it so much I reread it.

STUMBLING ON GOD



It is not a careful analysis of everything in Mark; it is not a commentary. Instead it reflects on the themes and symbols of Mark: mountain, wilderness, sea and road.

Burdon shows how important our imaginations are in reading, encountering God through the Scriptures.

Mark is a strange, unusual book. We may forget its oddness because we fill in its story with what we know from the other Gospels. But in Mark, God is hardly ever mentioned. The risen Jesus is never seen. The last verse says of the women witnesses: "They said nothing to anyone, for they were afraid."

From these elements Burdon draws lessons about the cost of discipleship, the true meaning of faith, and the gospel in the midst of disillusion. Mark was written to bring strength to persecuted believers, but it contains no false optimism.

Burdon notes that God is hidden, elusive: "The true Son of God for Mark is the one on whom men and women stumble. Dazed by the encounter, some will nevertheless pick themselves up and follow; but even

then he is always leading out of our sight, and it is only his back that we can see."

Burdon keeps coming back to the fact that the disciples had such a hard time having faith: "Faith...can perhaps be defined as a persistent reaching out."

The author's gift and strength is that he struggles with issues: "if we... continue to watch and listen, the parable can bring us nearer both to the glory and terror of the hidden God and to the concrete world in its activity and its pain." He understands why some people experience doubts, yet he calls us to deeper hope. I will use this book with people who are religiously disillusioned.

Mennonites in Palestine

Mennonite Templers by Heinrich Sawatzky, translated and edited by Victor G. Doerksen (CMBC Publications and Manitoba Mennonite Historical Society, 1990, 103 pages)

Reviewed by Karl Koop, 3381 Davey CRT, Box 108, Vineland, ON L0R 2C0

What do Russian Mennonites of the 19th century have in common with colonizers awaiting the kingdom of God in Palestine, or with 3,000 adherents of a religious group in Australia? According to this book, the answer lies with the Temple society that had its beginnings in Germany in 1861 and came to influence like-minded people in Switzerland, North America and southern Russia.

Divided into three sections, the book begins with a history of the Mennonite Templers, includes stories of participating families and ends with the author's own story.

Heinrich Sawatzky (1861-1956), born in Muntau, Molotschna, was a member of a Mennonite Templer Church. In 1902 he emigrated with his family to Palestine, where he took a leading role in the development of a Temple colony. During and after World War II, Sawatzky and most of the Germans in Palestine were evacuated to Australia.

Mennonite Templers is not a scholarly work, but it gives significant details about a little-known religious and cultural movement in Russian-Mennonite history. The book does not clarify the reasons so many joined the movement. Details about the meaning

of the kingdom of God are also obscure, though the editor's comments help.

Still this is an intriguing account of yet another group within the Mennonite family. Common themes from Mennonite history—morality, the kingdom of God, culture and economics—permeate the book, but with a twist. The Temple movement can hardly be described, theologically or sociologically, as typical in Mennonite life.

Mennonite Templers provides insight into the religious and social milieu of the Russian-Mennonite experience. Perhaps it also alludes to predispositions among contemporary Mennonites. In both ways it is interesting reading.

FILM

The doctor as patient

The Doctor, written by Robert Caswell, produced by Laura Ziskin, directed by Randa Haines

Reviewed by Gordon Houser, assistant editor

Say you want to make a movie about a doctor, say a heart transplant specialist, an arrogant man, even for a doctor, who learns that he has cancer and must face all the indignities that the rest of us have to experience from the medical establishment. Say you want to show him change, learn compassion for his patients. It's a moral tale. How do you tell it without being sappy or sentimental? How do you show this change in a way that seems realistic, believable?

For an answer to these questions, see *The Doctor*. Dr. Jack MacKee (William

Hurt) is the arrogant cardiac surgeon who finds out he has a malignant growth in his throat. Suddenly he has to hear another doctor's curt, dispassionate diagnosis of *him*, listen to orders to appear on a certain day. Like the rest of us, he has to wait interminably in a crowded room, fill out forms every time he approaches a hospital desk, strip naked and put on a skimpy hospital gown before being paraded through the corridors for an operation.

Given Hollywood's penchant for exaggeration, some things happen to him that happen maybe one time in a thousand. Nevertheless, anyone who has been a patient will recognize his feelings. Except we are more used to it than the doctor.

This may still sound contrived, preachy. But director Haines, who last made *Children of a Lesser God*, uses an excellent screenplay (based on the book *A Taste of My Own Medicine* by Dr. Ed Rosenbaum) and outstanding acting, particularly from Hurt and Christine Lahti (his wife), to pull it off. Haines fills the movie with detail, with humor, with poignant scenes that she cuts away from just before they slip into sentimentality.

You'll find yourself crying or laughing through most of the film. The doctor's relationship with his wife, who tries to reach out to him but is kept at a distance by his self-protective stoicism, is moving. So too are the scenes in which June (Elizabeth Perkins), a fellow patient with a terminal brain tumor, breaks through his icy demeanor.

The Doctor has its flaws, but it's that rare film today that takes big chances and succeeds. It addresses pressing problems—the inequities caused by rising medical costs, the unreal

expectations placed on doctors and the resulting cynicism among them—yet it does so with a caring honesty. It succeeds without showing sex or violence, another rarity today. I'd rate *The Doctor* the best film I've seen in years.



Icy demeanor: Hurt lectures young doctors in training.

Resources

• **Discover the joy...** is the name of the 1991-92, 30-day giving calendar from Mennonite Central Committee, Box 500, Akron, PA 17501-0500, or from MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9.

• **Psalty's Kids Bible** (Zondervan, 1991, \$19.95 hardcover, \$15.95 soft-cover), for children ages 5-8, incorporates Psalty, the children's video and audio cassette character created by Ernie Rettino and Debby Kerner Rettino. The illustrated book has 48 full-color pages with a family tree, "All About Me" space and basic Bible, praise, prayer and salvation information. It will be in bookstores in October.

• **New Age Comes to Main Street** by Lowell D. Striker (Abington, 1990, \$9.95), **A Crash Course on the New Age Movement** by Elliot Miller (Baker, 1989, \$14.95), **Inside the New Age Nightmare** by Randall N. Baer (Huntington House, 1989, \$7.95) and **The New Age Cult** by Walter Martin (Bethany House, 1989, \$5.95) are recent books on the New Age movement.

• **After Modernity...What?: Agenda for Theology** by Thomas C. Oden (Zondervan, 1990, \$14.95) calls liberals, evangelicals and neoevangelicals to "freedom now—for tradition." Oden says that theologians should return to careful, energetic, historical inquiry into the core of Christian tradition, whose unifying center is in Christ's resurrection.

• **God, Language and Scripture: Reading the Bible in the Light of General Linguistics** by Moises Silva (Zondervan, 1990, \$12.95) offers biblical perspectives of language, summarizes the principles of mainstream modern linguistics, explains the needs for historical research and describes the biblical languages starting with the smallest units—sounds.

• **Theological Crossfire: An Evangelical/Liberal Dialogue** by Clark H. Pinnock and Delwin Brown (Zondervan, 1991, \$10.95) examines theological methods and the doctrines of God, sin, Christ, salvation and Christian hope.

—compiled by Gordon Houser

Editorial

The New Age Movement challenges the church

Ken and Louise Hawkley

Read almost any church periodical and you will see concern about "the empty pew syndrome." Some fear that the New Age Movement is part of the problem.

If the New Age Movement is a threat to the church, it behooves us to speak with gentleness and respect (1 Peter 3:15) to New Agers about Jesus Christ. But first, what is New Age?

"New Age" refers to beliefs, practices, people. It is a grassroots network. Adherents embrace the need for change in worldview to realize their potential. "Members" share beliefs, feelings and goals as opportunities arise. This network is seldom intentional or conspiratorial.

What do New Agers believe? They reject the Christian claim that there is only one true God and only one way to access God. Some speak of a "cosmic consciousness" that pervades all. This universal consciousness is often viewed as a divine energy. A "conversion experience," say New Agers, is discovery that we are part of this universal consciousness.

The New Age worldview emphasizes the ability of humans to affect global change by combining their energy. When enough individuals begin to release their potential, say the New Agers, the world will change. The New Age thus ushered in will be an age of love with wholeness and harmony and of peace without hunger or injustice.

What are New Age practices? Many New Agers are drawn to Eastern traditions or Native American religions. Practices arising from these sources include transcendental meditation, yoga, the worship of nature, and shamanism. New Agers (and others) commonly experiment with a variety of self-improvement courses and self-knowledge methods arising from studies in humanistic and transpersonal psychology.

Discern the spirits: We should discern rather than label. Labeling dehumanizes. Discernment seeks the truth.

Discernment helps allay our fears, helps us to recognize the

important issues. It facilitates dialogue with those who hold to different beliefs and practices.

For example, some Christians see meditation as an occult, New Age practice. But Scripture tells us that meditation is acceptable to God. Labeling has made the practice of meditation questionable. Discernment can bring it back to its proper place in the church.

What can New Agers say about empty church pews?

People search for meaning in their lives. Some seekers say that the traditional church has not or does not meet their

needs. In talking with New Agers we learned that their greatest complaint was that the church did not address the spiritual component of their lives. In a spiritless, materialist culture they were searching for a spiritual alternative and did not find it in church. Ironically the church as the community of the Spirit has not been able to satisfy this spiritual longing.

We church members seek God. Hopefully we see God in the people surrounding us in worship on a Sunday morning, but for many, both inside and outside the church, the search has been disappointing.

When we talk one-on-one with New

Agers we need to acknowledge that we are all seekers. We also need to know enough about our own Christian faith to be able to clearly and sensitively share the gospel message. For some of us, this task of verbalizing our beliefs may reveal an uncomfortable ignorance. Ignorance breeds fear. Fear results in an unhealthy distancing.

For the sake of the seeker and for the sake of the church we must dialogue.

Louise and Ken Hawkley are members of Shalom Mennonite Church, Newton, Kan. Ken is secretary for adult/young adult education for the Commission on Education of the General Conference Mennonite Church.

Some seekers say that the traditional church has not or does not meet their needs.

Inside

Friends for
businessfolks / p. 414

James 1:2-12
helped me through
a money crisis / p. 415

How then shall
we give? / p. 417

\$2.00

THE

Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

106: 18

SEPTEMBER 24, 1991



Is homelessness a
death sentence?
(See page 411.)

"I



was a stranger and
you welcomed me."

Prologue

Money means one thing if you have enough of it to make do, and another thing if you don't. In this issue we touch both ends of the scale.

We have heard often that money is a major subject in the Scriptures. Yet it remains a difficult thing to talk about.

Some of us prefer not letting "our right hand know what our left hand is doing." We give privately, quietly. Sometimes the offering box is even at the back of the church. Others of us lean toward the custom of African Independent Churches, where the offering is celebrated noisily and joyfully. The congregation keeps circling the sanctuary, singing all the while, until an

appropriate amount of money is on the altar.

Wherever we find ourselves on the subject of money, may the dollars of which we are stewards be surrendered dollars, basically at the disposal of the Lord.

In this issue (in addition to stories by Beth Ann Bartel, Wally Kroeker and Cookie Wiebe) we bring you a symposium of wisdom on money (pages 417-419). To the five people there we would like nothing more than to add your insight or that of someone you would recommend. Let us hear from you.

mts



Editor
Muriel T. Stackley

Assistant editor
Gordon Houser

Editorial assistant
Sharon Sommer

Art director
John Hiebert

Editorial offices
722 Main St., Box 347
Newton, KS 67114-0347
(316) 283-5100



The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: one year, \$20 U.S., \$23 Canada; two years, \$35 U.S., \$41 Canada; three years, \$48 U.S., \$56 Canada. Group rates available. Outside North America add \$24 U.S. per year to U.S. rate for surface mail, \$55.20 U.S. for airmail. Single copies: \$2 U.S. Five or more: \$1 U.S. each. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to The Mennonite, Box 347, Newton, KS 67114. ©1991**

Contents

411 No place to live is a death sentence

Beth Ann Bartel tells of her struggle to find housing for a homeless man.

414 In business trouble? You've got a friend

A group of volunteers befriend people with business problems.

415 James 1:2-12 helped me through a money crisis

Cookie Wiebe, who felt poor in North America, faces appearing rich in Chad.

416 Letters

417 How then shall we give?

Five men with much experience in missions, education, administration and pastoral ministry reflect on giving to the church.

420 News

- Mennonite couple provides medical care in war-torn Liberia



420

- Soviet family decides to stay
- Children in Iraq are needlessly starving, says MCC worker
- Record

430 Reviews

- Recipes and stories
- Ministry with Natives
- A Haitian hero

431 Resources

432 A third way to look at the world

Cover: This photo of a homeless man in Minneapolis is by Rohn Engh.



No place to live is a death sentence

A housing counselor has to tell Tom he is dying.

Beth Ann Bartel

I never thought I'd have to tell someone he was dying. As the housing counselor at Christ House, a recovery unit for homeless men in Washington, I worked to find affordable housing for the patients. But death—that I left to the doctors.

Until Tom* walked into my office.

A doctor had already given Tom, 39, his first death sentence. Tom had the HIV virus, which causes Acquired Immune Deficiency Syndrome. Tom's girlfriend made him leave their apartment. The hospital social worker

* The names and some details have been changed.

'The funding is gone for this fiscal year': *A homeless man in Washington*

referred him to Christ House, and he began to rebuild his life.

Tom's dream was to live in his own place while he was still able to care for himself. As housing counselor I could offer him only two affordable options.

The first was a rooming house for AIDS patients, which he rejected. He already had enough reminders of his condition: attending an AIDS support group and taking AZT (an experimental drug with painful side effects). Ordered not to work, his income was a monthly public assistance check that would barely pay half the rent for even the cheapest D.C. apartment.

Tom chose his second option: apply for a rent voucher under the Tenant Assistance Program (TAP), one of the

I replaced my tears with shouts and joined a crowd of about 100 homeless people and their advocates.

city's primary housing programs for the poor. With a TAP voucher he would pay one-third of his income toward rent, and the D.C. government would pay the remainder, *if* he could find a vacancy. "Why should I rent to someone who is poor when I can rent to someone who can afford to live in my building?" said one landlord, when I inquired if he accepted rent vouchers.

But Tom thought he could find a place despite the discrimination against voucher holders. Two months

later he strolled into my office with a security deposit receipt. He had applied for a voucher, received one and located a landlord who accepted them. He wanted to move in, but he had to wait for a TAP worker to inspect his apartment. I told him this formality sometimes takes a month, but I would call the TAP office and check if it was inspected yet. I dialed, but the line was busy.

Tom and I waited and talked. "The stigma of the disease is worse than the disease," he said. "People are scared

to touch me. I don't take life for granted anymore. I used to do drugs, but I stopped after my diagnosis."

As I redialed I felt hopeful. That apartment would be a good place for Tom to rebuild his life. This time my call went through. In a detached voice, Tom's caseworker said that the TAP program had run out of funding. "If Tom hasn't already moved into the apartment, we can no longer honor the voucher," she said.

Thinking there must be some mistake, I said, "He's already paid the

Going in circles: *A homeless person seeks shelter in a doorway*



security deposit—he was just waiting for the inspection. He would have moved in weeks ago, but you wouldn't let him."

"I'm sorry—the funding is gone for this fiscal year," she said and hung up.

I couldn't look at Tom. How could I tell him he wouldn't be able to move into his apartment? How can a program use up a 12-month budget in two months? Why did TAP give him a voucher and then not honor it? Why did they give us hope?

"What's the matter?" Tom said.

My insides crumbled. "They ran out of funding. TAP isn't going to honor your voucher." With tears I tried to explain, thinking, This must be what it's like to tell someone he is dying.

A few hours later I replaced my tears with angry shouts. I joined a crowd of about 100 homeless people and their advocates chanting outside the district government building. Reporters and TV cameras searched for interviews with people, like Tom, who had worthless vouchers. Later I found out there were 1,500 people

with vouchers who were looking for housing when the program was cut. We marched in circles. How appropriate for the homeless to be going in circles, I thought.

Tired of pacing the sidewalk, we went inside to see the mayor because he has the final word on the city's budget. Our shouts echoed among the building's chandeliers and marble staircases. Security guards refused us entrance to the mayor's office.

Council members tried to pacify us and told us to go back outside. We insisted that they hold a public meeting and talk with our representatives. They agreed. Then the crowd dissipated. I returned to Christ House, wondering if it had been worth the time to fight.

Our demonstration appeared on the local news and was followed by more demonstrations, planning sessions, council meetings and even acts of civil disobedience. Fifteen were arrested after they moved furniture onto Pennsylvania Avenue in front of the mayor's office. I joined the protesters, walked in circles, but I had no hope.

Some changes, however, did occur. The mayor decided to honor 643 of the 1,500 outstanding TAP vouchers.

One of them was Tom's.

The struggle and the shouting had made a difference, yet the victory was incomplete. Thousands of people still needed that program. But for Tom, victory was as large as life itself.

Loans make a neighborhood good

What makes for a good neighborhood? Here at West Side Neighborhood Housing Services in St. Paul, Minn., it is a strong base of owner-occupied homes. These homeowners need assistance for home maintenance.

Providing that kind of support is what NHS is all about. This non-profit community organization serves as a bridge between city housing dollars and the neighborhood. It makes low-interest loans to West Side homeowners for the repair and improvement of their homes.

NHS as a concept dates back to the early 1970s and was developed in response to some lenders' discriminatory practice of "red-lining." Whole neighborhoods were simply written off as poor investments. Founded in 1980, NHS has worked with about 625 West Side homeowners and has made loans to more than 400 of these.

A typical West Side NHS client is a family of five with a combined income of \$34,500, placing the family within the limits for a low- to moderate-income household. Their loan of \$7,200 may cover a new roof, some sidewalk repair, a new furnace to replace the old "octopus" model, and electrical work to meet code requirements. In addition, an energy grant of \$800 may outfit the house with storm windows, insulation and a new storm door.

A significant number of West Side homeowners are senior citizens. Accordingly NHS has a deferred loan program especially suited to the needs of those on a limited income. A deferred loan involves no monthly payments; instead there is a 10-year mortgage. The loan becomes payable only if the homeowner moves within the 10 years; otherwise the loan becomes a grant at the end of the 10-year term.

Along with each loan NHS offers the technical services of their rehab specialists. The job of the rehab specialist is to help the homeowner prioritize the needs of the house and to assist in locating and working with contractors. *Dorothy Isaac, former Mennonite Voluntary Service worker*



Beth Ann Bartel, is a 1988 graduate of Goshen (Ind.) College and at the time of this writing was a Mennonite Board of Missions volunteer at Christ House, Washington.

I MEDAcounsel reaches out to people going through personal or job-related difficulties.

In business trouble? You've got a friend

Wally Kroeker

They call themselves "befrienders." They are businessfolk willing to "walk alongside" and support people with work-related problems. They are not therapists, but their service can be part of the overall therapy process.

It is part of the MEDAcounsel program modeled by the Lancaster, Pa., chapter of Mennonite Economic Development Associates, an organization of businesspeople who want to apply Christian faith to the world of work. MEDAcounsel is a way for MEDA members to reach out to people going through personal or job-related difficulties that make them feel alienated, lonely or unable to cope.

Ed (not his real name) had worked for the same company for six years. When the company was sold, he was demoted and eventually laid off. Ed was angry and frustrated. He felt he had not been given a fair deal. He found another job, but the pay was low and the hours irregular. His self-esteem sank.

Professional therapy helped, but Ed also needed a friend to talk to when things got rough.

Ed was put in touch with Abe Hallman, a MEDAcounsel volunteer. For the next six or seven months Hallman got together with Ed regularly to see how things were going. Much of the time Abe listened and offered support. At some critical points he gently made suggestions.

"We'd talk just like we'd known each other for years," Ed says now. "When there was a problem, we could hash it out together. He was like a father or grandfather. It felt good to know that someone is willing to listen and understands.

"You've gotta have someone," Ed adds. "If you do it alone, you'll burn out."

Warren and Louise Leatherman befriended a middle-aged woman whose husband had left her. She was a gifted woman but had no career experience. She wound up doing menial tasks, precisely at the time when she was also working through the anger of having been abandoned. She needed someone to talk to as she tried to rise above her insecurities and frustrations and make a fresh start.

The Leathermans helped her regain her bearings, and encouraged her to find employment more in line with her gifts.

MEDAcounsel came into being when Jerry Kaufman, a clinical social worker in private practice in Akron, Pa., informed the local MEDA chapter of several people who were experiencing problems that impacted their work life in one way or another.

"He felt that someone who was familiar with the work environment might be able to befriend these people and help them talk about their problems and maybe find some answers," says Chet Raber, a management consultant and one of the architects of the program.

Wrong job: Candidates referred to MEDAcounsel may be depressed for one reason or another; they may not have a job or perhaps cannot hold a job. Some people are in the wrong job, either underplaced or overplaced. Others may be facing a hostile workplace or have personal problems that intrude into the work situation.

"Almost all are people already seeing a psychologist and there's a work-related problem that the psychologist thinks could be handled better by businesspeople," says Luke Wenger, who chairs the befriending committee.

Efforts are made to provide the "right match" from among the 10 or so

volunteer befrienders. Volunteers receive some training but do not function as therapists or counselors. They see themselves simply as friends.

"The MEDAcounsel process helps them move into a more favorable climate," says Kaufman. "It helps these people get off the mat."

Of the 20 or so men and women who have come through the program, at least 90 percent say the program has been helpful, he adds.

In earlier times congregations played a greater role as befrienders. That is still the ideal, but it does not always work if the people needing help are not connected with a church.

Furthermore, says Hallman, "life has become more complex. If a person slips out of the mainstream for any reason, it's much more difficult to come back in again and find your place, either because of the technological society or the efficiency that is demanded."

Retirees make good befrienders because they come across like uncles or aunts, says Kaufman. Moreover, they have been seasoned by life's ups and downs and can offer wisdom borne of personal experience.

"We've walked in some of the places where these folks are walking, and we've made mistakes ourselves," says Warren Leatherman, who is retired from a career in the shoe business. "We've all had our trials, and we have an opportunity to key in with the people where they're at."

MEDA members in Lancaster County see the program as a good way to minister to others from their own base of experience. Says Raber, "I think this is one of the ways in which people in a work environment can fulfill something of their mission—they can reach out to people, help people, witness to people and serve people in a way that's familiar. Some of us can't be missionaries, preach or do a lot of these things, but we can communicate and reach out. We can take a little time to help people."



Wally Kroeker is editor of *Marketplace*, MEDA's quarterly magazine, 402-280 Smith St., Winnipeg, MB R3C 1K2.

What may we learn from our discomfort about "being rich"?

James 1:2-12 helped me through a money crisis

Cookie Wiebe

It happened again today. During prayer meeting a leader in the church fixed his eyes on me and said, "We decided to build a church and we have begun the work. But now we cannot finish it. We are blocked because we have no money. But we must pray because our God is a rich God." He might have added, "and so are some of his children."

I am surrounded by poverty. I find it uncomfortable to step out onto the doorstep and find a man on his knees pleading for a ride to the city in our truck. I am embarrassed when my elderly friend asks for a blanket because my house is warm and I have an extra blanket in case of company. I am frustrated when I am asked for my shirt, my skirt, my shoes, even my bra as I walk through the village. Who are we that a man kneels and begs? Who are we that the church thinks we are God's answer to their prayers?

There are many people who are truly poor and a few who are rich. Most of us feel rich or poor depending on whom we compare ourselves with. I struggled with feeling poor for years. Finally I asked God's help and he gave me grace to be content, even grateful, and to let go of my feelings of envy, bitterness and jealousy. I came to terms with having less than most people around me. I thought I learned to feel poor—in a right spirit.

Then I came to Africa, and the situation was reversed. Now we are or appear to be the richest people in the village, the ones with the nicest house, the only truck. We are the wealthiest of God's children in our church. In the past my thoughts about wealth were shaped by the conviction that it should be used justly, that God sides with the poor, that somehow being rich is a sin. This was all easy when I counted myself among the

poor. And now that I feel rich I want to get rid of my discomfort by getting rid of my wealth. On assignment most of the wealth people see is not ours but belongs to Mennonite Central Committee. Much of it is here to facilitate the work. Some of it is for my comfort. If I give away the plow or the blackboard or even just sell a bicycle to a friend for far less than it will cost the next MCC worker to replace it, what have I done? What should I do?

When a local pastor preached on James 1:2-12, it prompted me to look again at this passage, memorized long ago. These verses made me think again about feeling poor or rich.

Verses 2-8 admonish us to be happy in the face of trials because of the growth they bring. If we persevere we will gain a mature character. These are familiar verses to struggling Christians around the world, a promise to cling to, the assurance of God at work in us in difficult situations. Often these six verses stand alone as a sermon text. But in our struggling congregation here in Chad it must have seemed only natural to add the teaching on wealth and poverty that follow as if they belonged together.

Proud: After meditating on it, I realized they do belong together. But what is the connection? I had no trouble understanding that poverty can be a trial or that it can produce character. But is being rich also a trial that will produce character if I let it? "But let the process go on and you will find you have become men of mature character..." (James 1:4, J.B. Phillips). James says in verses 9-10, "The brother in humble circumstances may well be proud that God lifts him up, and the wealthy brother must find his pride in being brought low" (NEB). He continues by clarifying the fleeting nature of wealth, then ties it all together by re-

turning to the theme of trials in verse 12. "Happy the man who remains steadfast under trial..." (NEB).

By addressing feelings and attitudes and speaking of a process, what does this passage tell me about my discomfort about "being rich"?

- Wealth can be taken away at any time. It is not a permanent thing, not something to count on (James 1:10b-11). This was brought close to home when my family was singled out as a target for armed robbery.

- Money must not be allowed to carry power over people. This works in two ways. First, I need to be careful not to seek control over others in my use of it. (I am tempted to forget this when the church asks for help with a project I do not agree with.) Second, my wealth should not leave me open to manipulation by others. My discomfort can become a handy tool, a string that can be pulled for the desired response: denial, guilt, a handout, pity. Rather I should be free to give a loving response from all my resources, talents and gifts.

Will I learn from this discomfort? Do I have the patience to sort through the embarrassment, guilt, discomfort, material comfort and power that comes from being a white North American in Chad?

I am trying. The church here is not happy with our decision to be only a part of the solution. We're looking for a different house in the village. I gave away my only sweatshirt. It is important for me to fight the desire to avoid, deny or get rid of this feeling too quickly. I must be willing to be uncomfortable. Verse 4 speaks directly to me in my situation: "But let the process go on and you will find you have become people of mature character, able to meet whatever comes with fortitude, patience and joy."



Cookie Wiebe and her husband, David, work for Mennonite Central Committee in N'Djamena, Chad. They are members of First Mennonite Church, Newton, Kan.

Editor's note: *Some who want to read The Mennonite cannot afford it. We have two funds—one for nationals in Mennonite churches overseas (where we have mission work) and the other for prisoners in North America. The first fund is empty (with one request waiting) and the second fund is almost empty. Would you help pay for these gift subscriptions? Send contributions of any amount to Doris Yoder, Box 347, Newton, KS 67114.*

Judge Cuba fairly

We are getting a lot of free political comment on Cuba these days. It is usually associated with reports on the events at the Pan American Games there. It is popular here to look for, expect and report negatively on socialism or communism. Anybody doing otherwise will not be believed and may be considered out of touch, naive, duped, unpatriotic or even subversive. The Stalinist model of communism, of course, must be judged for what it was, brutal, to say the least. But we must not expect the expression of communism to be the same everywhere and for all time. The political leadership in Cuba, right from the time of the 1959 takeover, has earned the popular support of the majority of the Cuban people.

One's assessment of Cuban affairs depends largely on one's relation to the Cuban revolution. The privileged wealthy, or the ones aspiring to be so, naturally will not like a more egalitarian system and will tend to report negatively. The young, who did not personally experience the horrendous prerevolutionary conditions, will also tend to be less enthusiastic about the limitations and reality of Third World living. Those (the vast majority) who experienced and remember the prerevolutionary social and political repression look at and report on their present system and situation positively. They were forced into abject

poverty by the feudal system of the Batista regime.

It is also natural for people in Cuba to compare their conditions with those of the middle class in the United States. But a long-time United Methodist missionary, pastor and composer, Lois Kroehler of Cuba, said to me recently, "If you compare Cuba with almost any other Latin American country, Cuba will always come out on top."

Amnesty International generally does not compare human rights conditions from one country to another; it simply makes independent reports on each state. When I read their separate reports and make my own comparisons, human rights conditions favor Cuba over many considered democratic and supported by the Bush administration.

We need to be fair when making judgments and reporting the news and not attribute to Cuba all that happened in the past in the Soviet Union. *Menno Klassen, 748 Pasadena Ave., Winnipeg, MB R3T 2T3*

Astounded and informed

"Should Christians...be rebaptized as adults when they join a Mennonite congregation?" (May 14 issue). I have encouraged such people to consider being rebaptized as a sign of their adult commitments. However, to insist on it may be making baptism itself an act of salvation. We are rather to be concerned with the voluntary commitments it points to. Thus I like to ask about the meaning in their confirmation. If their commitments then were sincere, to ask for another baptism may in fact be making a sacrament out of what we call a symbol in our free-church vision. Nonetheless, a rebaptism could well signify their current adult commitment and faith.

The results of your survey astound me: So many insist on rebaptism (37), but an equal number would allow non-baptized Christians to participate in communion (35). If baptism is the covenant-making event for a Christian, communion is covenant renewal. How can one renew a covenant that has not been made? How can an unbaptized Christian participate in communion? Do we need some articles on the meaning of communion?

Thank you for your challenging issues of *The Mennonite*. It is a way for

me, a Mennonite Church pastor, to become more familiar with the General Conference perspectives. *Maurice Martin, Box 1149, New Hamburg, ON N0B 2G0*

Open letter to Keith Lyndaker

From the stentorian nature of your open letter to George Bush (Aug. 13 issue) it would seem that up until the time of the great Gulf War you were living in your own special utopia and that suddenly with the advent of the hostilities you realized that life contained a tragic dimension hitherto veiled from your eyes. Either this is the case or you are guilty of hyperbole in the first degree.

I prefer the latter theory and would conclude that your letter will accomplish this: The cozy, little circle of friends and people who believe as you do will be thrilled by your eloquent prose; everyone else will react negatively to the bitterness that pervades your letter. In other words, everything will remain the same in the world regardless of your letter. After all, "peace" is just one more divisive idea in the world whenever people like you throw these great, histrionic temper tantrums in its defense. Your voice, along with the voice of the man of war, will continue to reverberate loudly and unpleasantly in the world for thousands of years to come. It is the very violence of the passion with which the opinions of the opposing camps are held that makes peace ultimately unattainable.

With your open letter to George Bush you have played the role of the violent sectarian exceptionally well. You will be richly rewarded in heaven for following in the footsteps of Jesus, who "came not to send peace but a sword." *Brendan Caszatt, 2125 Clifton Ave., Cincinnati, OH 45219*

Violent entertainment

Movie and TV violence could be contributing to a significant increase in serious crime by displaying illegal behavior that some viewers imitate.

Preservation of a single life would be sufficient reason for the enactment of laws to prohibit violent entertainment. *Kenneth Berger, 1223 Kensington Road, Teaneck, NJ 07666*

Send letters to: *The Mennonite, Box 347, Newton, KS 67114-0347.*

H Wisdom about budgets from five elder churchmen

ow then shall we give?

Editor's note: *These five men represent decades of experience in missions, education, administration and pastoral ministry. I asked them to tell us their experience with budgets.*

We should fast and pray

Henry J. Gerbrandt

When I was pastor at Altona (Man.) Bergthaler Mennonite Church in the 1960s we had difficulty meeting our own and related conferences' financial needs. We raised money through levies on every church member, designated Sunday morning offerings for home and foreign mission, relief efforts and the various Christian service boards on three conference levels, education and production of Sunday school materials. To top it off there were the "faith missions" who got in through family ties, and parachurch needs like the Bible society. We did not have enough Sundays, it seemed, or enough money.

Lester Janzen, General Conference stewardship director at the time, came at the right time for us. We needed help. I have forgotten how we made the contact. It may have been through David P. Neufeld, at that time the executive secretary of the Conference of Mennonites in Canada. Janzen and Neufeld made the first presentation to our church representatives. Immediately we saw the unified budget approach as the answer to our needs.

The program consisted of several important steps. First, the idea of a unified budget was introduced to church leadership. Then we learned about the total church program: local, provincial, Canadian, General Conference Mennonite Church, Mennonite Central Committee.

Next, we trained 25 teams to go into all our homes. This was important. These teams spent about an evening in each home to explain thoroughly where and how money was spent.

Finally, we had a victory celebration. All our members were invited to attend a celebration banquet. For that night we engaged another church to do all the banquet work. All our women were to be free and present. I believe Lester Janzen was our speaker.

Fights: The results were outstanding. We dropped our levy and introduced the envelope approach to Sunday offerings. No more fights for extra collections. Outside groups, if they gained entry into the church, were promised a certain amount before they spoke and no amount of emotional appeals changed that.

Some unrelated factors helped us. Government receipts for charitable donations were liberalized. The economy was in an upward swing. The unified giving approach also became part of the larger society through the introduction of, for example, the United Way.

Designated giving is on the increase once more. Our society does not want to be muzzled. People want to decide how and where to give. They designate. That takes the gifts out of the budget. Conferences find they get more if they appeal directly to people and so we have fund-raisers. They are successful to a degree, but that may not be permanent. The churches are placed in a dilemma: Shall they then not budget for those items? If this trend continues, we will approach an impasse similar to the one that gave us such heartaches before the unified budget approach was adopted.

The issue may be larger. Our conferences go for appeals beyond the budget, like A Call to Kingdom Commitments, special mailings to church members, appeals from institutions.

I do not have an easy answer. The

clock never turns back. Competition is so fierce. The Winnipeg Bible College and Seminary, a good school though not in our Anabaptist tradition, has a whole crew of solicitors in the field. They work our constituency hard. That called for a response, and Canadian Mennonite Bible College, Winnipeg, sent out its men. I feel uneasy about it.

Maybe no one has the answer now. Our time may call for study sessions, regional and conference-wide discussions. In the book of Acts the disciples worshiped and fasted, prayed and fasted and acted. Could that still be our answer? Maybe the Holy Spirit would tell us to raise less money.



Henry Gerbrandt lives at 1415 Somerville Ave., Winnipeg, MB R3T 1C3.

Own the whole program

George Groening

Nothing seems less interesting at conference gatherings than the subject of budget. Yet when the budget is presented, delegates that have heretofore been passive and dormant come to life like early spring flowers.

The idea of a unified budget was slow in coming to conference structures and even slower to many churches. Like it or not, it may be here to stay. Let me share a few thoughts for and against it.

The unified budget is perhaps the

The word "budget" sounds boring, but just watch: at any gathering, when the budget is presented, people who have been silent will come to life like early spring flowers.

George Groening

most mature method of budgeting. It is the fairest way for all facets of conference programs to receive their share of the budget.

On the negative side, however, you have to admit that a unified budget becomes impersonal, removed from the donor. It often results in a lack of interest in the conference program.

Many feel the need and look for the opportunity to be personally involved in order to give. Even if we use the unified budget, we must make provision for designated giving.

I prefer to give to the unified budget. I feel a sense of ownership of the whole program. However, when special appeals are made, I look upon this as over and above what I have budgeted for.

We have much to learn about budgeting in our conferences and churches. We must strive to make our churches and members feel they are involved not only in giving but also in planning of program and in setting the budget. If we can come to this, we may discover an answer to the problems of shortfall in our budgets.

Several things have affected conference budgets. Many churches have had major building programs. Unfortunately in times like these, churches tend to exempt themselves from their conference responsibilities, in whole or in part. Churches should take this seriously and borrow if need be.

An increasing number of churches have moved to multistaffing. This means an increase in the local operating budget, often at the cost of reduced giving to conference-related causes.

Inflation: Furthermore, we as churches have not taken seriously enough the problem of inflation and its effects on the conference budget.

It is always difficult to change the habits and practices of how people give. We would therefore do well to teach our children and youth how to give. Teach them the use of the

offering envelope, not only for special Sunday school and mission projects but also for the local church budget and for the conference budget.

Pastors need to set an example in their pattern of giving. It will give them the freedom to teach Christian stewardship boldly.

Too many consider themselves exempt from partaking in giving toward the budget. Pastors must teach their churches that all should bring their offering on the first day of the week, even as God prospers them, be it little or much. If this is done, over a period of years our budget problems will be resolved.



George Groening lives at 46477 McCaffrey Blvd., Chilliwack, BC V2P 1E4.

Have a good giving plan

Walter H. Dyck

In my first pastorate, more than 50 years ago, in a small community in Kansas, my barber shared with me his basic giving pattern. Each week, usually before noon on Monday, he set aside the 25¢ he had just gotten for a haircut to be given as his basic contribution on the coming Sunday morning.

"Help me get my wife to join the church, Pastor," he said, "and I will double my giving to the church." She did, and he did. Fifty cents a week more than covered the allowance I got from the church once a month.

One farmer daily brought in two quarts of milk. Others shared meat, flour and (in season) lots of watermelons. Since it was during the Great Depression, I farmed with my father as a hobby. Somehow my wife and I and three children survived better than many around us.

That was in the late 1930s. Our parishioners loved us; we loved them. Giving seemed so natural and adequate. We learned that if giving was regular and as generous as possible, then we fared well. Any plan works if it is diligently followed.

We dare not leave giving to happenstance. "Do your givin' while you're livin' so you're knowin' where it's goin'." Others specify in their wills that a percentage eventually should go to benevolences.

Our local church uses the unified budget. The level of trust in the stewardship recommendations is relatively high. We like to know each week that a proportionate share of our check is assured to all causes. Our basic amount each Sunday morning is the same. The needs are as great in the first quarter of the year as they are in the last.

Then we enjoy giving added amounts when we feel that specific causes near to our hearts have been shortchanged. In that sense we are unified. My suggestion is this: No plan will make us generous. But we cannot be good stewards without having a good plan. "Lord, show us what's important to you now and what can wait."



Walter Dyck lives at 711 S. Cottage Ave., #103, Normal, IL 61761.

Enjoy the blessing of giving

Andrew R. Shelly

A recent Gallup poll says that giving in the United States is up. In fact, it is 20 percent higher in two years time. This is good news. There is every reason to believe that Mennonite income and giving follow national trends. Using a per capita average, Mennonite income is high. It is also likely that in 1990 Mennonites contributed more to Mennonite (and other) causes than ever before.

During the '50s, '60s and '70s, when I was active in raising money, we used to say that Mennonites gave an average of 4.5 to 5 percent of their income. A first conclusion is that much money could be secured with deepened stewardship and proper promotion.

The primary issue is not whether money is available but how the pie is to be cut. John Esau, in his column in *Mennonite Weekly Review*, is right when he refers to the "incredible expansion of church institutions." I do not want to question this expansion, but there has been a decline in the proportion of giving going to missions and Mennonite Central Committee. Articles have even referred to a shortfall for MCC.

Percentages: The unified budget has been suggested as a remedy to the dollar division problem, but somebody has to determine the percentages. As in governments, this frequently favors causes close at hand. We often fail to take into account all giving: local church and community, district conferences, hospitals, education, missions, MCC.

Parachurch causes are another urgent challenge. One hundred denominations will not reduce a language to writing and translate the Bible; a

central agency such as American Bible Society must do this.

One answer is clustering with equal access in publicity and promotion. Ultimately the giver will decide where to give. The Bible abounds in references to money (over 2,000 times). Let us enjoy the blessings of giving out of gratitude. Then dedicated people of honest goodwill can give guidance to the distribution (Malachi 3:10, Luke 6:38, Acts 20:35).



Andrew Shelly lives at 324 E. First St., Newton, KS 67114.

He meant what he said

David C. Wedel

Did Jesus ever throw words around that he did not mean? Not the way I read the record. When he gave his disciples the Great Commission, he expected them to obey it. He had no other plans for spreading the gospel than to entrust it to them.

Since then every disciple has been challenged to become an active participant in fulfilling the command Jesus gave. And since then every serious-minded follower of Christ has asked, "How can I do my part? What does the Lord require of me?"

As one reads the Great Commission one thinks first of all that one should become a missionary. One must go out into the world, implying that one

must leave one's own country. But the world is not only a foreign country. It is all around us as well. One can be a witness for Christ in many other ways.

Another way of helping to fulfill the Great Commission is by contributing money for the support of those who are our representatives in the various phases of our General Conference Mennonite Church program of missions, ministry and education.

Tragic: For each phase of our conference activity to be carried out, conference officials adopted the unified budget. This arrangement was a wise move because it makes it possible to support all of God's kingdom enterprises. Giving only to missions or home ministry or education separately would support only a part of the Great Commission. Giving to missions only would mean leaving out training ministers and Sunday school teachers, or quarterlies for Sunday school. This would have tragic results for the church.

The idea of moving away from the unified budget has been raised. Some argue that such a move increases the contributions because people could designate their gifts for specific purposes. This is a serious mistake. It does not carry out the Great Commission inclusively. We need to keep a composite view of our conference work. Fragmentation would be only a partial fulfillment. Fullest obedience requires the fullest support we can give to the promotion of the gospel of our Lord and Savior, Jesus Christ.



D.C. Wedel lives at 210 E. 23rd St., North Newton, KS 67117.

Four peace protesters, known as the Anzus Peace Force Plowshares, were sentenced Aug. 20 to a year in jail for destruction of government property at Griffiths Air Force Base in Rome, N.Y., Jan. 1. Australian Ciaron O'Reilly, New Zealander Moana Cole and U.S. citizens Susan Frankel and William Streit were also fined \$1,900 each. (*National Catholic Reporter*)

• • •

Thanks to grocery shoppers who faithfully saved register tapes in the Food Barn "Apples for the Students" program over the past two years, Hopi Mission School in Kykotsmovi, Ariz., received seven computer programs and two disk drives. The Commission on Home Ministries of the General Conference Mennonite Church coordinated the project and handed in \$115,735 in register tapes. Food Barn has announced that it will discontinue that program. CHM, however, will continue to collect Campbell's soup labels for Hopi Mission School, or labels may be sent directly to the school at Box 39, Kykotsmovi, AZ 86039.

• • •

House of Friendship in Kitchener, Ont., has experienced a 25 percent increase in services from 1990 to 1991. Executive director Martin Buhr says this is "because of the recession—plant closings, layoffs, people caught in the transition to public support." (From 1989 to 1990 the increase was 100 percent.) House of Friendship supplements existing governmental services. The major increase in its activity is around emergency food services. "We give boxes of food as needed," says Buhr, "and let people prepare their own meals." In Ontario about half of the average family's budget goes toward housing. House of Friendship's Eby Village, in downtown Kitchener, offers housing to special-needs single people. House of Friendship serves more than 25,000 adults, youth and children per year. Founded in 1939 by local churches, mostly Mennonite, it continues as an ecumenical ministry with a variety of services.

Mennonite couple provides medical care in war-torn Liberia

Monrovia, Liberia (MBM)—On a warm, humid day in July, nurse Howard Miller gently lifted his patient's swollen, abscessed foot and lower leg from an iodine bath and rested the graying gentleman's heel on the wooden block that was serving as a foot rest.

Miller, a Mennonite from Lowville, N.Y., was treating one of the 40 or so patients he would see by day's end at Cooper Clinic here.

Howard and his wife, Ruth, also a registered nurse, were working alongside Liberian medical personnel to provide essential medical services in a country struggling to recover following a brutal, yearlong civil war.

The Millers were appointed by Mennonite Board of Missions to an ecumenical team sent by Church World Service and Witness, the relief, development and refugee assistance arm of the (U.S.) National Council of Churches.

"This gentleman had cellulitis, which then worsened," explained Miller as he carefully pulled dead tissue from the man's ankle with large tweezers. "It can start from something as simple as an insect bite or grass stem stick. The infection, involving multiple organisms, attacks the tissue and nerves."

Ulcers: The patient's condition is all too common in Monrovia, where people's resistance to infections has been lowered by the strain and deprivation of the war and its aftermath. Respiratory ailments, including tuberculosis, are also prevalent, as are malaria and two stress-related complaints unheard of in Liberia before the war: ulcers and hypertension.

The war was launched Christmas Eve 1989 in northern Liberia by rebel leader Charles Taylor and his National

Stephen Vespucci Sar



'Seeing if you can survive': Howard Miller treats a patient's abscessed foot.

Patriotic Front of Liberia with the professed aim of ousting Samuel K. Doe and his repressive regime. Taylor reached the Atlantic Coast capital city of Monrovia in July 1990.

Monrovia's 600,000 residents immediately were cut off from all food shipments. When supplies ran out, many in this once relatively prosperous country survived on chopped grass and leaves, boiled with a little salt or a bouillon cube, until the first relief rice came in November, following the cease-fire.

More than half of Liberia's 2.3 million people fled to neighboring countries or were internally displaced by the war. Hundreds of thousands of Liberians lost everything to shelling and looting, except—if they were lucky—the four walls of their homes.

Up to 50,000 were killed during the 11 months of armed conflict. Many people, especially children, died during and after the war of hunger and hunger-related illnesses.

Last December, malnutrition among Monrovia children under age 5 was measured at 37 percent. But in a real success story, that rate was reduced to just over 5 percent by late March, thanks to the massive post-war relief effort, including such intensive feeding centers as that at the Millers' base, Cooper Clinic.

Howard and Ruth Miller saw conditions in Monrovia further improve from late April, when they arrived, to July 24, when they completed their three-month assignment. More numerous and varied foodstuffs were available in the markets, although prices still were high. Some mail and



THE
Mennonite

For no one can lay any foundation other than the one that has been laid: that foundation is Jesus Christ.

SEPTEMBER 24, 1991

WINDOW TO MISSION



CONTENTS

- | | |
|------------------------------------|-----------------------------------|
| 3 Prayer for New Beginnings | 10 Window on the World |
| 5 Martha's Story | 11 Looking In, Looking Out |
| 6 Inuit Woman | 12 Prisms |
| 7 Lakeshore Hospitality | 13 Viewpoints |
| 8 A Psalm of Trust | 14 Round Table |
| 9 Cup of Sharing | 16 Window Shopping |

Cover: We commit ourselves to promote spiritual growth.

THE PEN WINDOW

What does it mean to grow in spirit? Does it mean the same as growing in relationship to the spirit? What part of us develops when the spirit grows? Can it happen without our awareness or conscious effort? Should it? Questions like these rarely even arise in our consideration of the maturing of an individual. In fact, in their book titled *Healing the Wounded Spirit*, John and Paula Sanford state: "The horrifying fact is that almost no one now in the body of Christ, far less of course in the world, comprehends the stark reality that our spirit requires nurture!"

In addition to such ignorance, we are constantly distracted by our culture's preoccupation with material things. Mary Beth Lind tells us in the May/June 1991 issue of *Women's Concerns Report* that "the seduction of materialism is that it fragments/divides . . . it treats us as soul-less bodies. . . ." Let us also be aware that much of what is termed *spirituality* in our present culture cannot be assumed to be Christian. There are spiritual forces abroad in this world which have power to lead astray and harm. Not all that is supernatural is of God.

It seems some urgent and necessary choices are before us. *Anette Eisenbeis*



Kristin Ediger (cover) is a senior art major at Bethel College, North Newton, Kansas. She lives in Hesston, Kansas. Photo by Don Gering



Anette Eisenbeis chairs the Women in Mission Publications (Literature) Committee. She and her husband Larry live near Marion, South Dakota.

Mission Statement Women in Mission of the General Conference Mennonite Church encourages women to be personally reconciled and committed to Christ and seeks to call forth the variety of gifts given by the Holy Spirit to build the church of Jesus Christ. We commit ourselves to: 1) promote spiritual growth through Bible study, prayer, other Christian disciplines and fellowship; 2) discern and nurture women's gifts and skills for leadership and service in the local church, the community and the world; 3) build relationships and networks for support, affirmation, discernment, witness, service and celebration; 4) support and strengthen the mission of the General Conference Mennonite Church.



Prayer for New Beginnings

Edna Zacharias

You know, God, sometimes I hate this strawberry patch. The weeds and thistles are a pain. But I keep coming back. I can't bear to see one single red berry go to waste. Even the little ones have a rich flavor. Why do I keep coming back here, Lord? I have more than enough berries to see us through the year.

Today I thank you for this patch. I've met you here so often this past summer. I want to be like a healthy plant, bearing fruit and sending out runners which grow into other healthy plants. I'm often like one of those plants that looks OK, all healthy and green yet never seems to blossom or bear fruit. Sometimes I'm like a thistle that pokes and prickles and hurts others. Do you ever feel like pulling me up and throwing me into the wheelbarrow, God?

I've come to this strawberry patch with joy, praise, boredom, frustration, even anger—and you've always met me here. Had I been you and seen me coming in some of my unlovely moods, I would have turned around and left; but

you, God, stuck by me all summer. Here in this weedy old patch I sang your praises at the top of my voice (good thing I'm on a farm). Here I planned menus for home and for camp. Here I prayed for family and friends. Here I wept tears of frustration, of repentance and also tears of joy for forgiveness. Here I also fought some inner battles that only you and I will ever know about. Thanks for always being here.

Another year with our women's group is beginning and I feel scared. You led me to be president of this group of women, Lord, but sometimes I'm such a thistle. I poke and prickle and hurt others with my tactlessness. Then again the others are sometimes just as bad. Their lack of interest, or lack of cooperation, or lack of dedication is not only frustrating but plain maddening.

We call ourselves your women, Lord, then why is it so hard to do your work together and do it joyfully? Our



motives for service are good, but our spirit is often one of complaining and frustration. When we offer the day's earnings to you they must be a stench because of our unChristlike spirit which spoils the good we planned to do.

Why is it that so often, when we should be drawing close to each other in warmth and love, we straighten our prickly spines and like thistles push each other away? Forgive us, Lord, and help us in the future.

I guess a women's group is a lot like my weedy strawberry patch. You are concerned about the plants and the fruit we bear. You continue to pull up the weeds and water the plants and accept the fruit we offer to you. You've shown your faithfulness over and over again, even when we couldn't count on ourselves or on each other. You still seem to believe in us.

I've met you at our monthly meetings so often that I go back each time with hope. Just like I know I can always count on meeting you here in this

weedy patch of strawberries. I thank you, dear God, that you keep on reaching in among us to accept the fruit we offer. You keep reaching in among the thorns and thistles of our lives and pick what we have grown. Sometimes it's many large berries, sometimes it's small, deformed ones, yet you keep believing in us as you encourage, forgive and strengthen the faith of each individual and us as a group.

Thanks for listening to my concerns and my fears, dear God, and yes, I'm going to meet the group tonight. I've not conquered all my fears but I'll go—on one condition—that you come with me. Come into our meeting with your calm, your patience and your great love. And thank you, God, that we can count on you. Amen.



Edna Zacharias and her husband, Art, live on a farm near Osler, Sask. Edna is the Canadian Women in Mission vice president.

Window to Mission has a new look. You may have noticed that more space between the lines makes the articles easier to read. John Hiebert from Mennonite Press redesigned the mastheads so that our magazine is consistent. Notice that our mission statement appears inside the front cover following the Open Window. Let us know how you like the remodeling of your magazine.

Martha's Story

Holly Olfert

In an unpretentious neighborhood in Markham, Illinois, we met Martha. Martha is a striking woman, striking because her presence is one of strength, confidence, serenity.

She invited us into her home and graciously offered us tea and cookies. As she shared her story with us, her visitors from Canada, small, curious, black faces peered around the corner into the living room where we sat. Their presence is part of the story.

Martha, who is an elder in her church, and her husband, Clinton, have a grown-up family, a son and four daughters. One of the daughters and a granddaughter live with them, while their son-in-law serves in the military.

After 31 years at the same job, Clinton suddenly found himself unemployed when his company went bankrupt. Eventually, he found a job driving a school bus. He soon realized that many of the children on his route were getting on the bus hungry and inadequately clothed.

Because of a regulation, the school doors remained locked until shortly before classes started. He began detouring his bus past his home, where he and Martha would feed the children and supply an assortment of mittens and hats. Martha became involved in changing the rules. The school is now open when the children arrive, providing a warm, secure environment.

Almost by accident and at the encouragement of a former foster mother,



Making Valentine cards at Martha's house

Clinton and Martha became involved as foster parents. At present they share their home with a family of five, ages six to 11, two boys and three girls. The children came to live with them in two installments over two years from a past filled with chaos and instability.

As we sipped our tea, the children became bolder and glided silently into the room. They responded to questions politely, while inching closer to Martha, as if to draw on her strength and love. Martha has created a structured environment for these children.

When they come home from school, they receive a snack, Martha helps them with their homework, they watch an hour of T.V., they have supper, a bath and go to bed. Within this ordered existence, the children have blossomed. Proudly, Martha points out their improved school report cards.

The children are a testimony to the security they feel in this home. Soft spoken, respectful, clean, well

dressed, they sat around the table, class lists before them as they prepared valentines for their schoolmates.

In part because of the work of Martha and her family and the efforts for improvement by the birth parents, these children may yet have the chance for a normal home life with their own parents. Emmanuel, Joyce, Elaine, Courtney and Jeanneen continue to need our prayers.

The verse which exemplified the 1991 Learning Tour for me is from Isaiah 54:2. "Enlarge the place of your tent, stretch your tent curtains wide, do not hold back" (NIV). As we heard

Martha's story, and saw the fruits of her labor, her love, her walk in Jesus' footsteps, I was moved and challenged. Where, in my life, in yours, should we be pulling our tent curtains wide, to welcome the suffering, the downtrodden, the minority, the powerless? And will we find Jesus stooping to enter with "the least of these"?



Holly Olfert from Kerrobert, Sask., represented her province on the Women in Mission, Commission on Home Ministries Learning Tour. She traveled to Chicago, Ill., to learn about the mission of the church in that city.

Inuit Woman

Millie Glick

Child of the caribou,
Woman of the tundra,
Confined
A thousand miles south
In a white bed
With white sheets
In a white room
With white nurses
In a white world.

Close your eyes
And return to the tundra.
Cradle your spirit child,
Sway and rock,
Croon to him the Song of the Caribou,
Feel again
The eternal winter night, summer day.
Be at peace.



Millie Glick is a freelance writer from Edmonton, Alta., and serves on the Elder Board in the Holyrood Mennonite congregation.

Lakeshore Hospitality

Norma Nickel Duerksen

"Above all, love each other deeply, because love covers over a multitude of sins. Offer hospitality to one another without grumbling. Each one should use whatever gift [she] has received to serve others, faithfully administering God's grace in its various forms" (1 Peter 4:8-10, NIV).

In the cities of Toronto, Hamilton and St. Catharines, Ontario, we witnessed what Peter encouraged Christians to do: love each other deeply, offer hospitality, serve others. Toronto, Hamilton and St. Catharines make up the "Golden Horseshoe" of Ontario and are all located on the shores of Lake Ontario.

The large population of Chinese (approximately 400,000), in the city of Toronto, have an opportunity to hear of the love of God through the dedicated ministry of Pastor Winfred Soong and his wife, Jean, at the Toronto Chinese Mennonite Church. This young growing congregation ministers to both the Chinese immigrants and the Canadian-born Chinese.

At the north end of Hamilton (usually referred to as the lower-class area), God's love is shared through the many activities and among groups at the Welcome Inn Community Center and Church. Voluntary service workers are involved in various children's programs—after school clubs, summer day camps, outings, Sunday school; they help plan family outings and retreats; they run an evening fix-it club and participate in women's and men's groups.

The New Life Center in Toronto is a settlement and counseling center for Latin American refugees. Co-directors Adolfo and Betty Puricelli offer hospitality and love to the many refugees as they arrive in Toronto. They, together with three Hispanic men, assist the new refugees in trying to begin a new life. The New Life Faith Community is a caring, sharing congregation that has grown out of the refugee center work.

Using a tambourine and maracas, the New Life Faith Community congregation sang a song taken from the International Song Book which was used at the Mennonite World Conference at Winnipeg in 1990.

Lord, you have come to the lakeshore
looking neither for wealthy
nor wise ones;
you only asked me to follow humbly.
O Lord, with your eyes
you have searched me.
Kindly smiling,
have spoken my name;
now my boat's left
on the shoreline beside me;
by your side, I will seek other seas.

The words of this song took on a special meaning for me. I pray that God will help all of us to "follow humbly" and "seek other seas."



Norma Nickel Duerksen lives in rural Goessel, Kans. She went to Toronto, Ont., as the Western District representative on the Women in Mission, Commission on Home Ministries Learning Tour.

A Psalm of Trust

Hulda Schrag



The Lord is my nurse.
I am well cared for.

Each new day I hear her greeting,
"Good morning, how are you today?"

When I feel depressed, helpless and hopeless,
I am encouraged and assured over and over again.

When I become paranoid
and everyone is out to get me,
she places her loving arms gently on my shoulder.
She assures me that I am in her safe keeping.

When stress overwhelms me
and a panic attack is coming on,
she notices long before it becomes full blown.

With her injection of love
I become calm and serene again.

When physical pain overtakes me,
she comforts me with her stethoscope, accucheck and ivac.

I have full trust in her knowledge
and when my vital signs are unstable,
she knows just how to correct them.

Surely comfort and well-being
will be mine all the days of my life
and I will dwell in the house
of the Lord forever.



Hulda Schrag is a nurse at Halstead Hospital, Halstead, Kans. She wrote this psalm as part of the requirement for a seminary extension class on the Psalms.



Lois Deckert

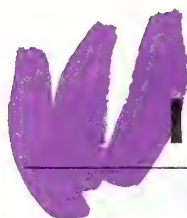
When I was a child my imagination liked to put me on a concert stage, at a piano, where I went through all the exaggerated movements of performing crashing chords, racing arpeggios and quiet serene passages. The sounds on the piano did not match the sounds in my mind. I don't remember whether my mother demanded an end to the noise but if I'd been her I would have stopped it.

Had I truly wanted to play like a concert pianist I should have practiced scales, done finger exercises, disciplined myself to learn the pieces Miss Meany, my piano teacher, assigned.

Spiritual growth, I've discovered, like skillful piano playing, requires consistent discipline. I learn the music of the Scriptures by reading them with an open mind. My prayer exercises, though often repetitive, strengthen my mind's fingers. The scales and theory studies help me understand the reason for the harmonies, the chord progressions, the key signatures. Listening helps me interpret my life's own music. When my turn to play a recital comes, I will play the themes of God's love and Christ's salvation for those around me.



Lois Deckert lives in North Newton with husband Marion. She edits *Window to Mission* from the Women in Mission office at 722 Main, Box 347, Newton, KS 67114.



COMMISSION ON OVERSEAS MISSION WINDOW ON THE WORLD

Jeannie Zehr

A prominent feature of Jean Isaac's life and ministry during the past two years has been her involvement in the preparation and use of Bible studies written from a woman's perspective.

The Umtata Women's Theology Group is a gathering of career women and homemakers from various denominations keen on an approach to Bible study which is different from what has been the usual approach for most of them. In the group Jean found sincere Christian women seeking a new understanding of the Bible and a new expression of their faith.

During the past three years the group prepared four booklets of four Bible studies each. The studies are their attempt to get women to think about what God wants for them and how they can serve God in the church and in their world.

All of the booklets are written in English and are being translated into Xhosa, the other main language of Transkei. Jean has been involved in editing some of the booklets and co-writing several of the studies.

Jean comments, "The studies have been personally enriching. I've gained new insights and new perspectives and experimented with new techniques.

"The studies have also provided materials for my ministry to African Inde-

pendent Church people. Some have been the foundation of my conference teaching. Other times I've used them for Sunday ministry, or when called upon to speak during an all-night service.

"As we prepare the studies, we continually struggle with knowing who our target audience is and how to make our studies known and available to those wanting them. Studies of this type seem scarce. We've had requests for copies from North America and Europe."

As one ponders the work and studies produced by the Umatata Women's Theology Group and Jean's participation, one becomes immediately aware of the common thread running through the fabric of Christian women around the world. We share many of the same questions and concerns. We turn to the Bible for guidance and insights. Might North American Women in Mission study these same Bible study booklets along with their African counterparts?



Jeannie Zehr, secretary of mission communications for the General Conference Commission on Overseas Mission, lives in Wichita, Kans., with her husband, Marvin.

Bible teaching and leadership training in southern Africa are Women in Mission projects for Commission on Overseas Mission.

COMMISSION ON HOME MINISTRIES

LOOKING IN, LOOKING OUT

Jalane Schmidt

Standing in line at the bank a few days after U.S. planes started bombing Baghdad, I noticed a man behind me wearing military fatigues and combat boots. My mind raced in anger. This man and his uniform personified that which I opposed—desire for dominance and control, greed, America-first attitudes. “This is the real enemy! What an idiot!” I fumed.

Later, I worried about my self-righteousness and quick judgement. The hatred which fueled world political and military leaders’ desire to kill one another had infected even me and was killing me spiritually. I prayed for strength, ability to show the love of Christ and release from intolerance. I considered attending the public prayer vigil planned by the local peace center.

But I felt myself slink inwardly while shopping downtown, conscious of my status as one local Bethel College student who obviously opposed the war. What did others think of me, a Mennonite? Were vigils such a good idea?

My peace center friends received threats and pro-Desert Storm counter-demonstrators vowed to harass us. I felt uncomfortable attending the vigil without first having personal and spiritual peace. I prayed for direction.

That night I read Matthew 5. That passage helped me relinquish anger and brought release to my spirit. I

found strength in promises of reward for those persecuted and falsely accused on Jesus’ account. I knew a prayer vigil would not effect world policy, but it was important that I attend, and in the right spirit.

The vigil was met by the news media and a mob of 250 pro-military supporters. We were surrounded, shouted at, called un-American. They drowned out our praying and hymn-singing. Some drunk individuals intensified the harassment. It appeared that violence would occur if we stayed any longer.

Two pro-military supporters blocked my exit and yelled in my face. I was frightened and alone, stuck with these two men in the middle of a hostile crowd. When I noticed they wore camouflage and combat boots, something unusual happened. My fear left me and in place of judgmental thoughts or anger, I felt a calm presence. Even in chaos and hostility, I was concerned for my persecutors and began praying for them. Though the world at war did not experience Jesus’ peace, I felt a victory for spiritual peace in my own life.



Jalane Schmidt worked part time for the Commission on Home Ministries until she began a Mennonite Central Committee term at the Washington, D.C., Peace Section Office in July.

Women in Mission and the Commission on Home Ministries provide a scholarship for a woman in the Peace Studies program at Associated Mennonite Biblical Seminaries.



COMMISSION ON EDUCATION RISMS

PROCLAIM • ENABLE • NURTURE

Vivian Gering

The Northern District Conference Family Life Ministry is in its infancy, but it has a lusty cry. We who helped bring this ministry to birth feel that the health of the family and the depth of spiritual vitality of the church go hand in hand.

Our committee, together with the Education Committee, felt that dialog with our congregations concerning their needs in Family Life Ministry was a necessity. To enable this communication we are in the process of visiting churches and meeting with representatives of congregations.

The intercultural experiences provided special highlights. We met with Christian sisters and brothers on the Cheyenne reservation in Montana and again with the St. Paul Fellowship Spanish Ministries in Minnesota. Churches at a distance from other conference churches, as well as small and large congregations shared their needs and concerns for the family and for their congregation. The needs vary and help us all work toward setting goals to strengthen the family.

Enthusiastic interest is shown for parenting skills classes in many churches. A need for God's people to provide leadership and training in this area have led to planning an ongoing parenting skills program.

Our committee hopes to challenge congregations to minister to the needs of families. We encourage pastors to preach sermons on influences in our society which undermine the home and Christian family. We can recommend resources for use in special interest classes and for the church library.

We all face the urgent needs and opportunities for strengthening the family. Let's seek the Lord's leading in our mission of nurturing the family and thus strengthening the church.



Vivian Gering and husband, Glenn, live in Freeman, So. Dak. Vivian is the chairperson for the Northern District Family Life Committee. The Gerings have two grown children.

Family Life Seminars like those in Northern District are Women in Mission projects for Commission on Education.

VIEWPOINTS

Jeanne Rempel

What is the most vivid image of God that you have: Father? Creator? Redeemer? Judge?

Perhaps you have difficulty envisioning God in any one specific way. God is so big that only one image feels inadequate. Have you ever thought of God in more unusual ways? as Homemaker and Gardener? Conversationalist? as Lover? as Mourner? as Inventor?

During the spring quarter, I had a chance to look at all these images and others in a seminary class called "Imitation of God in Ministry." Each week our readings, lectures and small group sessions looked at God in ways that we normally do not. Our lectures were filled with scriptural references, describing God in myriad ways. These ways pushed me to see God in more diverse and bigger ways than I'd seen before. I wrote a paper that looked at God as Artist, an image close to my heart since I love doing watercolor. God's example of artistry spoke to me.

What does God's example of being a Homemaker, a Worker, a Lover, or a Friend say to you? If your curiosity is piqued, you might want to spend some time with a good concordance looking up words related to the specific image that interests you. I'm guessing that you will grow as I have.

I regularly hear how much women's groups have learned by using the WM program packet and I am pleased. It is something that we have done well. Now as I've shared with you a bit about my latest spurt of growth, I would like to hear more specifically about your recent spiritual steps.

Before you put down this article, do grab a postcard and finish this sentence: "The book (or article or workshop) most affecting my spiritual growth this year has been _____. If adding a few more lines of explanation will not hold off getting the card mailed, add a bit more. Then drop it in the mail to me: Jeanne Rempel, 822 N. Silverwood, Upland, CA 91786. I would love to hear what is stretching you and perhaps we will be able to share it in a way that spiritually enriches us all. That is something vital to Women in Mission after all: encouraging spiritual growth.



Jeanne Rempel presides over Women in Mission as president. She lives in Southern California with her husband, Dennis, and their three children. She is a part-time church planter, takes classes and does a lot of "momming and wifing."



ROUNDTABLE

Susan Jantzen

Does the earth spin faster during the summer? These welcome months pass too quickly for me. The days of ball games and bugs chirping in the evening clear my thoughts of scheduled commitments.

The family packs up and as the miles trail behind, the world unfolds in new designs. There is a difference in the shape of the horizon and the smell of the air. We see new people and I ponder the variety of vocation and lifestyle choices that friends and family have made. I take a look again at my own choices.

Women in Mission is a scheduled commitment. What keeps it worth being a routine?

In my women's group I learn unexpected things about my sisters in the church. The person I have seen every week for years shares a faith story or family event and I see something I did not know about her. This keeps my view of others more understanding and realistic. It shows me more about God.

The regularity of our women's meeting assures me of time with those women. We meet six times a year, three of those on Saturday morning (10:00 a.m. - 1:00 p.m.). Some Women in Mission groups meet more often than that; some meet less. Whatever the case, that date on the calendar keeps women in touch with each other.

I can talk, help plan or organize in my group. The small size of the group

lets me verbalize an idea or help where I can without doing the whole thing. I learn by observing my friends plan and organize. Things happen when we're together that wouldn't happen if I were on my own. I hear about concerns in our church family, community or in our denomination. I meet a new friend. I recommit myself to times of prayer and study.

This scheduled commitment brings freshness. Like pebbles in a kaleidoscope, my sisters' lives change my life to something new.

Take note of the September quarter of the Foundation Series Adult Bible Study Guide. Using the voyages of Paul, the General Conference mission worker Jonathan Larson probes a variety of church outreach questions. Study these lessons with your women's group in mind. This is great reading as you seek God's direction for your group.



Susan Jantzen, coordinator for Women in Mission, lives in Newton, Kansas. Her husband Jim is a teacher. They have two sons, Peter and Robert.

The General Conference Women in Mission (GCWM) financial goal for 1991-92 is \$185,000. (The total was incorrectly printed in the Summer 1991 *Window to Mission*.)

What is YOUR part in the big picture? Your treasurer receives details of all General Conference Women in Mission projects. Ask to see this pink sheet!

Women in Mission Membership

Membership figures are based on 1990 WM Advisers' reports. Percentages show the amount districts and provinces give to meet the budget.

	BC	Alberta	Saskatchewan	Manitoba	Ontario
<i>Members</i>	626	195	877	972	462
<i>Percentage of budget</i>	9%	3%	12%	13%	6%

	Central	Eastern	Northern	Pacific	Western
<i>Members</i>	759	351	908	334	1,789
<i>Percentage of budget</i>	10%	5%	12%	5%	25%

Giving has been strong this year. Your prayers and dollars are deeply appreciated. You are a part of God's work through the General Conference Women in Mission.

Thank you!

Join the Circle

Have you seen the 1991-92 Resource Packet, "Widening the Circle Through Care"? If not you may be missing something. Each group has received this packet. This year's packet includes lessons on: • conflict • the poor and homeless • prejudice • the environment • surviving abuse • aging

Also included are resource guides, clip-art, a book list and other information.

Extra packets may be ordered from Women in Mission, Box 347, 722 Main, Newton, KS 67114, for \$7.00 (U.S.) \$8.00 (Canadian).



WINDOW SHOPPING

Doris Schmidt

We were invited to come to our December mission circle meeting and bring some Christmas goodies (along with the recipe). As we came down to Fellowship Hall where our Women in Mission meetings usually are held, we had a lovely surprise in store for us.

We walked into the curtained-off section where our meeting was to take place and were welcomed by our hostesses into a lovely holiday decorated living/dining room. It was the first Monday in December and all five senses were used to get us into the Christmas spirit. Music played softly, the smell was delicious, our eyes just couldn't get enough of the decor and later we would taste the goodies that were accumulating on the table. We could feel the warmth of the room and the spirit of Christmas.

Let me share with you what I saw, and I know I don't remember all of it. A Christmas tree with antique toys under it and lovely paper fans and a lace garland on it was the focal point. Then quickly our eyes went to the glass cabinet (which was originally a bookcase) that had an old creche on it together with lit candles. Behind the glass doors we could see old dishes and lace doilies. Garlands with lights strung around the exit door and candles gave a warm glow. An old, round table with lace cloth, table lamp and old family

pictures made you truly feel like you had just gone back 20 or 30 years in time to Grandma's house. A humpback trunk with a quilt finished the look.

When we sat down we really felt like relaxing and putting all the "to-do-before-Christmas" thoughts out of our minds to let the atmosphere take over.

We sang carols and had a devotional after which a local mental health center staff member shared with us ways to prevent getting stressed out during the next 20 days before Christmas. We answered a questionnaire which indicated to us our stress levels and how to help ourselves.

We ended the evening with the goodies which we all had brought. We reminisced about childhood Christmas memories as we looked over the toys from yesteryear. It helped me to put my preholiday activities into perspective. I realized how I needed to think carefully about ways I could enjoy the season without a lot of the anxiety that comes with too many things to do. So often the simple Christmas activities are the most meaningful.



Doris Schmidt and husband Virgil live in North Newton and attend Faith Mennonite where Doris serves as deacon. She is the Women in Mission office secretary.

FORECAST

Women's gifts and skills for leadership are nurtured through projects like the Learning Tour as well as participation in the work of the church.

telephone service had resumed, and many businesses and banks had reopened.

Doughnuts: But even in July, the city secured for nine months by a West African peacekeeping force, most Monrovia residents still were relying on relief rice and beans from international agencies and a few vegetables from backyard gardens, supplemented by whatever they could purchase with a few dollars earned by making rolls or doughnuts and selling them on the street.

Monrovia still had no city water and virtually no electricity, jobs or money. Moreover, Liberia remained divided, with Taylor controlling the more than 95 percent of the country's territory outside Monrovia, blocking access to all but a few relief workers and cutting many Monrovia residents off from family and friends caught behind rebel lines.

As the Millers completed their assignment, the Monrovia-based interim government was seeking to win Taylor's agreement to reopen the international airport, the port at Buchanan and roads into Monrovia.

Howard and Ruth worked six days a week at Cooper Clinic. Howard's responsibilities included starting intravenous drips, applying dressings, giving injections, draining abscesses and suturing small wounds.

Ruth worked in the clinic's programs for pregnant women and for mothers and their babies under age one, monitoring their health, checking their growth, scheduling vaccinations and advising on nutrition. She also assisted at the registration desk and in the pharmacy, dressed wounds and abscesses, gave injections and sometimes helped her husband with sutures and IVs.

For Ruth, the greatest satisfaction of her time in Liberia was "becoming friends with the people we worked

with. They were warm and friendly. We would even sing hymns together." Ruth particularly enjoyed Betty, a nurse colleague who was adamant in her insistence that mothers breast-feed their babies. "Betty has a collection of confiscated bottles," Ruth said.

For Howard, most satisfying was resuming nursing after a year's hiatus, having taken an early retirement in May 1990. He also enjoyed the challenge of "seeing if you can survive in this environment, where supplies are short." *Carol Fouke, director of news services for the National Council of Churches, based in New York*

A Soviet family decides to stay

Alma Ata, Soviet Union (MCC)—Anna and Peter Fast are unusual Russian Mennonites. Four of their five children continue to live in Kotirkol, a village in northern Kazakhstan, despite the fact that most German-speaking Mennonites left this area during the past two years and moved to Germany. In neighboring Schuchinsk, three years ago the Baptist-Mennonite Church had more than 600 baptized members of German background. Today fewer than 100 remain.

The Fast's parents were sent to Kazakhstan as part of the forced evacuation of Germans from the western Soviet Union. In the 1930s Peter's mother was jailed for her faith. Later, while in the Soviet Army's obligatory work force, Peter lost his right hand while working in a butcher shop. He learned to do everything with his left hand and built a house and barn in Kotirkol for the growing family. Today the family all lives on the same street, except one daughter and family that moved to Germany.

The Fast's have chosen to stay because they are satisfied with the simple living conditions and because of the change in religious freedom in the Soviet Union.

We have witnessed these changes ourselves. Neighbors ask us for Bibles and attend long church services with great interest. In mid-July, 53 people were baptized in the church we attend, and another baptism was planned for late August. I baptized more than 12 people. The next day another 10 people made public confessions and knelt to pray, even though the pastor

The Iowa Mennonite Disaster Service is hosting this year's Region III meeting. The program will begin with a banquet on Nov. 15 and continue the next day at Fairview Conservative Mennonite Church near Kalona, Iowa. Keynote speaker will be Richard Bentzinger of Zion Mennonite Church, Donnelson, Iowa. Registration deadline is Oct. 15. For more information write Lynn and Barb Troyer, 1001 Eighth Ave., Route 2, Wellman, IA 52356.

Wordpower, a biennial writers' conference for beginning and experienced writers, will be held Nov. 1-2 at Mennonite Brethren Bible College in Winnipeg. It is sponsored by Meetinghouse, a professional association of Mennonite editors. Speakers include author Tom Sine and Canadian journalist Paul De Groot, former religion editor at the *Edmonton Journal*. For more information contact Wordpower, 3-169 Riverton Ave., Winnipeg, MB R2L 2E5, (204) 669-6575.

Workers at the General Conference Mennonite Church offices in Newton, Kan., on Sept. 5 celebrated the centennial of the charter of incorporation for the denomination. The charter was filed in Topeka, Kan., under the name "The General Conference of the Mennonite Church of North America." The conference established its current name in 1950. The charter lists its purposes for incorporation as the "support of religious worship by the promotion and maintenance of home and foreign missions, religious schools, seminaries and the publishing of church and Sunday school literature" and the receipt and disbursement of funds. The following people signed the charter: Christian Krehbiel and David Goerz of Halstead, Kan.; J.J. Krehbiel and H. Suderman of Newton; A.B. Shelly of Milford Square, Pa., and Christian Schowalter of Primrose, Iowa. (GCMC)



Becoming friends: Ruth Miller (right) goes over a health checklist with a new mother.

Stephen Vespucci Sar

Agape Table Inc. in Winnipeg serves more than 500 meals daily to hungry people, using facilities provided by four downtown churches, including Home Street Mennonite Church. The past six months has seen a major increase in the number of people needing meals. Contributions and requests for information may go to Agape Table Inc., Box 26111, Westminister P.O., Winnipeg, MB R3C 4K9.

“I was a nice yuppie. Now I’m a recovering yuppie,” said Elizabeth Gomes, who at age 52 traded a prestigious, high-salaried profession in Massachusetts for an \$18,000-a-year pastorate in Kansas, according to the *Wichita (Kan.) Eagle*. Gomes, who as health-care administrator at Massachusetts General Hospital in Boston pioneered ambulatory surgical programs that have been adopted around the world, is the first woman in Wichita to become an ordained Episcopal priest. (*Mennonite Weekly Review*)

Preaching, teaching and conducting a seminar on pastoral psychology kept seminary professor Daniel Schipani busy during an assignment in Havana, Cuba, June 9-18. Schipani, professor of Christian education and personality at Associated Mennonite Biblical Seminaries, Elkhart, Ind., said the mission in Cuba “was one of the most fulfilling and rewarding of the last few years.” For his course on the educational ministry of the church, 132 people from 32 congregations and 16 denominations participated. The Cuban Baptist Convention expelled a group of Cuban Baptist pastors pursuing Anabaptist theology a few years ago. That group formed the “Fraternidad de Iglesias Bautistas de Cuba” (Fellowship of Baptist Churches of Cuba). Schipani learned that the Anabaptist vision “is also attractive among other Christian leaders, especially those seeking to leave behind either Evangelical fundamentalism or romantic Protestant liberalism.”



Religious freedom: The Anna and Peter Fast family. In this 1990 photo Anna and Peter are in the center; Isaac Fast is in the back row, second from right.

made no special invitation.

Milk plant: We witnessed another example of religious tolerance during a recent week in Schuchinsk when the Baptist youth choir from Alma Ata sang in medical facilities, industrial plants, a milk plant and other work places as well as churches. Isaac Fast, pastor of the churches in Kotirkol and Schuchinsk and Anna and Peter’s son, shared the gospel in those places. He told me that the principal of a large local high school has asked him to teach Bible lessons to the school’s teachers and students.

On our way to Peter and Anna’s house in Kotirkol from Schuchinsk a 14-year-old boy accompanied us. “Why are you in Kotirkol today?” I asked him.

“Because I have no [church] friends left in Schuchinsk,” he said. “They all moved to Germany; the last one is going tomorrow...all my cousins are gone. So I come here where I have some good friends to play with who speak Low German. It’s hard to be alone here. But my father is Russian, so we are staying.”

It is easy to find reasons to leave the Soviet Union. But it is refreshing to discover an extended family that has found reasons to stay. *Herbert Minnich*

Herbert and Shirley Minnich of Hesston, Kan., are on a one-year assignment in Alma Ata, capital of Kazakhstan, Soviet Union, to study Russian and contact church leaders and congregations. Mennonite Central Committee, Prudent Travel of Hillsboro, Kan., and the Altyn Alma Foundation of the Soviet Union sponsored the assignment, which will end this October. The Minnichs are members of Hesston Inter-Mennonite Fellowship, where Herbert served as pastor before leaving for the Soviet Union.

MCC workers help Kurdish refugees in Iran

Akron, Pa. (MCC)—Iraqi refugees in Iran have “amazing spirit and resilience,” says Ann Huntwork. Ann and Bruce Huntwork returned Aug. 18 from a three-month Mennonite Central Committee assignment in Iran. They worked with the Red Crescent Society in Ghalicheh Refugee Camp near Bakhtaran, about 100 miles (160 kilometers) east of the Iraq border.

The Huntworks served at a field hospital in the hot, dry farming country. It was much like the field hospital depicted in the TV show *M*A*S*H*, Bruce says with a smile. Bruce, a physician, coordinated hospital services.

Germany provided the field hospital, set up at the time 1.25 million Kurdish refugees fled into Iran early this year. The Germans provided six weeks of acute disease management, Bruce says, then donated the hospital to Iran.

Bruce did a variety of tasks at the hospital. Turnover of Iranian medical staff every two weeks made the job more difficult, he says. He was in



Bruce Huntwork (MCC)

A strong sense of family and clan: Mother and child, Kurdish refugees from Iraq, at an Iranian field hospital

charge of in-patient care and coordinated information to keep German technical equipment operating. He monitored drugs and medical equipment, which had to be kept in lockers in the tent hospital. He oriented new medical staff and communicated water, sanitation and other needs to the Iranian authorities.

Ann, a medical social worker, found herself doing a lot of nursing tasks: taking care of IV bottles, working with pediatric patients, doing rehydration training.

The refugees suffered from much low-grade disease, says Ann, but "what came to us was mostly crisis—malnutrition or severe diarrhea." Typhoid is also a problem in the camps, she says.

The Iranian public health department now runs the field hospital.

About 100,000 to 150,000 permanent camp residents remain in the province, Bruce says. They will have long-term needs for water, health care and electricity. At least four other Iranian provinces also have large long-term refugee populations, he notes.

Asylum: Many refugees have returned to Iraq, the Huntworks say. The border is open and returning refugees appear to be in no immediate danger. Others are seeking asylum in third countries, though placement is difficult. In an arid region with temperatures currently 100° to 120° F (38° to 49° C) during the day, refugees find it difficult to choose to stay, says Ann.

In addition to Iranian government provision for refugees, the Iranian people have been generous, says Ann. "Muslims believe that one serves God by serving others; this is a part of religious observance," Bruce says. And the local area still suffers the effects of the eight-year Iran/Iraq war: water and telephone services are limited, and the nearest Iranian hospital is 1 1/2 hours away, since the local hospital was bombed in the war.

The Huntworks were also impressed with refugees' concern for each other. They looked out for each other in the hospital, helped clean and took food to those in need. Kurdish refugees have a strong sense of family and clan, the Huntworks note, and a sense that they must stay together to survive. *Ardell Stauffer*

The Huntworks previously served in Iran under the United Presbyterian Church.

Children in Iraq are needlessly starving, says MCC worker

Akron, Pa. (MCC)—Carol McLean has a simple message to convey, one she fears no one is hearing: Children are needlessly starving in Iraq.

Most estimates place Iraqi casualties from the Gulf War at about 100,000 dead. "What I know is that we are still killing," says McLean, her soft-spoken presentation belied by her message. "We are going to kill three times that number; specifically children under age 5."

McLean returned Aug. 16 from a six-week Mennonite Central Committee assignment as a public health nurse in Iraq. She worked with UNICEF in Baghdad to launch a United Nations emergency feeding program and nutritional rehabilitation program through maternal and child health-care centers in the country.

Studies by UNICEF and other groups since January show acute malnutrition in young Iraqi children, McLean says. All studies recommend supplementary feeding for children. A few international organizations have set up emergency feeding programs, but these meet only a fraction of the need. And McLean believes food aid should be going to countries without economic resources to feed their people.

Under emergency government rationing, each mother receives only a 10-day supply of infant formula each month. Children under six months of age are in the greatest danger, says McLean. Protein foods and foods for weaning infants are in short supply. Marasmus and kwashiorkor, protein deficiency diseases, are now common.

Angry: McLean is angry about the situation. Aid workers have called it an "experimental famine," she says. "People come through every month, weigh and measure the kids, record the results," but nothing changes. Statistics are difficult to quantify because of communications breakdown in the country and other problems, but McLean estimates that three to five times more children under 5 are now dying than before the war, many from diarrheal diseases or acute malnutrition.

Bethel College, North Newton, Kan., ended its fiscal year June 30 with the best year in gift income in its 104-year history. The college received \$3,259,778. The generous gift support made possible this year's balanced budget since other areas of revenue were down, especially tuition revenue and auxiliary income.



Sammy Rwan, 45, a former businessman who helped plant the Ming-Hu Mennonite Church in Taipei, Taiwan, in 1987, was ordained Aug. 18 at the church's meeting place.

David Lin, secretary for the Fellowship of Mennonite Churches in Taiwan, officiated at the service and preached the sermon, "The Unashamed Worker." In his response, Rwan expressed gratitude to his mother for her prayers and to God for love and strength. He quoted Psalm 127:1—"Unless the Lord builds the house, its builders labor in vain"—and said it was particularly meaningful to his ministry. (GCMC)

Nearly one-third of homosexual or bisexual teenage boys have tried to kill themselves, driven to despair by isolation and fear, a new study says. Researchers at the University of Minnesota and the University of Washington said that 41 of 137 gay or bisexual males interviewed, about 30 percent, said they had attempted suicide. Those who attempted suicide were more likely to have been sexually abused, have abused drugs or been arrested for misconduct than gay teenage boys who had not tried to kill themselves, according to the study, published in the June issue of *Pediatrics* magazine. The study was conducted in 1989 among gay or bisexual males ages 14-21 living in the upper Midwest and the Pacific Northwest of the United States. (Toledo Blade)

This story comes from Snohomish (Wash.) United Methodist Church: "In the midst of all the celebration for the prodigal son," said the Sunday school teacher, "there was one for whom the feast brought no joy, only bitterness. Can you tell me who it was?" Suggested an unhappy little voice, "The fatted calf?" (*The Bottom Line Communicator*)

The Rosedale Sharing Community of Kansas City, Kan., which is made up of Rainbow Mennonite Church, Rosedale United Methodist Church and Rosedale Christian Church, in June dedicated a sculptural walkway in the Whitmore Playground. Artist Will Nettleship constructed the walkway with disabled people in mind. Much of the funding for the sculpture came in the form of memorial gifts in the name of Amy Fretz, a disabled child in the Rainbow Church who died in February 1989 at age 7. (See the Feb. 13, 1990, issue of *The Mennonite*, page 54.)

"Cristobal Colón and the Mennonites" is the theme of a symposium sponsored by the historical committee of the Mennonite Church and to be held Oct. 19-20 at Corpus Christi, Texas. Cristobal Colón, better known as Christopher Columbus, was the Spanish admiral who arrived at some Bahamian islands in 1492. Lawrence Hart, a Cheyenne Mennonite pastor from Clinton, Okla., will speak on 1492 and the Native Americans, and Levi Miller, director of the historical committee, will speak on 1492 and the European Mennonite and Amish immigrants. José Ortiz, director of the Hispanic Ministries program at Goshen (Ind.) College, will speak on "Cristo en America: 500 años despues" ("Christ in the Americas: 500 years later"), and José Matamoros, pastor at Prince of Peace Mennonite Church, Corpus Christi, will speak on 1492 and the gospel. For more information write Levi Miller, 1700 S. Main, Goshen, IN 46526, or José Matamoros, 6030 Deer Creek Drive, Corpus Christi, TX 78415.

If Iraq is allowed to sell oil, it has the economic means to feed and provide medicine for its people. But continued economic sanctions and freezing of Iraqi assets prevent this.

A July U.N. assessment recommended that Iraq be allowed to sell oil, under close international monitoring to guarantee the income be used for humanitarian needs. But the U.N. sanctions committee failed to agree, McLean notes, allowing only a limited sale of oil and tying humanitarian relief to war reparations by Iraq.

Children are not the only Iraqis suffering, says McLean. In addition to a critical food shortage, the Iraqi health system has been badly hurt. The war and ensuing civil disturbances damaged clinics and hospitals. Medicines are in short supply; Iraq cannot pay for them, and the World Health Organization suggests international aid can provide only 2 percent of the drugs needed in the country.

Disruption of water and electricity by allied bombing has harmed public health, McLean says. Electricity is unavailable or unpredictable in many parts of Iraq, preventing the necessary cold storage of blood and vaccines. Without diagnostic tools that depend on electricity, doctors can no longer diagnose cancer. Kidney dialysis has been disrupted. Incubators for infants cannot be used.

Health workers have documented epidemics of cholera and typhoid in parts of the country, McLean says. During August, reports of polio cases came in for the first time. The destruction of water purification plants has caused a tremendous increase in communicable diseases, says McLean. "This is deadly in vulnerable populations such as the elderly and children." Low chlorine supplies in much of Iraq make the situation more dangerous, she adds.

Iraqis are increasingly desperate, McLean says. While she was in Baghdad, Iraqi women desperate for milk for their children attacked a clinic rumored to have milk. "Everyone thinks about how to get food, even those who have money," says McLean. Families spend their savings to move to Jordan. "Hotels in Jordan were full when I came through on my way back," she says. "People don't have much for the future."

McLean believes the international community must separate humanitarian issues from economic and political

concerns. "Don't sacrifice these people for nothing," she says emphatically. "There are other oppressive regimes in the world; we don't feel obligated to starve their peoples."

Ardell Stauffer

Sommer resigns as Asia secretary

Newton, Kan.—John Sommer, secretary for Asia for the Commission on Overseas Mission, has resigned effective July 1992.



Sommer

He began work with COM in 1970, when he and his wife, Sharon, were short-term volunteers for three years in Japan. After one year at Associated Mennonite Biblical Seminaries, Elkhart, Ind., he served 11

years as COM personnel secretary, followed by six years at the Asia desk. His family's most recent mission assignment was from 1989-90 in Tokyo at the Japan Anabaptist Center. He says that his years with COM have been "challenging and satisfying."

He and his wife are members of Faith Mennonite Church in Newton. Sharon is editorial assistant for *The Mennonite*. The Sommers are parents of two teenagers, Michelle and Brian. Sommer's future plans are indefinite.

Mennonite youth group serves longtime servant

Oklahoma City (GCMC)—On Aug. 16, First Mennonite Church, McPherson, Kan., sent eight of their youth in a van loaded with Doritos, Diet Coke and three sponsors on a weekend service project. That night they arrived here at the Mennonite Voluntary Service house, managed a few hours of sleep, and at 8 a.m. the next day found themselves in Larue Douthit's yard, staring at a little white house in need of new paint.

Douthit, 81, was gleeful. As Mennonite Housing Repair workers and the youth team swarmed around her house with paint scrapers in hand,



Elbow grease: Youth from First Mennonite Church, McPherson, Kan., scrape, prime and paint a house on a service project with Mennonite Housing Repair in Oklahoma City.

Douthit observed from her porch, "This is the best miracle I've had in a long time."

It's the first paint job her house has had in long time, too. Douthit waited nearly a year for Mennonite Housing Repair to find volunteers to repaint her house. MHR workers themselves are volunteers, placed by MVS, a program of the Commission on Home Ministries of the General Conference Mennonite Church.

Paint chips: The weather forecast for Aug. 17 was a hot 96° F. The volunteers wasted no time, taking advantage of the morning shade. Three young men took on the west side of the house. Paint chips flying, they only groaned when asked if they were having fun. David Kaufman, 16, offered a redeeming explanation: "Other youth groups from our church have done service projects, and we decided we wanted to do one, too. So this is where we ended up. So far," he said, wiping sweat from his forehead, "I'm enjoying it."

MVS often works as a liaison between youth groups wanting to do service projects and agencies that provide service. In the case of Mennonite Housing Repair, it means a six-day work week for MVS workers here. Normally MHR charges a low hourly fee for their work, but when youth groups come they provide labor and tools free to low-income families.

"It's more fun to work for people when you don't have to charge them," said MHR worker Andi Neufeld. He and housemates Virginia King and Greg Janzen have led a number of youth service projects during their MVS terms.

And to see Larue Douthit smiling on

the porch, clucking happily at the young people, it's easy to understand why they don't mind the extra hours. "This will be so wonderful," she said, watching the progress on the house. She talked about her years as a lay minister and work with women in prisons. "I

always wanted to help people. Isn't that what life is all about? If you don't have outreach, your world is small."

Beth Hege

Mennonite witnesses Israeli brutality in West Bank

Jerusalem (MCC)—At about 4 p.m. on June 5 I watched a military truck stop along the main road of our village in the Israeli-occupied West Bank, near our apartment. Two soldiers got out of the truck, weapons drawn as usual, to look for an unseen stone thrower.

Unable to find the one who threw the stone, the soldiers got back in the truck and drove ahead. They stopped about 100 yards down the road, where they found a small group of boys playing near the road.

The soldiers got out of the truck and grabbed a 12-year-old boy. One soldier struck the boy on the head with the butt of his assault rifle. When the boy fell to the ground a soldier held him down while the other soldier stomped with his boot on the boy's wrist, shattering the bones inside.

I went to see the boy after the incident. He and his family are terrified, as I believe was the design of the attack. The family does not wish to be identified for fear they may be targeted for more terror.

We have been living in the Occupied Territories for 12 months, long enough to know that this incident is not an aberration in the conduct of soldiers here. The "breaking of bodies" by

Radio stations in 40 states, Canada, Ecuador and Guatemala are already airing spots on cultural diversity released in late May by Mennonite Board of Missions Media Ministries. The 65 spots (30 seconds each) on the theme "Living With Our Culturally Different Neighbors" have been offered to 2,500 radio stations in North America and a few stations overseas. MBM Media Ministries expects about 1,000 stations will eventually use the series.

A new Mennonite Central Committee program will help Manitoba Mennonites deal with domestic abuse.

Called Voices for Non-Violence, the program will provide a variety of services to Mennonite congregations in the province, including consultation services for pastors and others working with abusers and victims; support for abusers, victims and families; and education and awareness raising in churches. Director of the program is Heather Block of Winnipeg, who began her assignment in August. She is a graduate of Mennonite Brethren Bible College and the University of Manitoba, where she earned a degree in social work.

Marie M. Fortune and James Leehan will be featured speakers at the annual Bluffton (Ohio) College Church Leaders Conference Oct. 21-23. The subject is "Confronting Domestic Violence and Family Abuse." A pastor, educator and author, Fortune is founder of the Center for the Prevention of Sexual and Domestic Violence in Seattle. Leehan, an Episcopal priest, is director of the University Christian Movement in Cleveland. Fortune will address "Sexual Violence: the Unmentionable Sin," while Leehan will speak on "Binding Up the Wounds: Hope and Help for Survivors of Family Abuse." For more information contact Randy Keeler, campus pastor, Box 806, Bluffton College, Bluffton, OH 45817, (419) 358-3219.



Habitat celebrates 15 years

Volunteers lift a wall at a recent Winnipeg Habitat for Humanity work camp. This is Habitat's 15th anniversary year. A celebration is planned for Sept. 26-28 in Columbus, Ohio, as 15 traveling work camps each conclude 15 weeks of building in 15 different communities.

Christian Peacemaker Teams has circulated a special alert on human rights questions in response to direct appeals for help given to members of the team that visited Palestine and Israel in June. In

1990, human rights workers documented 165 Palestinians who were killed by Israeli security forces. At least half of those killed were not participants in protest activities but were simply caught in areas where an encounter with Israeli security forces took place. The special alert calls for CPT supporters to fax or write letters to U.S., Canadian and Israeli authorities regarding these abuses.

Mennonite witnesses Israeli brutality—continued

men in uniform has been an ugly yet common occurrence here since the beginning of the intifada. Our proximity to the victim in this particular attack makes it hard to keep silent.

I know this boy. He likes school and is a good student. He is pleasant and well-mannered. And now he is terrified.

None of the boys playing together that day threw stones at the military truck. But even if this boy had thrown stones, we must still ask: Is this a justifiable way for men to treat a boy, under any circumstances?

Human rights groups, both Israeli and Palestinian as well as international, have documented the victims and the brutality of this military occupation. Certainly many other incidents go unreported and undocumented.

A year ago in May, Palestinian leaders called on the United Nations Security Council to send a group of observers here to ensure the safety of the population living under occupation. This humanitarian move was blocked by the veto of the United States.

This boy with his broken wrist is not just a story. He is a human being who has been terrorized. He will never be quite the same again. Unfortunately he is just one among many "broken people" living under a brutal military occupation. Without a comprehensive peace settlement in the Middle East, this situation will continue. And more 12-year-olds will be broken. *Angel Ocasio, MCC West Bank*

DEATHS

Martha Wiens Ewert, 84, died Aug. 23 of a heart attack in Marion, S.D. She and her late husband, August, were GCMC mission workers in China from 1929-1941. She is survived by five children and 17 grandchildren.

Orlando Waltner, 76, died Aug. 30 of cancer in Newton, Kan. He was a longtime missionary, pastor and former general secretary of the GCMC. He and his wife, Vernelle, were missionaries to India from 1939-1956. In addition to his wife, he is survived by two sons, one daughter, one brother, one sister and six grandchildren.

WORKERS

Eleanor and Perry Beachy are interim pastors at Hanston (Kan.) Church.

Bob and Phyllis (Hershey) Carlson, Bethel College Church, North Newton, Kan., began in August as Mission Partners with COM in Tokyo. He does pastoral counseling with the Tokyo English Life Line, and she teaches at Nishi Machi International School.

Elda Hiebert returned to North America from Zaire in July, completing 18 years of service with COM/Africa Inter-Mennonite Mission. She was director of the midwifery program and the new nurses training school at Nyanga Mennonite Hospital.



Ewert



Waltner



B. Carlson



P. Carlson



Hiebert



P. Kehler

The Pastor/Spouse Seminary Inter-term at Associated Mennonite Biblical Seminaries, Elkhart, Ind., will be held Jan. 6-31, 1992. Interterm courses include "Personality and Faith" by Daniel Schipani, "Parable—Jesus" by Mary H. Schertz, "Amos" by Perry Yoder, "Rethinking Mennonite History" by Walter Sawatsky and "Biblical Hermeneutics" by Willard Swartley. For more information contact Ministerial Leadership Services, General Conference Mennonite Church, Box 347, Newton, KS 67114, (316) 283-5100.

The halls rang with greetings and laughter as 60 women from the Japan Mennonite Conference gathered in April in Aoshima, Miyazaki Ken, for their 10th annual retreat. Ten years ago two General Conference Mennonite Church missionaries, Anna Dyck and Virginia Claassen, decided Japanese women must have their own conference, not for making policy but for fellowship and encouragement. Dyck, who retired this summer after 38 years of mission work in Japan, served as the speaker for the retreat. She spoke on "Living Near to God" and "Living Near My Neighbor." *Mary Derksen*

COM—Commission on Overseas Mission
GCMC—General Conference Mennonite Church
MCC—Mennonite Central Committee

Peter and Sue (Martens) Kehler, Emmanuel Church, Clearbrook, B.C., began a two-year COM term in mid-August in Taipei, Taiwan, where they are hosts at the Mennonite guesthouse. They are also involved in lay leadership training. Sue will lead nursing and health seminars.

Gordon Krause, pastor at Prescott (Ariz.) Church, has completed his service there.

John Paul Lederach, director of International Conciliation Service, will be the featured speaker at the inauguration of John E. Zehr Oct. 13 as president of Bethel College, North Newton, Kan.

Monty Ledford has begun as pastor at First Church, Aberdeen, Idaho.

Lynn Lillie, Lower Skippack (Pa.) Church, began a three-year Overseas Mission Volunteer term Aug. 27 with COM in Taichung, Taiwan. She is involved with youth and college ministries and teaches English as a second language. She works with the Hsi Tun Mennonite Church.

Susan Ortman Goering began Aug. 20 as a co-pastor with her husband, Steve, at Boulder (Colo.) Church.

Brad Penner, pastor at Spring Valley Church, Canton, Kan., will begin Jan. 1, 1992, as pastor at Hopefield Church, Moundridge, Kan.

Wendy Peters, Rabbit Lake, Sask., continues as MCC program coordina-

tor in Atlanta.

Denny Phillips is the men's track and field coach at Bluffton (Ohio) College for the 1991-92 season.

Peter Retzlaff, pastor at Vineland (Ont.) United Mennonite Church, plans to retire from a lifetime of ministry at the end of this month. He also served General Conference Mennonite congregations in North Battleford, Sask., Greensburg, Kan., Turpin, Okla., Coaldale, Alta., and Aldergrove, B.C.

Jim and Lorraine Stutzman Amstutz, First Church, Bluffton, Ohio, have begun three-year MCC terms in Akron, Pa., as coordinators of the Service Program. Their children are Solomon, Jordan and Leah. His parents are Fred and Mary Amstutz of Pandora, Ohio. Hers are Lura and Millard Benner of Greenwood, Del.

Bev Suderman began Sept. 3 as pastor at Erie View United Mennonite Church, Port Rowen, Ont.

George and Tobia (Vandenberg) Veith, Cornerstone Church, Saskatoon, began a four-year COM term in July in Hong Kong. They will be involved in church planting and evangelism following language study. They have one son, Matthew.

Wendell Wiebe-Powell began Aug. 30 as assistant pastor in charge of youth at Bethel College Church, North Newton, Kan.

Burton and Elnore Yost, Bluffton, Ohio, have returned from a three-month special assignment in Seoul, Korea, sponsored by COM in cooperation with Mennonite Board of Missions and MCC. They contacted people who have expressed interest in starting Mennonite ministries.

—compiled by Sharon Sommer

Cincinnati Mennonite Fellowship is hosting a Mennonite Artist Exhibit in February 1992 and a Mennonite Arts Weekend, Feb. 7-9, 1992, to celebrate work in the arts and encourage greater arts awareness and growth in the Mennonite community. Artists working in either two or three dimensions may enter the exhibit, which will be juried by slides. Individuals or groups interested in leading a workshop or giving a performance at the Arts Weekend may send a proposal. For further information or for an exhibit prospectus contact Weldon Nisly at (513) 281-4452 or Cheryl Pannabecker at (513) 681-4192. Slides and proposals are due Oct. 15.

The inauguration of John E. Zehr as Bethel College's 10th president is planned for Oct. 13 on the North Newton, Kan., campus. John Paul Lederach, a 1980 Bethel graduate who is associate professor of sociology at Eastern Mennonite College, Harrisonburg, Va., and director of International Conciliation Service at Mennonite Central Committee, will be the featured speaker. The Bethel Sinfonia and the Bethel College Concert Choir will perform during the inauguration program. The Newton Community Children's Choir and the Bethel College Gospel Choir will perform during a pre-inauguration concert.

The Fellowship of Merry Christians and the clowns of Smiles Unlimited, Inc., are combining forces to bring some holy humor into Halloween this year. The two organizations plan to help churches give youngsters alternatives to the usual parade of monsters, vampires, goblins, devils and witches. They encourage churches to sponsor Halloween parties on Oct. 31 with clowns, comedians and comics providing an antidote to horror and fear. Upon request, Smiles Unlimited will provide churches the names and addresses of clowns in a church's area. Churches may write Don Berkoski, Smiles Unlimited, 4149 Golden Eagle Drive, Indianapolis, IN 46234.



S. Kehler



Lillie



Goering



Peters



Retzlaff



Suderman



G. Veith



T. Veith



B. Yost



E. Yost

“Mutual Aid? You Mean, Like Barn Raising?”

Actually, yes. Not so long ago when a family's barn burned to the ground, the community rallied together to build a new one. That act of helping people—of friends, relatives and neighbors helping another in need—is the essence of mutual aid.

In its day, barn raising was a nice model for mutual aid as an act of Christian compassion. As Christ taught, mutual aid is “others-centered,” not “self-centered.” That's why MMA seeks to provide plans and services that are “others-centered”—that allow members to help other members.

The trouble is barn raising isn't a very common expression of mutual aid anymore. I suppose that's because so few of us live on farms. Yet people still face crises as devastating as a burned barn.

As manager of Member Services at MMA, I frequently work with people in crisis. Like the family facing a \$35,000 medical expense. Or the retired person needing to understand what is and isn't covered by Medicare. Or the young couple trying to prepare for future education costs of \$100,000 for their two children. Or the widow wanting to protect the savings she and her husband worked so many years to create. These situations are all examples of modern “burned barns.”

Mutual aid today is a lot like it always has been—people giving to those in need whether they receive a tangible return or not. When you participate in an MMA life, health, auto or retirement plan, you help “rebuild barns.” That's a difference that can change the world.

Roger Nafziger
Member Services manager



We're more than just insurance.

For a copy of our new video, The Spirit of Community, call 1-800-348-7468.



**Mennonite
Mutual Aid**

**"He who
has not
traveled
widely
thinks his
mother is
the only
cook."**

—Ugandan Proverb



Imagine a world potluck with people from every country bringing their favorite foods. Picture yourself walking along that table with your plate in hand trying to choose from Cheesy Tortilla Skillet (Mexico), Rice Noodles with Vegetables (Philippines), Festive Shrimp with Coconut Sauce (Brazil), Shanghai Ham (China), Sweet Tomato Chutney (Lesotho), Potato Curry (Bangladesh), Bu Yani's Chicken Soup (Indonesia), Wild Rice Bread (Canada), and dozens of other enticing dishes.

Extending the Table: A World Community Cookbook invites you to sit down with new friends, taste the flavors of their foods, feel the warmth of their friendship, and learn from their experience. You will find excellent recipes from more than 80 countries with stories of the countries and people who contributed the recipes.

Extending the Table comes from Mennonite Central Committee in the spirit and tradition of *More-with-Less Cookbook*. Written and compiled by Joetta Handrich Schlabach with the assistance of Kristina Mast Burnett, recipe editor. Spiral, \$14.95; in Canada \$18.95

Herald Press books are available through your local bookstore or write to Herald Press (include \$2.00 for orders under \$20.00, 10% of retail for orders over \$20.00 for shipping).



Herald Press
Dept. MEN
616 Walnut Avenue
Scottsdale, PA 15683-1999

Herald Press
Dept. MEN
490 Dutton Drive
Waterloo, ON N2L 6H7



WORDPOWER
IN WINNIPEG

WRITERS' CONFERENCE
for beginning and advanced writers
NOVEMBER 1-2, 1991
featuring
TOM SINE
author of *The Mustard Seed Conspiracy*
AND
PAUL DE GROOT
respected Canadian religious journalist

For more information, contact:
Wordpower in Winnipeg
3-169 Riverton Avenue
Winnipeg, Man. R2L 2E5
Phone (204) 669-6575

sponsored by the Canadian members of Meetinghouse,
a professional association of Mennonite editors

Goshen College seeks applicants for the position of **admissions counselor**, to begin Nov. 4, 1991. Primary duties include representing the college among prospective students and their parents, and communicating with prospective students. Qualifications include a commitment to Goshen College's mission, writing and speaking skills, willingness to travel, a bachelor's degree and preferably related experience.

Send letter of application and resumé, including three references, to Marty Lehman Hooley, Director of Admissions, Goshen College, Goshen, IN 46526. Application deadline: **Sept. 20** or until position is filled. Women and minorities are encouraged to apply. An equal opportunity employer.

Volunteer with MVS

Mennonite Voluntary Service needs you! About 100 full-time volunteers are serving in nearly 30 communities throughout Canada and the United States. In response to Christ's call, MVS has committed itself to a variety of service ministries. As a volunteer with MVS you will receive room and board, full medical insurance, travel, a small personal allowance and an adventure in living out the gospel's call. Sound interesting? **Join us!**

Here are just a few of the many positions we would like you to consider:

Emergency assistance counselor
Markham, Ill.

Peace worker
Brandon, Man.

Pastoral assistant
Hamilton, Ont.

Activity aide at Community Center
Wichita, Kan.

Women's Crisis Shelter staff
Kansas City, Kan.

Project director for housing service
Hutchinson, Kan.

Advocate for people with AIDS
San Francisco

MVS dreams of good news for the poor, decent housing for all, comfort for the lonely. If you share our dreams for peace and justice, let us know.

MVS is a program of the Commission on Home Ministries of the General Conference Mennonite Church.

Mennonite Voluntary Service
Box 347, Newton, KS 67114, (316) 283-5100

Reviews

BOOKS

Recipes and stories

Extending the Table: A World Community Cookbook by Joetta Handrich Schlabach (Herald Press, 1991, 332 pages)

Reviewed by Edna Ramseyer Kaufman, Schowalter Villa, Hesston, KS 67062

Extending the Table is a challenging, inspiring, well-planned, readable and functional book that should be in many of our homes. Over 350 recipes and 300 stories from 89 countries are here for you to prepare and enjoy in your home and to extend to your table.

Here are some innovations that made this book special:

- measurements in volume and weight,
- a glossary for spices and condiments,
- symbols at recipe headings, i.e. TS (time saving), H (hot, spicy), M (microwave),
- keys for pronouncing the native name of a recipe,
- the number of servings per recipe,
- footnotes at the end of each food division,
- names and addresses of people who gave the recipe,
- a brief suggestion to the left of each recipe,
- a complete and usable index.

As Milkah Terman, a Nigerian women, said, "Take liberties as you cook, allow the stories to touch you as you read and joyfully extend the table as you eat."

Extending the Table was commissioned by Mennonite Central Committee. Schlabach has worked with MCC in various administrative, writing and educational experiences and served in Central America with her family for several years. Kristina Mast Burnett,

the recipe editor, has also worked with MCC as a writer and administrator and helped initiate the project.

Ministry with Natives

By God's Grace: Ministry With Native People in Pauingassi by Henry Neufeld and Elna Neufeld, (CMBC Publications, 1991, 114 pages)

Reviewed by Malcolm Wenger, 1213 Elm St., Newton, KS 67114

It has been 467 years since Jacques

Cartier planted a cross at Gaspé and tried to tell Native peoples of Canada to look to it for salvation. Today Statistics Canada reports that more than 90 percent of Native people identify with a Christian church.

Yet when Henry and Elna Neufeld came to the isolated Saulteaux Indian community of Pauingassi in Manitoba in 1955, people there had been only marginally touched by the white man's ways and the Christian message. They spoke only their own language, had no school or trading post and were separated by 128





NEW!

C R O E F A T M E V E N N O E N X I P T R E E S W O L M O E N S

Truly we are born as we create.

Join a host of Mennonite artists, all of them women, as they explore the feminine creative spirit at work in the various cycles of their lives. A very special publication, *Born Giving Birth* celebrates a wide spectrum of creativity from artists across Canada and the United States.

Containing over 50 poems and 30 visual images (some in full color) and bound in a heavy textured cover, this book is as beautifully crafted as the art it contains.

Filled with powerful, eloquent statements, *Born Giving Birth* will make a meaningful and treasured gift for anyone interested in the artistic expression of Mennonite faith and life. Limited quantities will be available.

\$19.95 U.S. \$23.95 CAN

Available at Faith & Life Bookstores, Provident Bookstores or from Faith & Life OrderLine:

1 800 743-2484

Faith and Life Press Box 347 Newton, KS 67114-0347
Faith and Life Press Canada 600 Shaftesbury Blvd.
Winnipeg, MB R3P 0M4



C R O E F A T M E V E N N O E N X I P T R E E S W O L M O E N S

FAITH and LIFE PRESS



Celebrating
110 Years of
Service in Education

1881 >> 1991



Patient presence: Elna and Henry Neufeld

kilometers of "bush" from the nearest all-weather road.

In spite of their isolation, Pauingassi leaders were aware of the changes pushing into their world, and they wanted their children better prepared. Alex Owen said to the Neufelds, who were then teaching on the nearby reserve of Little Grand Rapids, "Come and live with us, teach our children and have [Christian] services."

This book is the story of how Henry and Elna, supported by Native Ministries of the Conference of Mennonites in Canada (then Mennonite Pioneer Mission), responded to this invitation. One is astounded by the challenges they faced: surmounting the barriers to travel and communication, finding the "appropriate technology" to build a home and other buildings, learning the language, starting a school, planting a church, raising five children and helping get better medical care for the community (Native medicine was good, but one-third of the children were dying).

Those concerned about cross-cultural ministry will want to read this book not only for the good stories but to observe the principles that guided the work: sensitivity to the wishes of the community (even when it brought conflict with the "experts" of the day), patient, purposeful presence, trusting the Word and Spirit to bring fruit, and seeing their work as a "scaffolding" to be dismantled as the church matured.

My wife, Esther, would have liked to hear more about the tensions and joys of raising a family in another culture, and I more about the source and possible healing of the disunity that came to the Christian community.

The book includes 52 pictures and two maps.

A Haitian hero

In the Parish of the Poor: Writings from Haiti by Jean-Bertrand Aristide (Orbis, 1990, 112 pages)

Reviewed by Arthur P. Boers, 477 Lincoln Road, Windsor, ON N8Y 2G6

For the first time in history a liberation theologian rules a country. Aristide seems an unlikely national leader. A small, bespectacled, high-strung man, he does not look like he can inspire much popular confidence. Yet when the paramilitary Tontons Macoute attempted a coup d'état in January, Aristide brought masses of people into the streets. People power forced the army into dislodging the Tontons Macoute rebels. Aristide has an intuitive connection to the spirit and fate of Haiti.

He was the landslide winner of Haiti's first democratic election last December. His election was all the more remarkable since he boycotted previous elections. (In this book he criticizes the bankruptcy of elections.)

Aristide completed *In the Parish of the Poor* in early 1990, when he had no intention of running for office. When Roger Lafontant, the head of the Tontons Macoute, threatened to run for president, Aristide threw his hat into the race. He was elected in December 1990, the very month this book was released.

Even if Aristide had not run—let alone won—this book would be worth reading. He is a remarkable man. The son of Haitian peasants, he grew up to be a Salesian priest who speaks seven languages. He always worked among the poor in the slums of Port-au-Prince, the capital of the Western Hemisphere's poorest nation.

He describes a walk in the slums where the all-too-typical scenes must drive one either to despair or to passionate involvement: "I found a courtyard with three naked children, my country's new generation, bathing in a puddle of garbage left from the rains of the night before. On another day I walked down another corridor in the darkness of our bright sun, and at the end I found a wider road, and three young boys in tattered shorts, playing marbles in the dirt. The new generation. On another day I walked down another corridor and three young girls—wearing secondhand dresses thrown away by nice middle-class girls in a northern country and brought here by profiteering middlemen—these girls were selling themselves for quarters and dimes and less to any man, and that was the new generation of my beloved country."

Aristide's convictions cost a high price. His inflammatory sermons denouncing Duvalier and the army

long ago made him many enemies. He survived several assassination attempts, including an attack that killed 13 parishioners and gutted his church.

This fascinating book is filled with gripping stories and brilliant images. At times the rhetoric is poetic.

Resources

- **A Drink from the Stream: Essays by Bethel College Faculty and Staff**, edited by John K. Sheriff and Alain Epp Weaver (Bethel College, 1991, \$11.95), contains 22 essays covering a wide range of topics.
- **A resource packet on chronic mental illness** has been developed by Karen Jantzi, mental health advocate for Franconia Mennonite Conference. Designed for congregations and pastors, the packet includes stories about living with mental illness and ideas for ways to minister. It costs \$5, which includes postage. Write to the author at Mennonite Conference Center, Box 116, Souderton, PA 18964.
- **Service: Learning While Helping** is a 13-minute VHS video that follows four church youth groups' experiences with two short-term service programs for youth. **Walking on Holy Ground** is a nine-minute VHS video that tells the stories of three Bangladeshi women and one U.S. woman serving in Bangladesh with Mennonite Central Committee. **Wheat Straw Cards: Making a Difference in Bangladesh** is a seven-minute VHS video that shows how an MCC job creation project among Bangladeshi women has improved their lives. All three are available for free loan from MCC, Box 500, Akron, PA 17501-0500, or MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9.
- **Kairos: Three Prophetic Challenges to the Church**, edited by Robert McAfee Brown (Eerdmans, 1990, \$7.95), includes the "Kairos Document" drafted in South Africa in 1985, "Kairos: Central America," signed in 1988, and "The Road to Damascus: Kairos and Conversion," plus study questions, three appendices, further resources and addresses of groups working on "kairos" issues.

—compiled by Gordon Houser

Editorial

01 0022 031 363
LIBRARY
ASSOC MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46517

A third way to look at the world

The demise of the Union of Soviet Socialist Republics as we have known it (formalized Sept. 5) brings up money-related questions. What is a good way to distribute resources? What is a good economy?

Changes in the Soviet Union appear to be a "win" for capitalism. People who link capitalism to Christianity are asking, Is this not evidence that God blesses capitalism?

No. Repeatedly I see that a close reading of the gospel of Jesus Christ offers another way. This was true in 16th-century Europe. When society thought it had to choose between Roman Catholicism and Protestantism, the Anabaptists offered a third way: radical discipleship that says Jesus is Lord.

Similarly, in response to the epochal events in the Soviet republics, I would say "communism vs. capitalism" is inaccurate. Suffering comes when there is an imbalance of resources, no matter what the politics. Capitalistic countries are not free of suffering people.

Suffering comes more from marred relationships than from simple lack of goods.* Handouts are not the answer. People in Latino cultures have a sarcastic refrain: "Let's see what the gringos are going to bring us this time."

Listening and learning is the answer. Wonder of wonders, that inevitably leads to sharing. It gives people hope. It helps clarify vision. It builds community. It encourages. It affirms people's talents. It helps people believe in themselves. It helps bring change where change is needed. It results in relationships, a

huge improvement over only projects.

It is our great privilege to do this listening and learning through the church, a stable organization that should be free of ties to any political system.

Those of us who live in capitalism are at great spiritual risk. Capitalism tempts people to overindulge in what's available. Is it possible to be full yet starved? Is the full life not necessarily the good life?

To answer yes, T. Wayne Rieman, a Church of the Brethren storyteller, relates the following: During a blizzard the natural forage of deer was covered with snow. Hundreds of deer starved. When spring came, Rieman came upon a ranger who was loading 18 bodies onto his truck. He said that the deer had all died with full stomachs. With a deft slash of his hunting knife he revealed the contents of their bulging sides. "Rhododendron leaves," he said, "which have practically no food value."

Do we North Americans stuff ourselves with instant gratification yet remain unfulfilled? Perhaps we need to pursue a third way of looking at the world. *Muriel T. Stackley*

* I am indebted to Rich Sider of Mennonite Central Committee for this analysis.

Always with us?

Roberta Mohr

I'm sick of poverty, Lord.

It stinks

like a child who wets the bed
and goes to school unwashed.

It cuts

like broken glass in piles of
autumn leaves where children play.

It bites

like rats who search for food at
night and nibble baby flesh.

It stings

like the harsh slap of a parent
fed up with a whining child.

It chills

like the winter wind blowing open
a torn coat with a broken zipper.

It festers

like filthy sores on the broken skin
of humanity waiting for the miracle cure,
the healing ointment no one manufactures.

Will we **always** have this sickness, Lord?

Does Mark 14:7 mean **always**?

I'm sorry, Lord. I just read the rest
of that verse. You said **you can**
help them any time you want.

*Roberta Mohr's address is 319 Simcox Ext.,
Wadsworth, OH 44281.*

Inside

A people to
live with / p. 437

The blessing of
tax resistance / p. 438

Unbelievable! / p. 440

THE

Mennonite

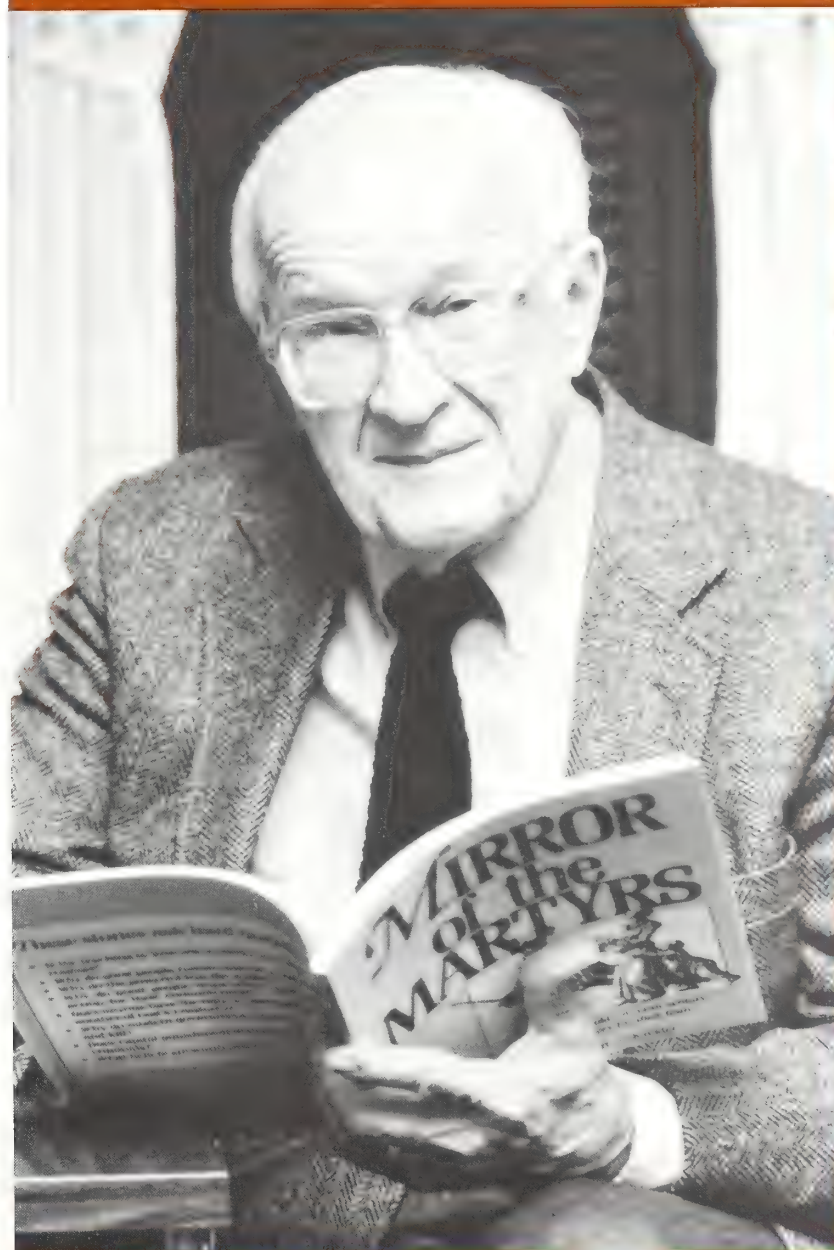
For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

106: 19

OCTOBER 8, 1991



*The gift of
memory
for a faith
community*



The discovery of the
Martyrs Mirror copper
plates changed
Robert Kreider's life.
(See page 440.)

Prologue

October is a time to think about history. (Many of our schools are celebrating "Founders Days.")

From which rock were you hewn? From which quarry were you dug? See Isaiah 51:1, where the prophet tells us to pay attention to our history.

Robert Kreider (page 435) and Gerhard Ens (page 440) are among the writers who serve us well in this issue. They touch two milestones that mark our faith family history: 16th-century Europe (the persecution of Anabaptists) and the Mennonite experience in the Soviet Union. Both are part of the huge quarry from which members of the

General Conference Mennonite Church come.

Lest you be tempted to rest on the past, Titus Peachey (page 438) brings us face-to-face with the present. What is an astonishing history for if not to empower us to live prophetically? Whether or not you agree with Titus, write your opinion for publication in this magazine. It's your forum.

The next issue of *The Mennonite*, dated Oct. 22, will ask the question, What do you think about the integration of the Mennonite Church with the General Conference Mennonite Church? *mts*



Editor
Muriel T. Stackley

Assistant editor
Gordon Houser

Editorial assistant
Sharon Sommer

Art director
John Hiebert

Editorial offices
722 Main St., Box 347
Newton, KS 67114-0347
(316) 283-5100



The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: one year, \$20 U.S., \$23 Canada; two years, \$35 U.S., \$41 Canada; three years, \$48 U.S., \$56 Canada. Group rates available. Outside North America add \$24 U.S. per year to U.S. rate for surface mail, \$55.20 U.S. for airmail. Single copies: \$2 U.S. Five or more: \$1 U.S. each. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114. ©1991

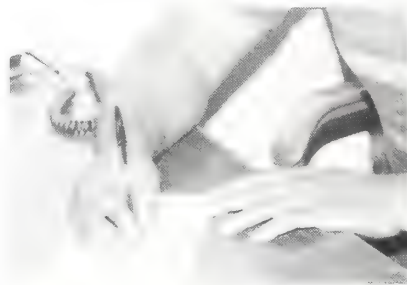
Contents

435 The gift of memory for a faith community

Robert Kreider tells about finding copper plates from *Martyrs Mirror* and how they changed his life.

437 A people to live with

Les Tolbert sees similarities between the African-American and the Anabaptist communities.



437

438 The blessing of tax resistance

What might radical Anabaptist faith look like today? asks Titus Peachey.

440 'Unbelievable!'

Russian Mennonites in Canada are overjoyed at the changes in the Soviet Union, but they also have second thoughts.

441 Sons and daughters

442 Russian wheat that springeth green

443 'You receive more than you give'

444 Letters

446 News

- Home ministries cuts \$97,000 from its budget
- MWC executive considers India, fiscal restraint
- Record

454 Reviews

- Reasoned discourse
- Fiction and families
- The challenge of real life
- The courage of 'hibakusha'

456 From Am Trakt to Amarkantak to Amtrak

Cover: The photo is by Dan Marschka, courtesy of the *Intelligencer Journal*, Lancaster, PA.

Copper etchings from *Martyrs Mirror* serve to bear a 'good witness' of faithfulness.

A gift of Memory for a faith community

Robert S. Kreider



Three years ago a phone call redirected my life. The lost had been found. The last 23 copper etchings from the 1685 *Martyrs Mirror* had reappeared in the estate of an art collector in the Rhineland.

These copper plates, of an original group of 104, had been etched by the master Dutch Mennonite artist and printmaker Jan Luyken.

Thrilled to be able to recover the earliest expressions of Anabaptist-Mennonite art, I helped gather an inter-Mennonite group to purchase the plates. John Oyer of Goshen (Ind.) College and I wrote and edited a book, *Mirror of the Martyrs*. Robert W. Regier and the staff at the Kauffman Museum (at Bethel College, North Newton, Kan.) joined us in preparing a mobile exhibit centered on the Luyken etchings and the story of the Anabaptist martyrs. This exhibit is now traveling to many communities in North America.

As we took possession of the 300-year-old copper etchings, they took possession of us. Artist Robert Regier, who for months was absorbed in exhibit design, speaks of the elusive hold of his work with the martyr story: "It transformed me in ways I do not understand."

I sensed that these were not just rare copper plates but works of art that carried us back into communion with those who lived under the cross and

died under the cross. Artist Jan Luyken and editor Tieleman van Braght emerged out of the past bearing us a gift of memory of a faith community, the memory both in word and image. They who lived close to the time of the Anabaptist martyrs were inviting us to walk in the path of the martyrs who gave "a good witness."

As I came into the presence of "this great cloud of witnesses" I knew I was approaching holy ground. I saw sisters and brothers who "for the sake of the joy that lay ahead ... endured the cross, ignoring its disgrace." I felt gratitude and awe.

- Gerrit Hazenpoet was a tailor. He returned to Nijmegen to visit his wife and children, was arrested, imprisoned, tortured and burned to death. At the stake he sang a farewell hymn to those present in his final hour.

- Anneken Jans was drowned in 1539 at Rotterdam. She wrote a farewell letter to her son. "Do not fear the majority nor walk in their ways. ... Where you hear of a poor, simple cast-off little flock which is despised and rejected by the world, join them; for where you hear of the cross, there is Christ."

- Dirk Willems was escaping across a frozen canal. He heard the ice crack behind him, turned back and rescued his pursuer. Dirk was rearrested and executed soon thereafter.

Courage: At the exhibit I talked with a mother who quoted her 9-year-

*The story of the martyrs
is as current as the
morning news.*



*As we took possession of
the 300-year-old copper
etchings, they took
possession of us.*

old son. He had voiced an anxious hope: "I wonder if I would have the courage of Dirk Willems."

I have become even more aware of the power of story. A friend reported, "When I was a child my mother read stories to me from this great collection." Of the exhibit he wrote, "I simply wept while I walked where the martyrs walked, suffered where the martyrs suffered. ... This is one of the most powerful statements for the Anabaptist vision I have seen."

The Anabaptist martyrs sought to bear a "good witness," often carried on the wings of song. They came into the presence of death singing. They told their stories in ballad hymns. We have been called to read the *Martyrs Mirror* as the psalmist, with an ear for the lyrical.

I see more clearly the idolatries of rulers and politicians who mix church and state, who torture and kill in their quest for conformity and order in society. They orchestrate these evil arts as drama or spectacle: script, stage, cast, props, choreography, spectators. In the midst of the Gulf War I read a book that describes World War II as a drama of "sustained torture." War, to quote Tieleman van Braght (author of *Martyrs Mirror*), is "Bloody Theater."

We grieve for those who torture and kill, who think of themselves as good people striving for a good society.

And in the ironies of history we reach out in sympathy to the Society of Jesus, the Jesuits. In the 16th century they were the grand inquisitors and persecutors. Last year in El Salvador six of their brothers—our friends—died as martyrs.

The story of the martyrs is as current as the morning news. In our lifetime, millions of good people have been tortured and killed for their faith and beliefs: in the Soviet Gulag, Central America, South Africa. The list goes on. Amnesty International reports that more than a third of the world's governments used or tolerated torture in the 1980s. A person who knows intimately the ways of the death squads in El Salvador says of this exhibit, *Mirror of the Martyrs*, "This is our story, too."

Living in the presence of martyr words and images, I was drawn to Tertullian of the early Christian church, who declared, "The blood of the martyrs is the seed of the church."



Robert Kreider is a member of Faith Mennonite Church, Newton, Kan. His address is Box 365, North Newton, KS 67117.

A People to live with

Suffering is a common ground for Anabaptists and blacks, says Les Tolbert.

Jalane Schmidt

The *Mirror of the Martyrs* exhibit offers a window to the "suffering church" of the early Anabaptists. After seeing the exhibit, Les Tolbert reflected on why he was drawn to the Mennonite faith.

"I was gripped by the injustices of persecution and rejection," Tolbert said of the early Anabaptists. "I think this is a place where Anabaptists and blacks find common ground." Tolbert is a co-pastor at Markham (Ill.) Community Mennonite Church and works part time as a consultant for African-American leadership development for the Commission on Home Ministries of the General Conference Mennonite Church.

Tolbert talked about his formative

encounters with Mennonites. "When I met CHM executive secretary Hubert Brown, I saw a black brother expressing a concern for justice issues, and he was Mennonite. I knew eye-for-eye violence didn't work—I had tried that already. The Anabaptists tried to model what I believed was a Christian way."

Tolbert also met Dave Ewert, whom he later joined as co-pastor at Markham. "I saw in Dave a heart to understand and address justice issues concerning blacks. Here was a white brother who for more than 20 years had been working at cross-cultural ministry, believing in his heart that it could work. That's where he and I connected," Tolbert said.

"Such a ministry is where we ought to be working," Tolbert said. "A cross-cultural community overcomes the wall of racism and addresses it."

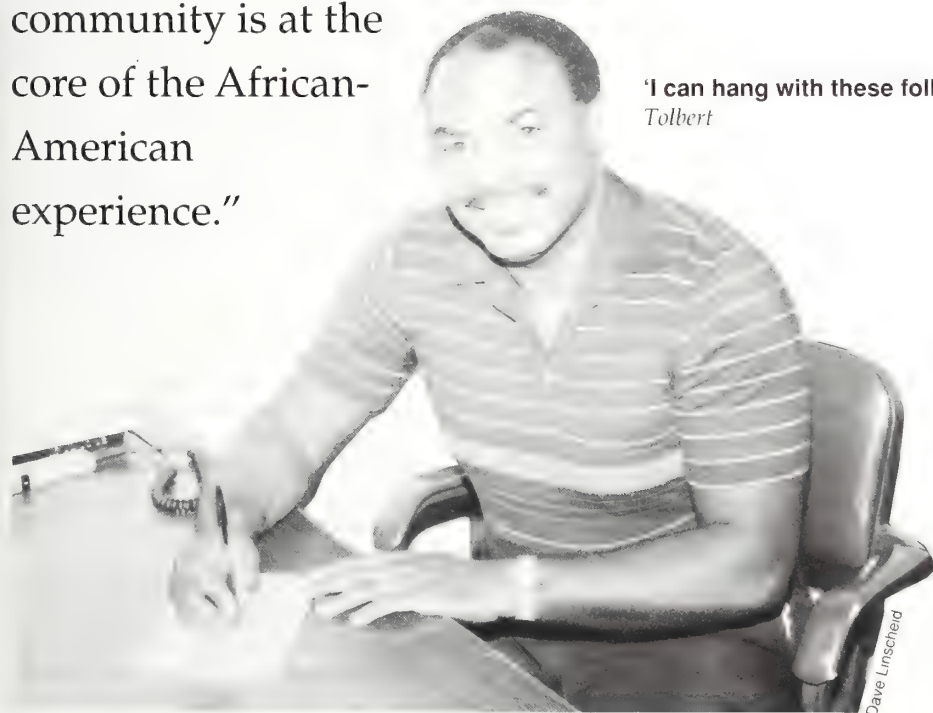
Tolbert sought what he considered essential: a sense of community. "I was looking for a people to live with, not just attend church with. So when I got to know Hubert and Dave, I said, 'I can hang with these folk.'"

Communal people: Because it involves community building, Tolbert says, Anabaptism can be attractive to African-Americans. "Blacks are communal people. That's what enabled us to make it through slavery," he said. "The desire for community is a strong part of African heritage and is at the core of the African-American experience."

After offering examples of drug trafficking, gang activity and violence in African-American communities, Tolbert said that the Anabaptist principle of non-violence is attractive. "Blacks have a history of experiencing violence and have observed it up close. We don't need to convince black folk that violence is not a good thing."

Tolbert said African-Americans can identify with the "suffering church" because of their tendency to align themselves with other oppressed groups. "We can embrace folk who are themselves willing to undergo persecution. I see people in this suffering church who are willing to pay the price. To black folk, that means a lot."

"The desire for community is at the core of the African-American experience."



'I can hang with these folk':
Tolbert



Jalane Schmidt works for Mennonite Central Committee in Washington, D.C.

The Blessing of tax resistance

Titus Peachey

Imagine the impossible or highly improbable. Imagine that all Mennonite and Brethren in Christ people refused to pay taxes for war. Let's not worry for the moment how this came about, except to acknowledge that it grew out of our deep commitment to Christ and the church.

Furthermore, let's imagine that we cheerfully supported one another in this refusal to pay taxes for war, so that no one need be alone in this act of faith.

What would this do to our church? What would happen to our witness in the world? How would God change us in the process?

We cannot know. I am convinced, however, that there are parallels to the blessing that came when our young men chose insult and prison rather than military service during World War I. We still benefit from that witness.

Now it is our turn. How are we going to be faithful? What would we face as a church if we decided that faithfulness meant the refusal to pay taxes for war?

Simple living: The first option is simple living, the legal approach. The more-with-less approach to life would be the norm in our churches. Vast numbers of our people would choose legal means of reducing the amount paid in taxes for war. We would reduce our personal incomes, and give a higher percentage of our money to the church. We would reduce our tax liability.

Our churches would encourage simpler housing and shared living arrangements. We would help our young people avoid large, long-term mortgages. Living in duplexes or other multiple-unit dwellings would reduce purchase and maintenance costs and save on heat, utilities, appliances and tools. Many of us would find inexpensive housing in

low-income, multicultural neighborhoods, maintaining a sense of stewardship so that our presence would not price others out of the neighborhood.

As more of us moved into lower-cost housing, we would gain new skills at cross-cultural living and relating. More of our churches would reflect the diversity of God's people. We would become a less segregated and exclusive church. We would learn difficult lessons about conflict resolution, justice and community.

More of us, in an effort to reduce expenses, would put energy into relating to our neighbors and the community through the public school system. Alternately, given our greater interest in tax deductions through charitable contributions, our church schools could be more highly subsidized, less expensive and thus more accessible to a broader spectrum of people.

A commitment to not paying taxes for war would increase resources available to the church. It would be usual for people to give 20-50 percent of their incomes to the church. Local congregations would have more resources to share with the community. It would be routine for a congregation to hire one or two people to work at community needs and concerns.

Our churches would also struggle deeply with the prevalent theology of success and the god of materialism. The same theology that prevents us from paying taxes for war would prohibit us from spending so much on ourselves. Our church building and expansion programs would be reviewed in light of community and world needs. We would become "economically non-conformed" to this world.

Refusing to pay taxes for war would expand our understanding of conscientious objection to war. We would understand conscientious objection to include issues related to employment,

.....
*Imagine that all
Mennonite and Brethren
in Christ people refused to
pay taxes for war.*

Can our history inspire and empower us to be radical reformers in the 1990s?

investments, taxes and business relationships as well as to military registration and conscription.

The U.S. Peace Tax Fund Bill would receive all the financial support it needed. Congress members from Mennonite or Brethren in Christ districts would frequently receive mail and visits on the subject. Conscience against war would receive a better hearing in the halls of government.

Tax resistance: The second option is tax resistance, the illegal approach. A significant number of Mennonites would choose the path of tax resistance by withholding the military portion or a symbolic amount of their tax dollars from the (U.S.) Internal Revenue Service and Revenue Canada. It would be normal to find a group of families in each congregation who seek counsel and support on this issue.

Mennonite institutions would honor employee requests not to withhold their income tax dollars. Mennonite leaders would frequently find themselves in IRS offices and the courts, witnessing to their faith and conscience and the convictions of our people.

As the public became aware of this expression of our faith, some would perceive Mennonites as a threat. We could become the target of harassment and community pressure. People would make nasty phone calls and vandalize us as a result of our beliefs, particularly during times of crisis, such as the Persian Gulf War.

Some of us would end up in jail, being used as examples to deter others from continuing to practice tax resistance. Small Mennonite fellowships might form in our prisons as a result of the life and witness of tax resisters.

These experiences would make it easier for us to identify with the image of a "suffering church" that is found in Scripture, in our Anabaptist heritage and in many parts of the world today. Our sense of unity and identity with

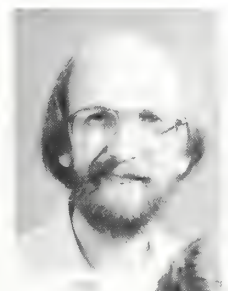
the worldwide church would become stronger.

We would not have to scratch our heads and wonder how to do peace education with our youth. They would sense that our concern about Christ's way of peace is integral to our life and faith. They would wonder why we are going to court and to jail, and would ask us many difficult questions over dinner and during Sunday school.

Conclusion: Tax resistance is not the only path to the many things mentioned above. Surely we as a church could commit ourselves to simple living and a 10-20 percent tithe, without the burden (or the blessing) of the war tax issue. Certainly there are other ways to grow in commitment to racial equality or justice for the poor.

In my experience, however, war tax resistance remains one of the most relevant ways to affirm life and peace in a world of militarized economies. For me it has also served as the best discipline for simple living in a culture of materialism and consumption.

Implementing this vision in our churches could lead to conflict and division. It could also lead us to experience anew Christ's reconciling Spirit among us. It would not be easy. I am convinced, however, that a great blessing awaits the church, when we agree to say yes to Christ's way of peace by refusing to pay taxes for war. When will it happen? What will become of us if it doesn't?



Titus Peachey is Mennonite Central Committee U.S. Peace Section executive co-secretary, Box 500, Akron, PA 17051-0500.

.....
*We would not have to
scratch our heads and
wonder how to do peace
education with our youth.*

'Unbelievable!'

The attempted coup in the Soviet Union caught the Russian Mennonites in Canada by surprise.

Gerhard Ens

Unbelievable!" said a Mennonite man in his early 70s who grew up in the Soviet Union and came to Canada in the 1940s. He was one of the 12,000 Mennonites from the Ukraine who were not "repatriated" by the victorious Soviets (in 1945 and 1946) to Siberia or Kazakhstan. They had a chance to find a new home in North or South America.

He neatly summed up the feelings of all of these refugees and those who still remember something of the early years of Russian communism and had a chance to escape in the 1920s.

Coupled with this incredulity was also something close to euphoria. "Hurrah, hurrah, Gorby has won the day!" wrote one correspondent to *Der Bote*, the German weekly newspaper founded in 1924 by the new immigrants from the Soviet Union. (Today it is published jointly by the General Conference Mennonite Church and the Conference of Mennonites in Canada.)

"Free at last!" was the first thought of many who still have relatives in the Soviet Union: free to travel, free to begin an enterprise, to assemble, write and speak without the ubiquitous KGB peering over their shoulders.

Those were also the reactions of many "Russian" Mennonites in Canada. But euphoria cannot last. Inevitably it is replaced or at least supplemented with second thoughts.

"What will become of their pensions?" (referring to two nieces living in Estonia) was the anxious question of a Canadian relative when she heard of the independence of the three Baltic States. Independence, though, would mean another separation along political lines: Their younger sister lives in Novosibirsk. Complete separation from the Soviet Union would almost certainly mean the



Russian roots: The Russian experience is an integral part of many Mennonites. Here children at the Normal '89 triennial conference study a sculpture of a Cossack by John P. Klassen, 1888-1975, who grew up in the Soviet Union and then came to teach art at Bluffton (Ohio) College.

David Hiebert

cessation of their modest pension from Moscow (unless it could be secured by some treaty arrangement).

Lawlessness: Canadian Mennonites with roots in Russia are also worried about the speed of the change in their old home-land. Sudden revolutions, even if bloodless, tend to create power vacuums. They disturb long-standing balances of power. They encourage lawlessness and uprisings. They destroy the fragile economic infrastructures that had developed during the previous decades.

Mennonites know from bitter experience what power vacuums are like. The much-maligned "Selbstschutz" (organized armed protection in the Mennonite settlements) in 1919 was not, as popularly believed by many North Americans, a force to resist the Communist government; it was meant to be a stop-gap organization to prevent the worst excesses of anarchy. As soon as the Communists established themselves, the "Selbstschutz" laid down its arms, and the Mennonites declared their allegiance to the new government.

Translated into international relations this uncertainty has to do with

the control of nuclear weapons. This is a concern shared by many Mennonites who have become literate in international affairs. Ultimate control of the "trigger" by a central authority, no matter how reprehensible this government may seem, is always preferred to a proliferation of, possession of and control over nuclear arms. Mennonites share this concern.

How do Canadian Mennonites with roots in Russia feel about the recent changes in the Soviet Union? Of course they welcome them, they remain hopeful that the aspirations of the people in their former homeland will be realized. But they also recognize the dangers and pitfalls, and they hope and pray that the worst of them will be avoided and overcome.



Gerhard Ens, Winnipeg, retired last month from a 14-year editorship of *Der Bote*, the German-language weekly newspaper edited at 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

Walter Bergen

Listen
we are sons and daughters

of those mothers and fathers
who left the land of rivers
the river Don, and Dnieper, and Volga
for foreign lands

who left the land of rivers
by way of famine and
war

who left the land of rivers
with its spritely green fields
that drank the blood of innocents
their otherworld souls
calling
our mothers and our fathers
forsaking the land of roaring rushing rivers
spritely green fields
and weeping
weeping
weeping

the memories of scratching cigarette butts
from the mire
to pinch and roll new
finger-thick smokes
to sell
with hollow eyes held low
are ours
without the knowing
it is in us
from our birth

ours
are the recollections of fathers
thrashing demons in their sleep
after we had watched
John Wayne in a new
action-packed
war feature

ours
are the recollections of grandmothers
whose breasts would not
would not
would not
no matter how hard they tried
suckle to life
the gaunt eyes of children
born in the bitter rains of March

Sons and daughters

ours are the recollections of wives whose husbands
disappeared
never-to-sleep-beside-forever
vanished
amidst the scuffle of Red Star uniforms
and the uncertainty of betrayal for bread
and the endless cattle cars
on their way to Gulag
and then eternity
never-to-touch-say-goodbye
forever

ours
are the memories of aunts
whose brother
did not return from defending a wagonload of moldy grain
against a Machno
and to this day cram closets with cans
"food for when that day comes"

ours
are the recollections of
fathers who listened to mothers
sleep beside soldiers
who went out to greet snipers' breakfast
and left behind another mouth
another fair-haired half sister

all these are ours
as our mothers and fathers
mutter in their sleep

"Der Herr ist mein Hirte,
nichts wird mir mangeln."
(The Lord is my shepherd
I shall not want.)

and wrestle with memory
wrestle with God
wrestle with children
we
who do not know



Walter Bergen is a student at Associated
Mennonite Biblical Seminaries, 3003 Benham
Ave., Elkhart, IN 46517.

Russian wheat that springeth green

A farmer reflects on her
visit to the Soviet Union.

Marg Thiessen Rempel

*Now the green blade rises from the buried
grain,
Wheat that in the dark earth many days
[years] has lain
Love lives again, that with the dead has
been;
Love is come again, like wheat that
springeth green.*

—J.M.C. Crum



On the steppes of Russia and the Ukraine in late October and early November 1990, the winter wheat rises lush and thick and green. I pass the fields of green wheat, one after another: huge, rolling, full of the promise of harvest. A tourist, I feel a strong sense of bonding with the farmers who have tilled this soil and planted this wheat. I feel bonded with the awesome land, with the rich, textured soil (top soil up to a meter deep in places). I feel bonded with my Mennonite forebears, who saw the potential of this land as a gift from God and who tilled it lov-

ingly for a century and more.

The green blades are rising. Will a harvest be realized? Petroleum is scarce at crucial times. Combines allow 20 percent of the crop to go through, back onto the field unthreshed. Storage facilities are antiquated and inadequate. Individual workers often feel little motivation or responsibility in their tasks. Transportation systems are cumbersome and insufficient. Can a harvest be realized?

In the hearts of many people, particularly in the hearts of the followers of Christ, the green blades of hope and promise are also rising. For 70 years they have waited for this resurrection day. They still face as many hurdles and obstacles as the wheat harvest. Vast numbers of their fellow citizens are disillusioned, frustrated, impatient and empty. As the "great communist experiment" crumbles around them, can a nation or a people come to terms with admitting the atrocities of these past decades? Can they "rise up" above the pain of their history and rebuild their lives and their peoplehood?

The hymn quoted above ends this way:

*When [their] hearts are wintry, grieving,
or in pain,
[Christ's] touch can call them back to life
again.
Fields of our hearts that dead and bare
have been;
Love [can] come again, like wheat that
springeth green.*



Marg Thiessen Rempel farms with her husband, Ronald J. They participated in an agricultural tour to the Soviet Union in October and November 1990. Her address is Route 1, Box 52, Ste. Anne, MB R0A 1R0.

'You Receive more than you give'

An Alberta couple greets the flood of Soviet emigrants in Germany.

Andrea Schrock Wenger

After two years of working with newly arrived Umsiedler in Germany, David and Martha Rempel agree: You receive more than you give in a service assignment. "God's blessing is above anything we can return."

The Rempels, from Medicine Hat, Alta., greeted incoming Soviet immigrants of German descent on behalf of North American Mennonites, an assignment with Mennonite Central Committee. This border camp in Friedland, Germany, is a "constantly changing kaleidoscope of people coming and going." More than 1,200 people arrive some weeks.

"Perhaps the greatest contribution we make to the Umsiedler has been to listen to their experiences and difficulties," say the Rempels, who have visited more than 600 families and individuals.

Their contact with people from all over the Soviet Union has given the Rempels a picture of difficult living conditions in Omsk, Frunsi, Karaganda, Tashkent, Dzambul and Orenburg.

"We sense the rich contribution these visits have made to our personal growth," they say. "We treasure their stories, which helped us understand more fully the path our brothers and sisters in the Soviet Union have been required to walk over the past 70 years. ... Their faith in God was usually vital and strong, and we found ourselves becoming aware of [God's] sustaining grace under intense physical and mental suffering."

One group of Mennonites with whom the Rempels had contact was the "unregistered" Mennonites, those who had not registered their fellowships with the Soviet government. Their ministers had warned them that they must be careful of the heresies of churches in the West, especially concerning ecumenism. "No doubt the intense suffering has had its impact on the development of [this] concept."

'**Mennisch**': The Rempels also met up with "uninformed" Mennonites, usually younger to middle-aged people who spoke "mennisch," the same as Rempel's Low German, but had little knowledge of where Mennonites came from or what they believed. The Rempels shared with them German- and Russian-language booklets on the history of Mennonites. "They usually accepted our literature, seemed anxious to know more and attended our evening chapel services."

The Umsiedler need teaching on the Bible and Anabaptist thought, say the Rempels. "As they become integrated into German culture, they will experience the powerful pull toward material success. Many of their youth are ill-prepared to stand against Germany's glitter."

"We noted," say the Rempels, "that the atheism of the Communist school system had taken root as evidenced by a young mother who in Low German said, 'I went to church sometimes before I was married, but the preach-

ers seemed to talk nonsense. I am a Mennonite, my parents told me that, but I hope the preachers here make more sense.'"

Mixed marriages have posed problems for some Umsiedler. Sometimes the Russian partner did not want to emigrate, causing spouses to simply leave their partners behind. Many stories the Rempels heard were "heart-breaking," they said; frequently "wayward or alcoholic husbands were left behind by a wife and child looking for freedom and a new life. ... We became aware of a human dilemma in a society that provides little or no help, especially for women."

The Rempels also visited Roman Catholics, Lutherans, Pentecostals and Adventists. They were often asked to explain how the Mennonite faith differed from theirs. (The Rempels are members of Crestwood Mennonite Brethren Church in Medicine Hat.)

Since 1975, MCC has been placing workers in Germany to work with Mennonitische Umsiedlerbetreuung for two-year terms in resettlement camps. Edwin and Hedio Hintz, Vancouver, now work at Friedland, and Henry and Mary Martens, Coaldale, Alta., work at the Aussiedlerheim in Schonberg, Germany.

Andrea Schrock Wenger, a member of Pilgrims Mennonite Church, Lancaster, Pa., works for Mennonite Central Committee News Service, Box 500, Akron, PA 17501-0500.



Heartbreaking stories: Martha and David Rempel

Editor's note: The Conference of Mennonites in Canada, with offices in Winnipeg, has also sent people to minister to the Umsiedler. These include Ed and Elizabeth Enns, Ernie and Irene Enns, Hilda and Walter Franz, Henry and Susan Gerbrandt, Helmut and Irma Harder, Anne and Jake Harms, Waldemar Janzen, Erwin and Hildur Kornelson, David Schroeder, Jake Tilitzky, Esther and George Wiebe.

'But for the grace of God ...'

Regarding reporting (in the church press) scandal among leaders, I have some questions. Do we fear public scrutiny of ethics? Are we reluctant to report because "everyone sins"? Do we resist reshaping our views or self-understanding when a "hero" is also an offender?

To publish or not to publish is only part of the question. How will misconduct best be curtailed—whether incest, emotional or verbal abuse, sexual affairs or threats for non-cooperation? How can we be consistent, "protecting" leaders no more or less than other people? What do honesty and accountability mean? What attitudes toward leadership cause the dilemma? With sex and power so central to misconduct, why not critique how these are defined and socialized?

Thirty years ago when I was a Goshen (Ind.) College resident director, a woman in the dorm was found to be pregnant. Meeting with all the residents, the dean of women impressed on me the message, "But for the grace of God, there am I." Not endorsing premarital sex, she at the same time kept the rest of us from feeling smug.

"But for God's grace" is crucial for a reporter to keep focused. But what if "grace"—in the case of leader misconduct—has come to be a prominent name or position? What if "grace" is having a loyal following? What if "grace" is the verbal skill to "cover one's bases"?

Would Mennonite leaders who have misused power be freer to repent if their actions/attitudes were published? Perhaps, if they first admit having and then misusing power. Perhaps, if they care that suffering will persist for offender and offended. Perhaps, if a penitent spirit broke through the ability to rationalize.

Who defines scandal? Should spheres of influence or people only directly affected by the conduct determine the extent of public expo-

sure for sin? Should the exposure for those who have had power over broader groupings (as through writing or a churchwide position) be more extensive?

Who is free to report? One leader who threatened a victim for slander if she reported about him has in turn directly slandered another leader. That other's sin *needs* to be named, but by that offender? "But for the grace."

Why is the church ineffective in expecting the guilty to confess? Why do church leaders resist a term central to faith: repent, turn around from current patterns? Should there be a clearinghouse event, publicly naming leaders who are "free" of misconduct?

The questions continue. Who defines sexuality and sexual boundary violence? Who shapes or is free to reconstruct leadership, including what makes it accountable? What fears affect attitudes and actions? What power patterns produce or harm worth-ful relationships? Whose word is believed when a victim's is weighed against a leader of long standing? Do Mennonite organizations knowingly use unrepentant offenders as resource people? Have Mennonite views of justice and repentance and mercy been too shallow? How is pastoral care for a victim integrated with that for an offender? "But for the grace." *Dorothy Yoder Nyce, 1603 S. 15th St., Goshen, IN 46526*

Open letter to Grandpa Schmidt

Grandpa Schmidt, You saw some changes in your time. Your children learned a new language in school. Modern farming gave you seed corn treated with chemicals. Eight cows got into that grain bin and were sacrificed on the altar of progress. You couldn't stop the tears.

You traded your team for a Model T, left church early to escape the stares. When your firstborn daughter cut her hair, you lost your appetite. But you kept your faith in a world of strangers, turned the other cheek to an angry neighbor. Your daughter got a good education—became a teacher in a one-room school in the Dust Bowl. She married outside the faith—a man from the city who got work as a cog in the war machine.

The New World has taken your daughter's daughter lifetimes away. You wouldn't recognize that little girl you used to swing. Now, a visitor

among my own people, wearing an unfamiliar name, I try to find a home on some middle ground but remain a satellite orbiting the inner circle. I can't find a place to rest in this whirlwind that scatters the tattered remnants of tradition.

Public school is the center of my children's universe. They take their cues from their peer group, the Ninja Turtles and McGruff. They live under a network of power lines in a town that outlaws chickens and rabbits. They travel the Nintendo trails, untouched by earth-feel and starshine, the frosty bite of morning chores, anxious nuzzle of a hungry calf. The Pied Piper of material reward leads them down the sugar-glazed path to what destiny—a computer terminal? Seeds in the wind, desperately searching for fertile ground as the hoofbeats of destruction drum faster and faster. Grandfather in heaven, do you know where your children are? *Mary Whitsett, Box 392, Pablo, MT 59855*

Water is precious in California

[In response to your] water issue (Aug. 13), here in southern California we are in our sixth year of severe drought. Strict rationing is being enforced. The daily allocation seems overly generous. Yet many complain.

For a household of one or two, 325 gallons per day are permitted. We use around 100 gallons per day. I hear screams of protest all over the city about the "hardship." (The penalty for excessive consumption is something like tripling the dollar amount of the total bill.) How can people use so much water? Forty-five minute showers? Excessive lawn watering? Car washing? *Adrian H. Amstutz, 5115 Walton St., Long Beach, CA 90815*

Concerned about MCC workers

Has Mennonite Central Committee lost its spiritual discernment and become a tool of cultic activity? *The Daily Camera, Boulder, Colo.*, (June 8 issue) reports that a member of the Church of Unity has been given a three-year MCC assignment.

The Church of Unity denies practically every cardinal doctrine of the Christian faith. Its manner of operation is to place its workers within the membership of churches and Christian organizations and to propagate its views from within. Although they

may not say it quite this way, the Church of Unity has a pantheistic view of God that rejects God as a person. It denies the incarnation of Jesus Christ, a literal heaven or hell, the return of Christ, the existence of sin or evil. The church says that pain, sickness, poverty, old age and death are not real. It denies the resurrection of Jesus Christ and our hope of resurrection and substitutes reincarnation in its place.

This MCC worker needs to renounce all connections with and reject the teachings of the Church of Unity before she is allowed to serve with MCC. If she does not do so, we ought to be put on notice that MCC has become a tool of the Unity cult. I, for one, do not want my money to go for the support of a cult worker. Let us pray that God will grant discernment and repentance to those in MCC who are responsible for making personnel assignments. *Paul F. Goossen, Route 5, Box 198, Mount Pleasant, IA 52641*

MCC's response to Goossen

A number of churches have similar names (Unity, United, Unitarian, Unification). We urge people to listen carefully to the beliefs of individuals in these churches before judging them all with a broad brush stroke.

Mennonite Central Committee has three criteria by which each worker is screened before being accepted into service: a Christian statement of faith, a commitment to non-violence that is based on the teachings of Christ, participation and membership in a Christian church.

An applicant's commitment to the above three criteria is screened through written statements, references and a face-to-face interview by a representative of MCC. Each MCC worker must sign a commitment to our faith statement. It is this:

"We believe in Jesus Christ, God's Son, as the revelation of God and as Savior and Lord of all who accept him by faith. We believe that the Christian church is composed of those who commit themselves to live under his lordship and to share with each other. Christian love is the central quality of the Christian faith and becomes the basis for our relationship with all people regardless of creed, ethnic origin, nationality, sex or political view. Our response to human conflict, injustice or racial tension is based on the biblical teachings of non-violence.

The service ministry of Mennonite Central Committee is established as a positive expression of this understanding."

About two-thirds of all MCC workers are members of constituent Mennonite or Brethren in Christ churches. The remaining one-third belong to a variety of other Christian denominations. MCC carefully screens applicants on their individual statements of faith, looking for a willingness to further God's kingdom by serving "in the name of Christ."

MCC has no relationship with the Unity church. MCC does not tolerate behavior of workers that deviates from our mandate. MCC is encouraged when constituent members care enough about us to let us know when they feel we have done some things right or wrong. Further questions on MCC's worker placement process can be directed to me. *Bill Loewen, director of MCC Personnel Services, Box 500, Akron, PA 17501-0500*

About abortion

Regarding Operation Rescue efforts in Kansas, there have been babies saved from death, and an awesome spiritual revival among the many churches involved has happened. They have put aside their earthly differences and have come together to stop abortion.

Christians need to be informed about the unjust things happening behind the cameras and even in front of them. Judge Kelly has stepped over the line of justice. How can we continue to let everyone else take care of it? We are losing a generation of children. If we believe this is murder, then we need to act like it is. We don't need to be arrested (although I was and will never forget what it feels like to get spat upon and have dirt kicked on me) to stand for Jesus. It is hard to keep quiet when someone is telling you your God is a liar.

We also need to realize that the pro-death side has done a sales job on Americans. Millions of dollars are involved if abortion is slowed down, let alone stopped. We look like judgmental hypocrites because their side also knows Christian parents who say they are pro-life—until their child is involved. Then they want to save themselves the disgrace.

The secular media thinks this movement will stop, but this is just the beginning. Call your local Right to

Life agency and see how you can get involved. Remember, not all pro-life people are Christians. What a witness we can be. *Lindsey Schwartz, Route 1, Box 165, Rockford, OH 45882*

Bring healing

In response to the news article (Sept. 10 issue, page 396):

Since the beginning of July, our city, Wichita, Kan., has been embroiled in conflict over the presence and agenda of Operation Rescue. As Mennonite pastors in Wichita, we have been in dialogue with both pro-life and pro-choice clergy in an attempt to bring healing to our deeply divided city.

The news article misrepresented some of these efforts. Marvin Zehr is the only [GC] pastor who has attended informational meetings organized by Operation Rescue. The others of us have been in dialogue only with local clergy groups and individuals.

The statement on abortion (adopted by the General Conference Mennonite Church in 1980) has been made available in all our churches. It has been helpful as we dialogue and seek to witness to our faith without being pulled into the polarization and labeling happening in our community.

Within our congregations there are a variety of positions regarding the abortion issue. This summer has brought those perspectives into dialogue, and several of us have taken the opportunity to examine the abortion issue in sermons. Thankfully our churches have not experienced the division that is evident in our city.

We thank our friends from throughout the conference who have called and prayed in support of us during this time. *The pastors of the Wichita General Conference Mennonite churches: Donald Steelberg and Janeen Bertsche Johnson, Lorraine Avenue Mennonite Church; Lois Barrett and Nick King, Mennonite Church of the Servant; and Marvin Zehr, Hope Mennonite Church*

Editor's note: The 1980 GCMC statement, "Guidelines on Abortion," is available on request from the General Board Office, Box 347, Newton, KS 67114-0347.

.....

About letters: All letters are welcome. They must be signed, but names of writers may be withheld upon request. We reserve the right to edit for clarity and brevity.



Violeta Aquejey

Blanca Tulia Acosta, the first student to receive a certificate from the Instituto Biblico Anabautista a Distancia (IBAD), is flanked by her teachers, Amanda (left) and Gamaliel Falla of Comunidad de Fe in Chicago. IBAD sponsored its third anual retreat Aug. 31-Sept. 1 in Chattanooga, Tenn., drawing 34 participants from Illinois, Virginia, Texas, Kansas, Pennsylvania and Mexico City. IBAD is a Spanish-language curriculum administered by the Hispanic Ministries office of the Commission on Home Ministries of the General Conference Mennonite Church. The other graduate of IBAD, Miriam Luna of Virginia Beach, Va., did not attend. One participant at the retreat, Rodriquez de Gante, plans to establish an IBAD center in Mexico City under the sponsorship of CHM Hispanic Ministries and the General Conference's Commission on Overseas Mission.

Associated Mennonite Biblical Seminaries, Elkhart, Ind., offers a variety of public events in its 1991-92 calendar. John Perkins, founder of Voice of Calvary Ministries, will participate in classes and speak in chapel on Oct. 11. A seminar for students, clergy and lay people on "Developing New Churches in the 1990s" will be held Oct. 18-19. Five resource people will address the theme "Reading Our Culture: Its Challenge to the Church" Nov. 15-16. Pastors' Week, Jan. 27-31, 1992, will deal with "The Passion/Resurrection Story—Our Story." Alice Parker will lead a hymn-singing workshop and concert March 13-15, 1992. For more information contact Dorothy Nickel Friesen at (219) 295-3726.

Home ministries cuts \$97,000 from its budget

Newton, Kan. (GCMC)—Mennonite Voluntary Service took the majority of the budget cuts when the General Conference Mennonite Church Commission on Home Ministries met here Sept. 5-7 to trim \$97,000 from its budget of \$987,000 for 1992. A total of \$44,700, or 46 percent of the needed cuts, will be taken from the service agency that places volunteers in poor communities in the United States and Canada.

The \$44,700 represents a 15.5 percent reduction in the total MVS budget. Other cuts were to Mennonite Indian Leaders Council, which will lose 13.5 percent, or \$20,000; the peace and justice office, which will go to three-quarter time staff and 25 percent program reduction, totaling \$15,188; Hispanic ministries, which will reduce program by 6 percent, or \$2,615; Chinese ministries will raise \$5,000 among Chinese churches to maintain program; and \$5,000 will be taken from administrative contingency funds. In addition, the commission members agreed to personally pay costs for meeting at triennial sessions and contribute to the cost of a fall meeting, adding \$4,500.

Two programs, evangelism and church development and African-American leadership development, a half-time program, were untouched by the cuts.

In setting up criteria for the cuts, the commission agreed to make evangelism the top priority. A proposal arose to reinstate the evangelism and church developments program to full time from its current three-quarter-time status. But the commission agreed that the budget crunch would not allow such a move, especially in the face of drastic reductions in MVS.

Several members proposed to discontinue the African-American leadership development office, which

was established in 1989 as a two-year program funded by A Call to Kingdom Commitments money. The proposal would have allowed the coordinator, Les Tolbert, to continue as a consultant. However, the commission had promised last spring not to touch the program.

Closed session: Budget decisions were made at a Friday evening closed session, after day-long meetings with staff and Doug Penner, a psychologist and resource person for the weekend. The agenda to cut \$97,000 had been known since Council of Commission meetings in March.

In May, CHM staff held a retreat to set goals and offer their own proposals for cutting the budget. This was done with the understanding that the commission would examine the proposals over the summer and formulate some ideas. Instead, at the advice of the consultant, the proposals were handed to the commission members when they arrived in Newton, to the dismay of some of the staff.

On Friday night, Penner instructed the commission to pull out clean sheets of paper and develop a list of budget cuts amounting to \$97,000. The air was heavy, the room full of the sound of shuffling feet and paper, the subtle clicking of calculators and the occasional audible sigh. The commission often expressed feelings of pain when faced with options that included firing staff and crippling programs with cuts.

CHM's budget woes developed over the last decade as new programs were added without long-term funding. CHM relied on A Call to Kingdom Commitments funds to balance the budget, but eventually the monies ran out. Additionally, overall giving to the General Conference decreased.

One member pleaded to make major cuts, the type that would shock the constituency into giving. "If we cut here and there, we will cry and go home, and everyone will think we can just continue to make it year after year with less and less," he said. "We need to tell our people that if these are really important; they need to show us with money."

When the commission cut MVS by \$44,700 and MILC by \$20,000, they were two-thirds of the way to their goal. One member said, "We're going to be attacked for picking on poor people: MILC and MVS."

His colleague on the board re-



Dave Linscheid

Tears and hugs: Chuck Neufeld performs an original composition at the conclusion of the midyear meeting of the Commission on Home Ministries.

sponded, "That is where we come back to our main priority, which is evangelism."

Frustrated: MVS director Chuck Neufeld appeared frustrated when a commission member separated service and evangelism. "I would like to say a big amen to evangelism being the banner under which Christ calls us in CHM ... I wonder what [cutting \$44,700] says about what part service has in evangelism."

Diane Fulkerson, MVS secretary, echoed Neufeld. "I think MVS is bringing people to know God. If others see people serving Christ when they could easily be doing anything else, that's evangelism."

Some MVS staff wept openly when the commission unveiled the cuts on Saturday morning, aware that their department will likely be forced to close units and decrease personnel time.

CHM member Pearl Janzen, Reedley, Calif., defended the cuts to MVS. "To us, MVS was the only area we could take funds without destroying an entire department. I hope that you understand that it's not a lack of sensitivity or that we don't appreciate what you're doing in MVS. You are such a creative staff."

Other commission members made similar statements to MVS staff, expressing confidence that they could make good use of what was left of their budget.

In other business, Marco Güete presented a proposal to relocate his Hispanic ministries office to Miami and operate as dispersed staff. The commission affirmed the move.

At the conclusion of the meetings

CHM staff and commission members shed tears and shared words and hugs in response to the painful events.

The budget reduction plan will be finalized at Council of Commission meetings next March. *Beth Hege*

COM to move Asia desk to Canada

North Newton, Kan. (GCMC)—An announcement by John Sommer, secretary for Asia for the Commission on Overseas Mission, that he will resign effective no later than July 1992 (see Sept. 24 issue, page 424) became the focus of a major discussion when the 14 COM members met here Sept. 6-7 for their midyear meeting.

The commission agreed to house the Asia office in Winnipeg when a replacement for Sommer is found. Erwin Rempel, COM executive secretary, and Bill Block and Helmut Harder, both of Winnipeg, were named to the search committee.

The commission invited Melvin Loewen, a former missionary to Zaire and World Bank administrator, to lead a discussion of missiological issues around the theme "Money and Mission-Church Relationships."

"Loewen strongly encouraged COM to expect accountability in the transfer of funds and to avoid giving money for general budgetary support of the local church overseas," said Rempel. "Healthy mission-church relationships will result when these policies are applied."

The commission renamed the Adopt-A-Missionary Program to "Partners in Mission" and redefined

Chief Wahoo, whose grinning features adorn the logo of the Cleveland Indians baseball team, has been censured by the national offices of the United Church of Christ. In a July 17 meeting and in a position paper drafted several weeks later, UCC officials urged Indians' management to retire the team's insignia on the grounds that the cartoon-like figure is insulting to Native Americans. The action follows a resolution approved earlier this summer at the church's General Synod that called on church members to express "deep concern" about the "negative stereotyping" of Native Americans through sports teams' names and logos. Although the resolution cited four professional teams, the UCC chose to make its initial stand in its own backyard. The denomination moved its headquarters from New York to Cleveland in 1989. (*The Christian Century*)

• • •

Bernie Wiebe (not our former editor) went to Labrador to work as a doctor and teach Native people about health care, but during his 2 1/2 years there he developed a profound respect for traditional Native health practices. Wiebe and his wife, Marie, originally from Rosetown, Sask., and members of Herschel (Sask.) Ebenfeld Mennonite Church, went to Labrador with Mennonite Central Committee to work with Grenfell Health Services. One of the ironies the Wiebes uncovered is that while health services for the Innu in Labrador have improved over the past 40 years, the actual quality of Innu life has deteriorated. One reason for this is that the improvement in health services occurred at the same time that the Innu were forced to give up their traditional way of life to live in settlements. The Wiebes interviewed Innu elders and gained "an unmistakable belief in the richness of Innu culture, a strong sense of the wholeness represented by traditional Innu life and a reinforced awareness of the deterioration of Innu life and health caused by a rapid, involuntary cultural change."



Lowell Detweiler (MCC)

Eighty-seven-year-old Ora Troyer of Fairview, Mich., stands next to a playhouse he made that sold for more than \$1,000 at the Northern Michigan Relief Sale Aug. 3. Troyer makes something to sell at the relief sale every year, including many playhouses and at least 12 grandfather clocks over the years.

• • •

Nearly 400 people spent time at the Mennonite Central Committee Appropriate Technology training center in Guatemala in the first six months of 1991. Visitors included 232 Guatemalans and 167 internationals. Visitors were most interested in learning to build improved wood-burning stoves and how to grow and use natural medicines. They also learned about ecology, water pumps, composting latrines, alternative agriculture, food preserving, soap making, sheet-metal working, housing and construction materials and health. MCC employs 12 Guatemalan teachers who work at the center and lead lessons in outlying communities. MCC workers Ray and Sonja Gyori-Helmuth, members of Southside Fellowship in Elkhart, Ind., also work at the center.

some of the goals and responsibilities of the program. Partners in Mission is a plan to generate personal and congregational prayer, communication and financial involvement in global mission.

In other action the commission

- approved Chris and Lois Leuz to serve at the Mennonite Christian Hospital in Hualien, Taiwan, beginning in 1992;

- agreed to commission a book by Ruth Unrau of about 200 pages on the last four decades of mission work in India;

- compiled a list of budget reductions to consider while preparing the 1992 budget;

- discussed expectations for missionaries on North America Assignment;

- named Erwin Rempel, Jeannie Zehr, secretary for mission communications, and Tom Lehman, COM board, to prepare a proposal on the observation of COM's centennial in the year 2000; and

- suggested that funding for Mennonite World Conference come from General Board funds rather than COM funds.

MWC executive considers India, fiscal restraint

Strasbourg, France (MWC)—For the first time since their election one year earlier, the 13 members of the Mennonite World Conference executive committee gathered at one place, meeting here July 18-25. They came from Tanzania, Zaire, India, Indonesia, Argentina, Brazil, France, the Netherlands, Switzerland, Canada and the United States.

During a full week paced with work, worship and fellowship, the committee began laying the foundation for building the new shape of the global denominational family asked for by the MWC General Council in Winnipeg in July 1990. "We became a team," said vice president Ed van Straten of the Netherlands. "And we began to find direction for our common work in the coming years."

President Raul Garcia of Argentina opened the sessions on a note of sorrow for the absence of José Chuquín of Colombia, who died of wounds two months earlier from guerilla gunshots. In Latin American tradition, Garcia set an empty chair at the table with José's namecard and called for a moment of silence.

Style of life: The committee heard a progress report on the feasibility study for Assembly 13. Kathy Good, administrative services director, visited India last spring. Mennonite Christian Service Fellowship of India had issued the invitation. The MWC General Council had requested that Assembly 13 should meet in 1996 or early 1997 in an Indian city near a substantial member community and reflect as fully as possible the style of life of the Indian Mennonite and Brethren in Christ churches.

Good's visit gave major attention to considering Hyderabad in south central India, the nation's sixth largest city and home to nine Mennonite Brethren congregations. MWC executive secretary Larry Miller will continue the feasibility study with a visit in early 1992.

MWC editor Willard Roth reported about efforts to internationalize communication. Beginning in 1992, *Correo* (the MWC Spanish-language quarterly) will be edited and published in Latin America. The executive



Equitable participation: From left, MWC executive member Nkumbi Mudiayi Shambuyi of Zaire, translator Lydia Hege, MWC members Hans Gerhard Peters of Brazil and Vern Preheim of the United States

committee underscored the importance of translation and urged a greater effort in providing French copy.

While the Assembly 12 deficit is declining, the committee was uneasy with the amount of staff time invested to make that happen. Treasurer Reg Toews explained the underlying fragility of MWC finances in light of global realities, which will demand fiscal restraint in the years ahead. Part of the Assembly 13 feasibility study raises the question, Is an assembly affordable? The committee challenged all members to increase support using respective per capita GNP as a guide for equitable participation. *Willard Roth*

Two Germans do alternative service with MVS

Oklahoma City (GCMC)—Pretending to hold a gun, Oliver Roeber demonstrates the only body part the military of the German Democratic Republic was concerned about: his trigger finger. Statements from five doctors that he had a bad back didn't earn Roeber the exemption he wished for.

Luckily Roeber turned draft age at the time of the fall of the Berlin Wall and the disintegration of the army that would have demanded his service for 18 months. He shakes his head now, saying he didn't know what he would have done, as the GDR did not provide for alternative service.

Roeber's father, Klaus, is pastor at a Protestant church in Berlin. There Klaus came to know Tim Reimer, a Mennonite church worker who provided links to Mennonite Voluntary Service, a program of the Commission on Home Ministries of the General Conference Mennonite Church.

Shortly after German reunification, Oliver received news from Bonn that he was exempt from both military and alternative civil service. But he had already put the wheels in motion to do service and was offered a place in Soviet Armenia or the United States.

"I wanted to do useful work," he says. "Last year I worked at a building site and I made money, but money isn't important. I wanted to go where I could use both my hands and my head." Fluent in Russian, Roeber says he hopes two years as an MVS worker

in Oklahoma City will help him hone his English skills.

Airport: Beside him, Andreas Neufeld of Espelkamp, Germany, laughs, remembering his entry into the United States and MVS two years ago. In German schools Neufeld studied English for seven years. "Your teacher tells you you're good," he says. "Then you're sitting in the airport and you can't understand anything."

Those days seem past as Neufeld now speaks nimbly, flavoring his English with the American slang common for people his age. At 23, he has completed his requirements for alternative service through MVS.

Neufeld is one of five sons of a Mennonite pastor and issues of pacifism and militarism were not uncommon in his home. "I am a pacifist," he says, "and I think violence is no way to solve problems." His brothers Emanuel, 24, and David, 21, both chose to complete 15-month civil service terms in Germany. Every German without medical exemption is required to fulfill military or civilian service.

Both Roeber and Neufeld were assigned to Mennonite Housing Repair here, although their terms



"It feels good to see changes in people's lives."

Andreas Neufeld

overlap by less than a month. They exchange perspectives, free to converse in German. Roeber tries to fill Neufeld in on changes since reunification, and Neufeld talks about his frustration with the U.S. government during the Persian Gulf War.

"All in all, it has been a good experience," Neufeld says. "It feels good to see changes in people's lives. When we [Mennonite Housing Repair] paint a house or put a new porch on, we see people smile. They are so happy they go and tell all the neighbors."

As an MVS worker, Roeber will now take on those tasks, push his mind to think in English, adjust to American ways and expend from his hands more energy than it would have taken for him to stay at home with a military exemption ... or even to pull a trigger.

Beth Hege



Brent Foster (left) visits with Lemuel So, Philip Dich, Henry Brown and Ruth Mandl during a first-ever meeting of Mennonite ethnic minority groups June 4 in Elkhart, Ind. Foster is an evangelism and church development consultant for Mennonite Board of Missions. Lemuel So is pastor at Love-Truth Chinese Church in Philadelphia; Dich is pastor at South Philadelphia Chinese Mennonite Church. Brown, a Sioux from Pine Ridge, S.D., was a summer intern in the Urban Ministries Program of Mennonite Central Committee. Mandl, a Hispanic, is administrative secretary of the Urban Ministries Program.

• • •

At press time (Sept. 27) all General Conference Mennonite Church missionaries except Maurice Briggs and Arnold Harder and perhaps one or two more have been evacuated from Zaire, a country of growing anarchy and desperation. Food, fuel and medicine supplies are running out. Briggs and Harder plan to stay as long as there is fuel for Missionary Aviation Fellowship flights. Mukanza Ilunga, former vice president of the Zaire Mennonite Church, now working for MAE, is pessimistic about the situation.



Hugh Springer

Paul Wing-Sang Wong, chairman of the Conference of Mennonite Churches in Hong Kong, receives the official registration certificate for CMCHK from Stephen S.K. Yeung, a well-known Christian attorney. The certificate, received July 15, grants the conference legal standing with the government. The CMCHK is comprised of three congregations with a total of 80 members.



What does the button-down world of Wall Street have to do with a Bolivian villager? Plenty, says Jerry Quigley, director of Mennonite Economic Development Associates Trade International (MTI). The common denominator is international debt. Quigley and his colleagues at the MTI office in Waterloo, Ont., have launched MEDA's latest foray into development financing. They help non-profit agencies arrange "debt for development" swaps with low-income countries (LICs). The swaps are arranged between LIC governments and the banks to which they owe money. For example, a development agency may be planning a \$1 million development project in an LIC. The agency goes to the bank that holds the country's debt, and the bank (willing to recoup even a fraction of the principal) sells the agency \$1 million of the country's debt at a discounted price of, say, \$500,000. The agency then goes to the LIC government and receives the local currency equivalent of \$1 million. All three parties benefit. The agency can proceed with its project at half the cost in hard currency; the bank gets half its money, which is better than nothing on an unpayable debt; and the LIC gets to pay off part of its debt in local currency for a worthy project. MTI arranges linkages among the three parties.

DEATHS

Clayton Auernheimer, 61, died Sept. 6 in Fresno, Calif., of leukemia. A native of Reedley, Calif., he was president of Pacific District Conference, administrator of Sierra View Homes, Inc., of Reedley and a member of First Mennonite Church, Reedley, at the time of his death. He was employed by the Fresno County Environmental Health Department for 30 years. He is survived by his wife, Louise (Fast), son Brent, daughter JoLynne Blake, brother Clarence and one grandchild.

WORKERS

Darrell Bender, East Zorra Church, Tavistock, Ont., has begun a one-year MCC SALT term in Hualien, Taiwan, as a teacher's aide with mentally handicapped children at New Dawn Day School. His parents are Delmer and Lauretta Bender of New Hamburg, Ont.

Will Braun, Grace Church, Winkler, Man., has begun a one-year MCC SALT term in Curitiba, Brazil, as a maintenance worker at a child-care center and a classroom assistant. His parents are Johanna and Norman Braun of Winkler.

Vincent Chen, Taipei, Taiwan, began in September as the first full-time pastor at the four-year-old

CGC—Conrad Grebel College, Waterloo, Ont.

COM—Commission on Overseas Mission

EMBM—Eastern Mennonite Board of Missions

MCC—Mennonite Central Committee

MCEC—Mennonite Conference of Eastern Canada

MVS—Mennonite Voluntary Service

NAA—North America Assignment

SALT—Serving and Learning Together

WMSC—Women's Missionary and Service Commission

Argentina Taiwan Mennonite Church in Buenos Aires. He and his wife, Carmen, are supported by COM and the Fellowship of Mennonite Churches in Taiwan.

Stan Dyck, Faith Church, Newton, Kan., began a two-year MVS term Sept. 3 on staff with Latino Youth in Chicago. His parents are Edna and George Dyck of Newton.

Tom Dyer, associate pastor at Maplewood Church, Fort Wayne, Ind., was the minister-in-residence Sept. 24-26 on the Bluffton (Ohio) College campus. **Barry Schmell**, pastor at Pleasant Oaks Church, Middlebury, Ind., was there Oct. 8-10. **Clarence Rempel**, pastor at Topeka (Ind.) Church, will be there Oct. 29-31. The purpose of the program is to acquaint Mennonite church pastors in the Central and Eastern district conferences with the college.



Auernheimer



Bender



Braun



Chen



Dyck



Enns



J. Gaeddert



M. Gaeddert



Hogg



Juliani

Peter Enns, North Leamington (Ont.) United Mennonite Church, has begun a one-year MCC SALT term in Owa and Nakashibetsu, Japan, as a farm laborer and a teacher's assistant. His parents are Hilda and Walter Enns of Harrow, Ont.

Jessie (Brown) and Menno Gaeddert, Arvada (Colo.) Church, returned to North America in early August after completing a three-year COM/Overseas Mission Volunteer term in Taiwan. They were hosts at the Taipei Mission Center and mission business coordinators. They reside in Lakewood, Colo., where he resumed his insurance business.

Jonathan Hogg, United Methodist Church, Ellinwood, Kan., began a two-year MVS term Aug. 29 as a peace worker with St. Louis Fellowship. His parents are Mary-Frances and Wilbur Hogg of Ellinwood.

Richard Juliani, St. Colman's Church, Ardmore, Pa., began a 1 1/2-year MVS term Dec. 29, 1990, as a fifth-grade teacher at Hopi Mission School, Kykotsmovi, Ariz. His parents are Richard and Sandra Juliani of Wynnewood, Pa.

Marlene Kroeker, a CGC arts student from Jordan, is the recipient of the WMSC/MCEC scholarship. This scholarship is offered to a female student from an MCEC congregation who is a resident or associate student at CGC. She must exhibit leadership qualities, have an interest in a church-related vocation and be in the second year or higher of her program.

Jonathan and Mary Kay (Burkhalter) Larson, COM/Africa Inter-Mennonite Mission workers, returned to Gaborone, Botswana, Sept. 16 after a 2 1/2-year extended NAA. He

teaches Bible and works among the Africa Independent Churches. She is a continent-wide consultant in public health.

Tara Leaman, Akron (Pa.) Church, has begun a one-year MCC SALT term in Macha, Zambia, as a teacher and sports program helper at the Macha secondary boarding school. Her parents are Phyllis and Richard Leaman of Lancaster, Pa.

Becci and Paul Leatherman, Community Church, Lancaster, Pa., have begun one-year MCC terms in Dhaka, Bangladesh. She is teaching. He is a Self-Help Crafts representative.

Sheri Lohrenz, Fort Garry Fellowship, Winnipeg, began a one-year MVS term Aug. 7 as an arts and crafts worker at Pleasant Valley Outdoor Center, Woodstock, Ill. Her parents are Delores and John Lohrenz of Winnipeg.

Kerry McKenzie, First Church, Kitchener, Ont., has begun a one-year MCC SALT term in Mindanao, Philippines, as a teacher's assistant at a day-care center for preschool children. Her parents are Cheryl and Tom McKenzie of Kitchener.

Lois Meyer, Smithville (Ohio) Church, began a two-year MVS term Aug. 24 as a physical education teacher at Hopi Mission School, Kykotsmovi, Ariz. Her parents are Fred and Miriam Meyer, Rittman, Ohio.

Stephen Neufeld, Herschel (Sask.) Ebenfeld Church, has begun a one-year MCC SALT term in Curitiba, Brazil, as a day-care worker. His parents are Dave and Sue Neufeld of Herschel.

Evelyn Overduin, First Church, Kitchener, Ont., has begun a one-year



Dave Linscheid

Commission on Education staff members (from left) Edna Dyck, Susan Janzen and Norma Johnson hold a printed sheet from the new Russian translation of *I Heard Good News Today*, Cornelia Lehn's popular book of mission and service stories. Anna Portnov of Chicago did the translation, which is printed by Faith and Life Press of Newton, Kan.



Peace Ministry Among Military Personnel, a training seminar, will be held Nov. 1-2 in Chicago. Designed for people committed to faith-based peacemaking who want to develop their skills for effective outreach and witness among military personnel, the seminar is sponsored by Mennonite Central Committee Great Lakes and Synapses. Resource persons are Cathy Stoner and Andre Gingerich Stoner, recently returned from an MCC assignment in Germany, where they worked among U.S. military personnel. Registration fee is \$20. For more information contact Synapses, Attn: Sandy Ayala, 1821 W. Cullerton Ave., Chicago, IL 60608, (312) 421-5513.



J. Larson



M.K. Larson



Leaman



B. Leatherman



P. Leatherman



Lohrenz



McKenzie



Meyer



Neufeld



Overduin

"I am sincerely grateful for the love of Christ that rules in your hearts, and for your mercy and kindness. I just received the William Barclay commentaries from you. Praise God!" So begins a letter from a woman in Korsakov in the Soviet Union after receiving copies of the Barclay Bible commentaries sent by Mennonite Central Committee. The woman says she uses the commentaries and books from the Mennonite faith series (by J.C. Wenger) to prepare Sunday school lessons and for visits to schools, "where we tell the children and the teachers about the Word of God." (See our June 11 issue.)

Mennonite Media Ministries contracted with Mustard Seed Associates to survey new Mennonites and find out why they attend Mennonite churches. Besides phone surveys throughout the United States and Canada, an extensive survey was done of every member of Seattle Mennonite Church, where more than half the members have been attending less than five years. Results, published in June, showed that the primary reason for first attending was an identification with Mennonite beliefs. Continued attendance was also a function of the sense of community, peace witness, friendliness of the people, and the pastor. One respondent said the small town atmosphere in an urban setting is attractive. (*Pacific District Messenger*)

In a decision made by the sponsoring agencies of China Educational Exchange, the CEE office has moved from Winnipeg to Harrisonburg, Va. The new location places the CEE office closer to its supporting agencies and cooperating Mennonite institutions and better facilitates the hosting of Chinese exchanges. The CEE office is now located at 1251 Virginia Ave., Harrisonburg, VA 22801. Its telephone number is (703) 434-6701.

MCC SALT term in Hualien, Taiwan, working in various departments at Mennonite Christian Hospital. Her parents are Jan and Margaret Overduin of Waterloo, Ont.

Mel Penner, an accountant for MCC British Columbia, travels to India this month for a six-week assignment.

Steve Penner, Olivet Church, Clearbrook, B.C., began a one-year EMBM voluntary service term Aug. 19 as a nurse assistant in Washington. His parents are Anita and Mel Penner of Abbotsford, B.C.

Linda Peters, Gospel Church, Winnipeg, began a one-year MVS term Aug. 15 as an assistant manager at Plowsharing Crafts in St. Louis. Her parents are Albert and Verdie Peters of Winnipeg.

Robert and Alice Ruth (Pannabecker) Ramseyer, Hively Avenue Church, Elkhart, Ind., COM workers, returned to Japan Aug. 24 after a six-week NAA.

Jackie Regier, Tiefengrund Rosenort Church, Laird, Sask., began a one-year MVS term Aug. 17 as a child-care worker at Friendship Day Care Center in Hutchinson, Kan. Her parents are Leslie and Lillian Regier of Laird.

Abram and Hanna (Vogt) Rempel, Northdale Fellowship, Winnipeg, began a COM term in Cuauhtemoc, Mexico, Sept. 3. They are Bible teachers and resource people to

pastors and churches.

Terry Rempel, Tofield (Alta.) Gospel Church, began a one-year MVS term March 25 as a creative peacemaker with McHenry County Friends Meeting near Woodstock, Ill. His parents are Ken and Mildred Rempel of Tofield.

Theresa Rempel, Bethel Church, Winnipeg, has begun a one-year MCC SALT term in Taipei, Taiwan, as an office worker at the Sung Jiang Church. Her parents are Art and Helen Rempel of Winnipeg.

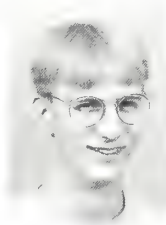
Oliver Roeber, House of Berlin (Germany) Mission, began a two-year MVS term Aug. 15 as a home repair worker for Menno House Repair in Oklahoma City. His father is Klaus Roeber of Berlin. (See the story on page 449.)

Karem Sandoval, First Church, Kitchener, Ont., has begun a one-year MCC SALT term in Brazil at a day-care center. Her parents are Elizabeth and Marcos Sandoval of Kitchener.

Gwen Shank, Wellman (Iowa) Church, began a two-year MVS term Aug. 24 as a teacher at Hopi Mission School, Kykotsmovi, Ariz. Her parents are Beth and Philip Shank of Wellman.

Barbara Siemens, First Church, Newton, Kan., began a one-year MVS term Sept. 3 as a social worker with AIDS Services of Dallas, Texas. Her parents are Jim and stepmother Carol Siemens of Newton. Her mother, Rhonda, is deceased.

—compiled by Sharon Sommer



S. Penner



Peters



A. Ramseyer



R. Ramseyer



Regier



A. Rempel



H. Rempel



T. Rempel



Th. Rempel



Roeber



Sandoval



Shank



Siemens

Mennonite

Mennonite Central Committee needs immediately a **meat canning operator**. Person will be part of a three-person team that travels to various communities to can meat for sharing overseas.

For more information about the job contact Marsha Jones or Sherrie Ober at MCC, Box 500, Akron, PA 17501-0500, (717) 859-1151.

Crossroads, the Mennonite introduction service, now has a monthly **newsletter**. Current clients' ads containing age, area and interests are there for you to choose from. This is an easy, private way to meet those friends you have been hoping for.

For a free sample copy, write to Crossroads, Box 32, North Tonawanda, NY 14120.

Camp Amigo needs a **naturalist** to provide leadership for the nature program. This is a full-time year-round position. Education or biology background with strong interest in outdoor education relating to youth.

For a job description and application write Camp Amigo, 26455 Banker Road, Sturgis, MI 49091-9355, (616) 651-2811.

The **Conference of Mennonites in Alberta** invites applications for the position of **camp program director/youth worker**.

Responsibilities include (1) director of summer camp programs at Camp Valaqua, (2) leadership for the Alberta Mennonite Youth Organization.

The applicant should have a Christian commitment, energetic communication skills, the capacity to motivate and the willingness to share their faith among youth and young adults.

Position available immediately. CMC salary guidelines applicable.

Please forward application, complete with resumé to Dan Klassen, chair, personnel committee, Box 1201, Coaldale, AB T0K 0L0, (403) 345-4358.

Circulation secretaries: Doris Yoder, Box 347, Newton, KS 67114, and Rose Retzlaff Klassen, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4. **Business manager:** Dietrich Rempel. **Special editions editors:** Western District, Debbie Ratzlaff, Box 306, North Newton, KS 67117; *Window to Mission*, Lois Deckert, Box 347, Newton, KS 67114; Associated Mennonite Biblical Seminaries, John Bender, 3003 Benham Ave., Elkhart, IN 46517.

Advisers: (Alberta) Henry and Erna Goerzen, Route 1, Didsbury, AB T0M 0W0; (British Columbia) Amy Dueckman, 33247 Ravine, Abbotsford, BC V2S 1V7; (Central District) Lynn Liechty, 666 Columbus St., Berne, IN 46711; (Eastern District) Jay Gordon Jr., 108 Country Side Lane, Telford, PA 18969; (Manitoba) Mary Lou Driedger, Box 3027, Steinbach, MB R0A 2A0; (Mennonite Conference of Eastern Canada) Margot Fieguth, 99 Veronica Drive, Mississauga, ON L5G 2B1; (Northern District) Helen Friesen, Box 471, Mountain Lake, MN 56159; (Pacific District) Clare Ann Ruth-Heffebower, 3198 E. Menlo Ave., Fresno, CA 93710; (Saskatchewan) to be announced; (Western District) Leland Harder, Box 363, North Newton, KS 67117.

The Mennonite is available on cassette tape for \$30 (U.S.) per year. The past 14 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North Newton, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106.

Circulation: 10,064

Stories on the way

A Mennonite Central Committee 33-minute 16mm film or VHS video cassette

A sampler of MCC experiences Includes stories, images and music from Bangladesh Canada Nicaragua United States

Contact the MCC office nearest you for free loan.



Mennonite Central Committee

Mennonite Central Committee
21 South 12th Street
PO Box 500
Akron, PA 17501-0500
(717) 859-1151

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9
(204) 261-6381

Director of Human Resources for Mennonite mental health facility with 500 employees. Human resources experience and master's degree in human resources or related field preferred. Active involvement in Anabaptist-related congregation required. Position available January 1992.

Send resumé to Executive Director, Philhaven, Box 550, Mt. Gretna, PA 17064.

Qualified writers needed: Anabaptist Sunday school curriculum for children to be published in September 1994 has assignments available for March 1992 through December 1994.

Write or call for application blank, sample session form and more information. Write or phone:

Elizabeth Raid Pankratz
Commission on Education
Box 347
Newton, KS 67114-0347
(316) 283-5100.

**REMEMBER
OR I'LL GIVE
YOU WANTS!**



Send us your change of address six weeks before you move.

Write to:
Doris Yoder
Circulation Secretary
Box 347
Newton, KS 67114-0347.

BOOKS

Reasoned discourse

Is There a Moral Obligation to Save the Family Farm? edited by Gary Comstock (Iowa State University Press, 1987, 438 pages)

Reviewed by Wynn M. Goering, Bethel College, North Newton, KS 67117

"Yes." "No." "It depends." These are answers provided to the title question in this volume, consisting of essays collected at the height of the farm crisis in the mid-1980s.

Gary Comstock, a professor of philosophy and religious studies at Iowa State University, has arranged articles under eight general headings: "Making Sense of the Family Farm," "Farmers' Stories," "History of the Family Farm," "The University and the Family Farm," "Justice and the Family Farm," "Christian Theology and the Family Farm," "Do Family Farms Support a Better Way of Life?" and "What Ought Congress to Do?" The volume concludes with an editorial essay on moral arguments for family farms.

Many of these pieces began as addresses to the third annual Conference on Religious Ethics and Technological Change at Iowa State University. This gives the book a cohesion not always present in anthologies, as the writers respond to each other in addition to the wider audience. Still, the range of perspectives (argued by means of technical data) will be hard for the average reader to assimilate. Moreover, there is a datedness to this volume, not so much in content as in tone. The writing reflects a level of despair in American agriculture that has not persisted into the early 1990s.

If you're really wondering about your moral obligation toward the family farm, this book isn't likely to resolve your dilemma. But it may serve a larger purpose. An outgrowth of the Iowa State conference series on religious ethics, *Is There a Moral*

Obligation to Save the Family Farm? is a model for reasoned discourse between sacred and secular points of view. And clearly it will take the resources and the resolve of both church and state to confront the challenges facing the family farm in the years to come.

Justice and punishment

The Death Penalty Debate by H. Wayne House and John Howard Yoder (Word, 1991 225 pages)

Reviewed by Duane Ruth-Heffelbower, 3198 E. Menlo Ave., Fresno, CA 93710

The two advocates in this debate are Evangelical lawyer/theologian H. Wayne House and John Howard Yoder, perhaps the pre-eminent Anabaptist theologian of our time.

Yoder's part of the book is excellent. While there is little new here for those who follow his work, the book is worth purchasing for his part alone. House does a good job of collecting the arguments for capital punishment, up to a point. His peculiar interpretation of God's covenant with Noah preoccupies him so much that he misses some significant failures in his logic.

House redefines "retributive justice" to make it include restitution, while he admits that our current system does not operate that way. By blurring the difference between retributive and restorative justice he reaps confusion. Those who work for restorative justice through Victim Offender Reconciliation Programs know that the two types of justice are worlds apart.

House claims that Jesus approves capital punishment. His proof for this is Jesus' handling of the woman caught in adultery (John 8:1-11). "Let anyone among you who is without sin be the first to throw a stone at her," says Jesus. House believes this shows Jesus' approval of capital punishment.

This book does a service by collecting most of the arguments for and against capital punishment in one place. For that reason it will be useful for groups and individuals studying the issue. As Yoder notes, House speaks for a small segment of the Evangelical community. Because of his narrow view he does not list some of the pro-death arguments that are current. The pro-death portion might be more coherent if there was a lesser advocate on the side of life.

Fiction and families

Great Short Stories About Parenting, edited by Philip Osborne and Karen Weaver Koppenhaver (Good Books, 1990, 288 pages)

Reviewed by Gordon Houser, assistant editor

This book serves as a supplement to Osborne's 1989 book, *Parenting for the '90s*. Osborne and Koppenhaver have collected 15 short stories that illustrate in order each of the 15 chapters of that book.

While this new book is designed for use in teaching classes on parenting issues, it may also serve

as an enjoyable read. The stories, though a bit uneven in quality, are all critically acclaimed. The authors introduce each story with a brief discussion of the parenting issue that story illustrates. At the end of each story is a note about the author and a list of "questions for thought and discussion."

Categorizing each story as teaching about a certain parenting issue, though it may fit well, also is misleading and limits the effect of the story on the reader. With perhaps one exception, these stories were not written to teach some lesson about parenting. They do teach lessons, but they are creations that should be encountered on more than this simplistic level.

The questions at the end of each story are helpful, nevertheless, because they help the reader understand the story itself and focus on more than just the parenting lessons.

Overall, *Great Short Stories About Parenting* is both a good story collection and a fine resource for looking at parenting concerns. I recommend it for either purpose.

The challenges of real life

Victorious Survivors, edited by D. McRoberts with B. Lawyer (Logos Life and Light Foundation, 1988)

Reviewed by Eugene P. Klassen, 31414 Marshall Road, Box 2038, Clearbrook, BC V2T 3T8



Stories by Jessamyn West, Ray Bradbury, Shirley Jackson, D.H. Lawrence and other great writers which explore the world of children and parents.

Edited by Philip Osborne and Karen Weaver Koppenhaver

This book recounts the life, struggles and victories of 15 families whose children face physical and/or mental disabilities. Each story carries its own mixture of fear, joy, doubt, peace, struggle, victory. This book looks beyond disability to see not only ability but the person in each situation. It also focuses on connectedness with God, a faith in God that leads to life. This faith is never docile or stagnant but a growing faith, moving participants one step at a time. In some situations it involves people who have known God for some time; in others a new relationship develops.

Many of these families experience God in unique and miraculous ways. Answers to prayer include healing, both emotional and physical, as well as the strength and endurance to continue. Even in those situations where the life/health of the child doesn't appear to change, God is seen to be at work enriching the lives of people around the one who carries the disability. While prayers are not always answered instantaneously or directly, the nearness of God becomes an answer beyond what is asked.

Victorious Survivors is a book about real life and many of its challenges. It gives no pat answers but points to God as the One who has the answers.

The courage of 'hibakusha'

In the Autumn Wind by Dorothy Stroup (Scribner's, 1987, 443 pages)

Reviewed by Alice Ruth Ramseyer, 6-35-703 Funairi Minami 1 Chome, Naka-ku, Hiroshima-shi, Japan 730

This moving family saga set in Hiroshima, is told from the point of view of Japanese housewife Chiyo Hara, encompassing the reader in an awesome account of the world's first nuclear holocaust and its aftermath. It is a portrayal of the quiet, selfless courage of those who survived.

Dorothy Stroup, who taught English in Hiroshima for three years during the 1960s, is a charter member of Friends of Hibakusha, a support group for American survivors of Hiroshima and Nagasaki. She has based this first novel on research in Japanese sources and on interviews with many American "hibakusha" as well as more than 40 former Hiroshima residents.

She writes, "I have lived with this book for more than 10 years. Often, I

tried not to write it. But I discovered that once Hiroshima touches you, there is no way to rid yourself of it. It stays with you for the rest of your life."

Resources

- **Resources for Congregations**, produced by the Communications Office of the General Conference Mennonite Church, is a 64-page catalog of more than 200 resources from the GCMC, most of them free or available at a low cost. For a free copy contact the Communications Office, Box 347, Newton, KS 67114, (316) 283-5100.

- **Driftwood Stories: The Mystery of Mission** (41-minute VHS video, \$8.50, U.S. or Canadian) features eight stories told by Jonathan Larson, missionary and storyteller. Order from COM, Box 347, Newton, KS 67114, (316) 283-5100.

- **General Conference Heritage** is a newsletter of the historical committee of the General Conference Mennonite Church. For more information write to COE, Box 347, Newton, KS 67114.

- **Mennonite Historian** is a newsletter published by the Mennonite Heritage Centre and the Centre for MB Studies in Canada. Write to Mennonite Heritage Centre, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

- **A Declaration on Peace: In God's People the World's Renewal Has Begun** by Douglas P. Gwyn, George Hunsinger, Eugene F. Roop and John Howard Yoder (Herald Press, 1990, \$4.95, \$5.95 in Canada) offers an ecumenical dialogue on the morality of war grounded in a biblical vision common to all Christian communions.

- **Banquet of Praise**, edited by Gary P. Davison (Bread for the World, 1990, \$9.95), is a collection of hymns, songs and other worship resources that focus on hunger, peace and justice.

- **The Puzzles of Amish Life** by Donald B. Kraybill (Good Books, 1990, \$5.95) provides a cultural and historical perspective on some of the common questions about the apparent contradictions of Amish life.

- **Blessed Are the Peacemakers: A Palestinian Christian in the Occupied**

West Bank by Audeh G. Rantisi and Ralph K. Beebe (Zondervan, 1990, \$8.95) discusses establishing peace in the Israeli-Palestinian feud over ownership of the Gaza Strip and the West Bank.

- **The Kingdom of God Is a Party** by Tony Campolo (Word, 1990, \$12.99) says that Christians should be celebrating in the security that they are an important part of God's plan for God's family.

- **Mennonite Voluntary Service: People Who Care** (18-minute video, \$12, \$14 in Canada) offers glimpses into the lives of volunteers in eight service units in the United States and Canada. It is available for sale or free loan from MVS, Box 347, Newton, KS 67114, (316) 283-5100.

- **The Politics of Righteousness: Idaho Christian Patriotism** by James A. Aho (University of Washington Press, 1991, \$24.95) is the first disciplined exploration of the backgrounds and belief systems of the "Christian patriots," right-wing extremist groups such as the Aryan Nations Church and Posse Comitatus.

- **Black and White Styles of Youth Ministry: Two Congregations in America** by William R. Myers (The Pilgrim Press, 1991, \$12.95) illustrates the values and assumptions that guide contrasting styles of youth ministry in two congregations.

- **Firstfruits Living: Giving God Our Best** by Lynn A. Miller (Herald Press, 1991, \$5.95, \$7.50 in Canada) uses stories and Bible study to show that God calls us to give back to God the best part of the resources God has given us.

- **The NRSV Concordance Unabridged** by John R. Kohlenberger III (Zondervan, 1991, \$39.95) contains every occurrence of every word in the New Revised Standard Version.

- **Assimilating New Members: The Workshop Videotapes**, featuring Roy M. Oswald (\$49.95 + \$4.60 postage), **Common Sense About Men and Women in the Ministry** by Donna Schaper (\$11.95 + \$2.95), **The Male-Female Church Staff: Celebrating the Gifts, Confronting the Challenges** (\$9.95 + \$1.85) and **Your Next Pastorate: Starting the Search** by Richard N. Bolles, Russell C. Ayers, Arthur F. Miller and Loren B. Mead (\$8.95 + \$1.85) are all available from The Alban Institute, Inc., 4125 Nebraska Ave., NW, Washington, DC 20016.

—compiled by Gordon Houser

01 0022 031 364
LIBRARY
ASSOC. OF Mennonite BIBLES
4003 BENJAMIN AVE
ELKHART IN 46517

Editorial

From Am Trakt to Amarkantak to Amtrak

Mennonite reasons for migrations have not always been good or godly. Our inclination to escape always needs testing.

Am Trakt was a Mennonite colony in East Russia. Amarkantak is a railway express in India. Amtrak is a passenger train system in the United States.

These three words symbolize my history. My grandparents were among the 15,000 Mennonites who came to North America in the 1870s from what was called Russia. My parents' life work was in India. And I ride Amtrak, wishing it were cheaper and more convenient.

The physical journey has been our home. We have moved (understandably) to get away from severe persecution and to avoid compulsory military service. We have sought places where our principles will be safe, sometimes with good reason. But we have also moved for adventure and cheap land. These days in North America we tend to move to where we will be physically more comfortable.

'Virtual reality': What are today's hazards? Persecution? Yes, with the velvet glove of materialist seduction. The good life is readily accessible to those of us who have worked hard and prudently saved. Is military conscription a hazard? Yes, because the whole North American culture has been sucked into the world's addiction to war. What about the risks of "virtual reality," ushered in by the

computer revolution? Yes, it is a hazard because it is requiring new moral character and guidelines we never before thought necessary. These may not look like hazards, but examine them closely.

Where can we go to escape the dangers and challenges of this decade? Where is a safe place when you get suspicious of the political or religious or technological environment? No new land mass needs settlers. Mission fields have come to our doorstep.

We in North America have run out of places to get away. There comes a time when you have to stay home and use, as it were, the less-than-convenient and costly theological transportation that's available. There comes a time when we need to work out our salvation right in the middle of a hostile (especially subtly hostile) environment. There comes a time when our words about the saving knowledge of Jesus Christ are needed right where we are. What better place to live this gospel than among the people we know, although it's always easier to preach challenging words to people you don't know or to pay someone else to do it.

With much prayer we follow the itinerary given us in the Scriptures. Come, learn, believe, love, forgive, discern, go. From here on our journeys will likely be spiritual rather than physical. But the journey is still our home. Even so, Lord, come quickly. *Muriel T. Stackley*

For Heaven's Sake

by Steve Pauls



Inside

15 responses to
integration / p. 462

The noblest of
the arts / p. 467

Don't stop at
the border / p. 468

THE

Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

106: 20

OCTOBER 22, 1991

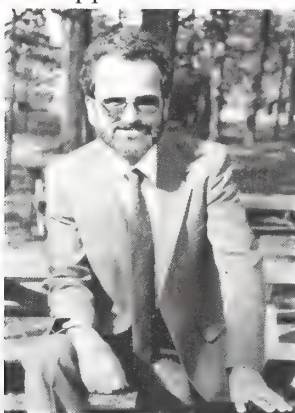


What about integration?



Prologue

took this picture of Lorne Peachey, editor of *Gospel Herald*, after we planned this issue at Zion Mennonite Church, Souderton, Pa., last May. Much of what you will read here also appears in the current issue of



Gospel Herald, the weekly magazine of the Mennonite Church. Our editorial pages are identical; our covers come close, each using the Joel Kauffmann cartoon.

Seventy of our congregations are members of both denominations—the Mennonite Church and the General Conference Mennonite Church. For us, that's 70 out of 511 that relate to us. For the Mennonite Church, it's 70 out of about 1,000 congregations.

Question: What is the best way for our two groups to interact? Cooperate? Integrate? Hesitate? Rationale for cooperation or integration is on page 470.

We want your opinion. Use the clip-out form on page 465 to respond. Make copies to garner responses in a church discussion or in your Sunday school class. Send your response to *The Mennonite*, Box 347, Newton, KS 67114. mts



Editor
Muriel T. Stackley

Assistant editor
Gordon Houser

Editorial assistant
Sharon Sommer

Art director
John Hiebert

Editorial offices
722 Main St., Box 347
Newton, KS 67114-0347
(316) 283-5100



The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: one year, \$20 U.S., \$23 Canada; two years, \$35 U.S., \$41 Canada; three years, \$48 U.S., \$56 Canada. Group rates available. Outside North America add \$24 U.S. per year to U.S. rate for surface mail, \$55.20 U.S. for airmail. Single copies: \$2 U.S. Five or more: \$1 U.S. each. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114. ©1991

Contents

459 Recommendation on exploring MC/GC integration

This statement was passed at Normal '89 by the two denominations' General Boards.

460 When it comes to integration, how we phrase the question may determine how we find the answer

Marlin Miller looks at MC and GC stereotypes.

462 Fifteen responses to integration

From our consultants and *Gospel Herald's* consultants



463

466 Letters

467 The noblest of the arts

The new hymnal will help us worship in new ways, says John Rempel.

468 Don't stop at the border

A Canadian and an American Mennonite call for the church to be universal, not national.

470 Integration or cooperation?

472 News

- Binational committee explores MC/GC integration
- Zaire unstable, missionaries leave, wait
- Bethel professor calls for better refugee camp administration
- Record

478 Reviews

480 What integration should be about/ God will need to figure this one out

Cover: The cartoon is by Joel Kauffmann.

Next issue: A discussion of Satanism

Recommendation on exploring MC/GC integration

After consultation with area conferences, the following statement was recommended by the General Boards of the General Conference Mennonite Church and the Mennonite Church and was passed by the delegates at Normal '89.

In relation to the matter of cooperation between the General Conference Mennonite Church and the Mennonite Church, we affirm the following:

1. We acknowledge that the Lord of the church is bringing us into close spiritual fellowship and increasing unity of faith and mission.

2. We believe that it is in the will of God to heal the part of our history that is a story of division and conflict. We also believe that God would be pleased to bring together that even larger part of our history that is the story of two different streams of the Mennonite family—the Dutch/North German/Russian and the Swiss/South German—who have come to North America and all persons who have become part of the Mennonite family.

3. We therefore commit ourselves to enter into a time of deliberate exploration of integration, until 1995, during which we will work at the following cooperative tasks and directions:

- a. the articulation of a rationale for integration and the development of common mission vision;
- b. the undertaking in our congregations of a study of Christian unity;
- c. the writing of a conjoint confession of faith;*
- d. the development of a leadership polity statement that would

achieve a degree of unity sufficient for harmonious working relationships as a unified denomination;*

e. the formation of a model, or models, of denominational structure at the area conference, national and binational levels that would bring together the strengths of our current structures;

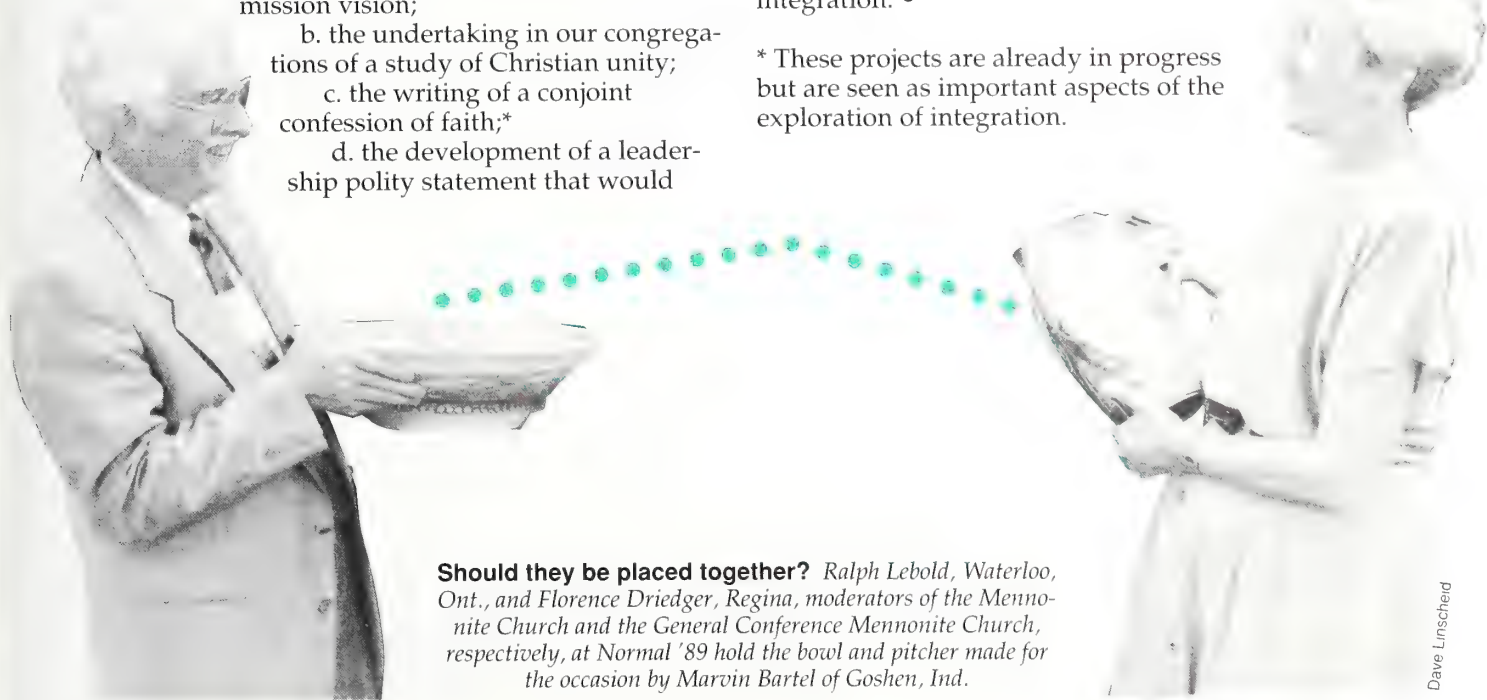
f. the continued movement toward integration of program activities and of area conference structures where the local situation makes it appropriate (In the case of program boards and agencies, we should pursue policies of program cooperation that move toward convergence but without the loss of separate denominational identities.);

g. the deepening of mutual understanding through exchanges of personnel, fraternal visits, common publications and the like.

4. We request that the current Committee on Cooperation conclude its work at Normal '89 and that a new conjoint committee be appointed by the General Boards to guide and implement the process outlined above, with regular reporting to the General Boards and the biennial/triennial assemblies.

5. We propose that by 1995 we will discern whether or not to enter a period of actual integration of our two denominations based on the development of a complete plan for such integration. •

* These projects are already in progress but are seen as important aspects of the exploration of integration.



Should they be placed together? *Ralph Lebold, Waterloo, Ont., and Florence Driedger, Regina, moderators of the Mennonite Church and the General Conference Mennonite Church, respectively, at Normal '89 hold the bowl and pitcher made for the occasion by Marvin Bartel of Goshen, Ind.*

Dave Lunscher

When it comes to integration how we phrase the question may determine how we find the answer

Marlin Miller

What major questions should be answered as the General Conference Mennonite Church and the Mennonite Church decide whether or not to work toward integration?

Perhaps we would do well by looking at our stereotypes.

In MC circles one of these has to do with "faithfulness." Some MC images of GC Mennonites cluster around the notion that "they"

- are not "faithful in all things,"
- have been more liberal in their theology,
- are more lax in their discipline,
- are more lenient in their practice of non-resistance and non-conformity.

Such images are frequently reinforced by stories. These vary, but they presumably confirm the same self-justifying stereotypes.

From the vantage point of GC circles, stereotypes revolve around what constitutes "the essentials." This orientation would be characterized by the motto "Unity in essentials; diversity in non-essentials; love in all things."

Some GC images of MC Mennonites cluster around the view that "they"

- are too preoccupied with non-essentials,
- are too slow to love,
- are more coercive in their discipline,
- are more closed-minded in their non-resistance and non-conformity.

Such images are frequently reinforced by stories that vary from region to region but presumably confirm the same self-justifying stereotypes.

Do these stories contain a grain of truth?

Conversations about integration of the MCs and GCs should acknowledge

that such concerns exist. They should also explore how these concerns may be raised constructively rather than as exercises in self-justification.

Some differences between the two groups fall under the rubric of "faithfulness" for MCs or within the range of "the essentials" for GCs. But the Church Membership Profile II shows greater differences *within* each of the two groups than *between* them.

For example, the GC responses to several questions designed to measure commitment to 16th-century Anabaptist teachings range from a score of 10 to 36, with a mean score of 27.9. The MC responses to the same questions range from a score of 8 to 32, with a mean score of 28.9. The individual members of each group range from one extreme to the other, but neither the ranges nor the average scores vary greatly between the two groups.

Social ethics: Similar results are surfacing in relation to such things as doctrinal beliefs, religious observances, moral issues and social ethics. The diversity within each group is greater than the differences between them. (Perhaps the internal diversity within each group partially explains why the other group can always find stories to support the stereotypes.)

Of the five groups participating in the Church Membership Profile II, the average rank of GCs and MCs are next to each other in "variables of faith" and in "variables of ethics." They differ most in the "work of the church variables," with the largest gaps coming in the areas of Sunday school participation and Bible knowledge. Does this mean that the two groups are also closer to agreeing on "the essentials" or "faithfulness"?

The answer depends partly on



The president of our seminary examines the differences and similarities of his two constituencies.

whether the apparent *general* proximity between GCs and MCs on matters of faith and ethics carries into what the groups consider the most important *specific* areas of beliefs and behavior. For example, I. Merle Good (of the Mennonite Church) has stated that the average MC member assumes conscientious objection to military service and war as the expected position, but the average GC member assumes that conscientious objection is optional. He then raises the question whether integration would lead to watering down the peace position (*Gospel Herald*, July 25, 1989). James Schrag (originally of the General Conference Mennonite Church, now in a dually affiliated congregation) has responded that as a group GCs "have uncompromisingly supported everything the MCs might want in a peace witness, plus more" (*The Mennonite*, Sept. 12, 1989).

Apparently Good would include the peace position within what it means to be "faithful" and Schrag would incorporate it into "the essentials" of

On the overall pacifism scale, GCs rank slightly higher than MCs. On the specific issue of conscientious objection to war, MCs rank higher than GCs.

Christian faith and life. Interestingly, Church Membership Profile II shows that GCs rank first and MCs second in "adherence to pacifism." Does that support Schrag's response to Good? Does any evidence support Good's claim that MCs are stronger on conscientious objection than GCs? The most likely answer to both questions is yes. On the overall pacifism scale, GCs rank slightly higher than MCs; on the specific issue of conscientious objection, MCs rank higher than GCs.

War goods: The overall pacifism scale in the Church Membership Profile II research has included several components. Only one of the questions focused on how church members would respond to military draft. To measure the overall level of commitment to pacifism, church members were also asked to respond to several other items. For example, is owning stock in companies producing war goods always wrong? Should Christians take any part in war or war-promoting activities? Should Mennonites actively promote the peace position and attempt to win as many supporters as possible from the larger society? Should a member of our churches pay the proportion of taxes that goes for military purposes? On these and related questions GCs rank higher in their commitment to pacifism than MCs. In that sense and on those terms, Schrag's claim can be substantiated by the evidence.

Isolating the one question on how members would respond to a military draft presents a different perspective. Both the Church Membership Profile I (1972) and II (1989) included this question: Which one of the following

positions would you take if faced with a military draft: regular military service, non-combatant service, alternative service, register but refuse induction, refuse to register, quite uncertain? The percentage distributions for GCs and MC are shown in the box below.

Taking the composite percentage of those who choose alternative service, register without accepting induction and refuse to register, 67 percent of the GCs and 80 percent of the MCs would have taken a conscientious objection position in 1989. In these terms and in this sense, Good's claim is correct: MCs generally rank higher than GCs on the CO position.

At least as significant for integration discussions are the trends among GCs and MCs during the last two decades. Remaining with the example of conscientious objection to military service, the position has apparently eroded among MCs and improved among GCs between 1972 and 1989. The 67-percent figure for GCs in 1989 represents a 3 percent gain since 1972. The 80-percent figure for MCs represents a 9 percent decline since 1972. Furthermore, the GC percentages for regular military or non-combatant service show a slight decrease if any change. The MC percentages for these categories show a more significant increase, thus reinforcing the decline in the CO position among MCs on their own and without "integration."

What might happen with integration? Would the decline among the MCs be reinforced with GC influence? Would the improvement among GCs be undermined with MC influence? It is too early to give well-founded

responses to such questions. I would suggest, however, on the basis of these few illustrations, that exploring the best ways to begin phrasing questions about "faithfulness" and "the essentials" is more significant for conversations on "integration" than immediately having the answers. Exploring how best to phrase the questions should include these considerations:

- Clarify our terms. (What do we mean by faithfulness, the essentials, pacifism, conscientious objection, the peace position?)
- Recognize that the differences within each group are generally greater than the differences between the two groups.
- Determine whether or not (or which) differences amount to matters that should be considered significant for the discernment of "the essentials" or of Christian "faithfulness."
- Weigh the evidence carefully rather than resort to stereotypes.
- Acknowledge that we (whoever we are) are in need of renewal and that preoccupation with the shortcomings of the others hardly justifies our own weaknesses and failures.

As we learn how to phrase the questions that matter to each group, we should be better prepared to move further toward finding true and helpful answers with both groups.



Marlin Miller is president of Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517-1999.

Responses	GC		MC	
	1972	1989	1972	1989
Regular military	8	6	2	3
Non-combatant	15	14	3	7
Alternative	61	59	86	73
Register	2	3	2	4
Refuse to register	1	5	1	3
Uncertain	13	14	7	10

Fifteen responses to integration

Editor's note: *I asked my 10 consultants to answer (or have someone else answer) the question, How does integration [of the Mennonite Church and the General Conference Mennonite Church] play in your area? Tell the good, bad or indifferent. Here are their responses, representing the five U.S. districts and the five Canadian provincial areas.*

1. Integration is not on the front burner in British Columbia. The Conference of Mennonites here is not opposed to the idea; people who have had contact with MCs generally feel good about the experience. But there are no MC congregations in British Columbia, so the issue has little direct relevance here. We do work closely with the Mennonite Brethren, so integration with them may have more significance in this province. MC/GC integration was brought up at last year's provincial conference and congregations were encouraged at that time to give it thought. The executive is positive about it, but the average B.C. General Conference church member is probably more indifferent than anything. *Amy Dueckman, Clearbrook, B.C.*

2. The question of integration has already been settled in the Mennonite Conference of Eastern Canada. In 1988 three conferences blended into one. The language and cultural barriers that caused the formation of a separate conference for the newcomers from Russia in 1925 no longer existed. As our people worked together with members from the other conferences in Mennonite Central Committee and mission programs, as they studied together at Conrad

Grebel College, Waterloo, Ont., the question was raised often by non-Mennonites, "How are you different?" Our own people wondered the same and found the explanations weak and mainly historical. So in the '60s and '70s we experimented by establishing Conrad Grebel College together and jointly working at our mission programs. We reviewed our efforts annually with an inter-Mennonite gathering. In 1988 the three conferences voted overwhelmingly for integration. Our unity in witness seems necessary and good in Ontario and Eastern Canada. *Margot Fieguth, Mississauga, Ont.*

3. In the Northern District Conference, this is what I hear as favorable responses to the question of integration: Welcome it highly. ... We have put away our petty differences. ... I was in Europe in PAX and worked together well with MC people. ... "OMs" have already changed and become more like GC people. ... All in all, merge even though there are problems. ... We have to merge to survive. ... I have no problem with it. ... I have lived in MC areas and found that we are not that different theologically. ... One way to start may be through the mission program because people love to give to mission causes. Perhaps we could divide responsibilities between existing boards, e.g. one board could supervise South America, another Africa. ... It won't solve problems or reduce cost, but these things are not as important as effectiveness. Basically approve.

On the other hand, this is what I hear from people who are "on the

fence": We shouldn't push until people are comfortable with the idea. Don't vote on it yet because what do you do with a No vote? ... Colleges are a problem since the MC colleges are under the Board of Education and the GC colleges are not under any church board. ... We need lots of communication and listening between the groups. Build this in so it doesn't blow up afterward. ... I don't know many MC people so don't feel qualified at this point to comment. *Helen Friesen, Mountain Lake, Minn.*

4. I do not believe there is anything even close to consensus in the Eastern District Conference on the advisability of a possible uniting of the General Conference Mennonite Church and the Mennonite Church. Some churches seem avidly in favor, some against. Most are cautious and have concerns that they would like addressed.

For many churches it is critical that the joint statement of faith be clear and that conservative theology concerning Scripture and Christology, for example, be maintained.

Nervousness over how the new body would impact the local congregation is widespread. Would the new denomination's power base be congregation- or denomination-centered? Would Eastern District agenda be swallowed up by the much larger Mennonite Church conferences that surround us? Would there be more or less centering on Evangelical goals? These are some questions that surface regularly. *Don Fry, president, EDC, Rheinholds, Pa., for Jay B. Gordon Jr.*

5. In Alberta most of the Mennonite congregations are General Conference. There are also inter-Mennonite bodies and joint participa-



Tweedle-dee and Tweedle-dum: In the Central District, with its many dual-conference congregations, the Mennonite Church and the General Conference Mennonite Church could be personified by Tweedle-dee and Tweedle-dum. Barbara Mase and Sally Lehman, Bluffton, Ohio, played these two characters in Melvin Schmidt's lighthearted parody of Alice in Wonderland, presented at this year's combined session of Central District Conference (GC) and the Indiana-Michigan Conference (MC), held in Fort Wayne, Ind. "Alice in the Land of Many Knights" will be made available to congregations in an educational packet being prepared by the Integration Exploration Committee.

tion in conference ventures, thus our people and those of the Mennonite Church have been introduced to each other. There is enough understanding of Mennonite distinctives in faith living and mission perspectives that a coming together could be done as friends in Christ. The thought of more interchurch activity appears a pleasant one, but the creation of a super-structure is for the most part, at the pew level, approached with hesitancy. Henry D. Goerzen, Didsbury, Alta.

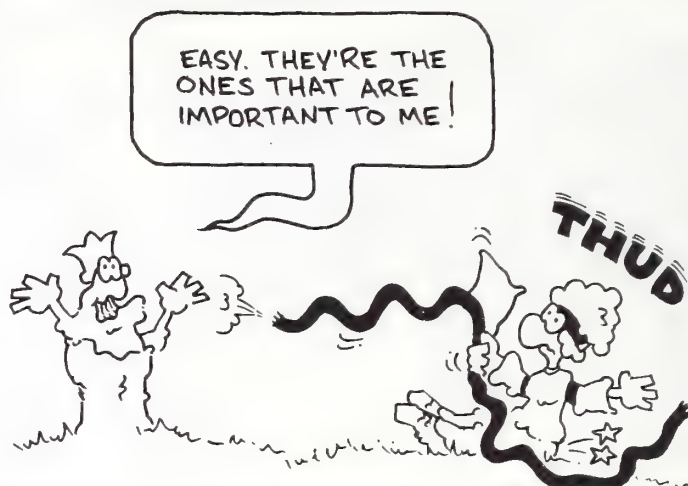
6. In the Western District Conference, integration seems to be an ongoing process that happens little by little. Sharing a conference administrator, William Zuercher, and having our offices in the same building with the MC South Central Conference encourages the process. Many activities are planned and implemented with a combined constituency in mind. It is efficient to have these coordinated from a central point. Staff from both conferences work side by side and share common space. They find the mission of the two groups compatible.

From its 19th-century emphases on inter-Mennonite cooperation, the Western District Conference congregations may have a historical sense of urgency acquired from its founding fathers. The SCC is composed of four sub-districts, each representing a different point on the spectrum of integration interest. In both conferences members gradually learn about each other's histories and traditions and find the prospect of merging more attractive than troublesome.

There are 19 dual-conference congregations in our region—10 in Kansas, six in Texas and three in Colorado (where the MC Rocky Mountain Conference is the other affiliation). Having so many DCCs understandably lends impetus to accelerated movement toward integration. A look at the current composition of the 12-member SCC executive committee is instructive. The moderator and moderator-elect are members of DCCs, as are two district representatives. Two other members grew up in GC churches but are now members (one a pastor) of an MC congregation. This kind of mobility between the two conferences naturally abets future integration. In short, we don't sense much antagonism in our area. The questions that members have are primarily practical and operational in nature. Leland Harder, North Newton, Kan.

7. How does integration apply to us in the Conference of Mennonites in Manitoba? My perception is that our constituency has not debated the issue of integration to any extent. It is not a high priority item in this conference. I do not sense either support or opposition. Concerns develop as we see the projected organizational models. We believe in the involvement of the churches in making decisions that affect our people. If this were to change, then I am sure there would be considerable opposition to the whole plan. My personal position is in support of integration, providing it does not lead to a greater bureaucracy than we already have in the General Conference Mennonite Church. Neil Heinrichs, moderator, CMM, Winnipeg, for Mary Lou Driedger, Steinbach, Man.

8. The average person in the Central District Conference is not too concerned about the integration of the Mennonite Church and the General Conference Mennonite Church. Many do not understand the full implications of such a move. Some, however, are concerned about the whole matter, especially as it relates to the institutions, particularly Bluffton (Ohio) College. What is the college's future in the event of integration? Another question pertains to missions. How will integration impact our relationship to our missionaries? I believe there is strong support for continuing cooperation wherever possible, but move toward integration with caution, deliberation and great sensitivity. Lynn Liechty, Berne, Ind.



Should they integrate? A Normal '89 poll

Lois Thieszen Preheim, Aurora, Neb., polled a random sample of people attending the combined gathering of the Mennonite Church and the General Conference Mennonite Church in July 1989 at Normal, Ill. She got a 73-percent return rate. Here is the way people responded to the statement, The Mennonite Church and the General Conference Mennonite Church should integrate.

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
DCC*	41.3	47.8	10.9	—	—
GCMC	28.1	40.6	19.8	9.4	2.1
MC	22.7	44.5	23.4	6.3	3.1

*dual-conference congregation

For her four-page tabulation of the questionnaire, send a self-addressed envelope and \$1 to *The Mennonite*, Box 347, Newton, KS 67114.

9. The issue is in many ways a non-issue in the Conference of Mennonites of Saskatchewan. We have only one MC congregation in the province, with another small mission group getting started. We work well with the MC congregation at the Mennonite Central Committee level and would not see any difficulty working well with that group at the conference level as well.

The majority of executive members speak favorably about integration. Concerns center on the Canadian group, already a minority in the General Conference, becoming a smaller minority. To balance that

contention we would gain a fairly large contingent of MC members currently members of the Mennonite Conference of Eastern Canada. Would a larger group make operations more cumbersome? Would a new structure be more "top down"?

Someone suggested that it may be good to have a bit more top-down structure as opposed to too much congregational autonomy. One conference would simplify things, since we already work together on so many fronts.

I believe Saskatchewan would favor integration if a reasonable compromise could be reached with respect to structure. The reality of the MCEC and the numerous dual-conference congregations already in existence behoove us to move resolutely toward integration. *John R. Peters, chair, CoMoS, Saskatoon, for Viola Ediger*

10. In the Pacific District Conference there is enthusiasm for

integration, although we realize that challenges will be met in the process. We already cooperate with the Mennonite Church in many ways. A number of our congregations are dual-conference congregations. Pastors' groups that meet in different areas include pastors from both denominations. Our annual pastor/spouse retreat is held jointly with Pacific Coast Conference or Southwest Conference. Pacific District has met with Pacific Coast and Southwest conferences on different occasions. The distinctions that have separated the Mennonite Church and the General Conference Mennonite Church in the past are not obvious on the West Coast and in many ways we already feel and act as if we are part of the same family. *Clare Ann Ruth-Heffebower, Fresno, Calif.*

I am all for integration if it helps strengthen the ministry to Hispanics and other minority groups in both denominations.

Marco Güete, Newton, Kan.

Integration? Yes, but not in a hurry. I know that time, like size, is relative. While we may be ready to state our intentions in 1995, we will not be ready to make our final commitments. *Erick Sawatzky, Elkhart, Ind.*

Editor's note: *J. Lorne Peachey, editor of Gospel Herald, asked his five editorial consultants to respond to the question of integration. Here they are.*

11. Jesus Christ, the Lord of the church, wants his body to be one. It follows that our two closely related Mennonite communions should become one. However, as a practical matter, this needs to happen at appropriate times and places. Can we agree to clearly state our intentions and then let the actual merger occur in natural stages where and when the opportunities arise? *Robert L. Hartzler, Belleville, Pa.*

12. I'm for integration if done for the right reason(s). Integration should not happen for the convenience of folks like me who work for dually affiliated institutions (or for dually affiliated congregations or conferences).

I want us to do it with our eyes wide open. For instance, "family" loyalties die hard. There is nothing wrong with family loyalty; it's just that blending families does not happen overnight. And it takes more than good will to make it happen.

I want us to take our time, bringing people along with us rather than losing some along the way. To paraphrase John Updike, What have you gained on a winter night if you pull up the blankets to cover your neck only to expose your toes? *Richard A. Kauffman, Elkhart, Ind.*

13. Our unity in Christ forms the basis for ongoing cooperation with other members of the historic peace churches. Choosing to integrate with another member of this faith group becomes a matter as to whether or not we can blend our

vision for the church and whether or not it makes practical sense. Because of our common interests, theology and current levels of cooperation there are compelling reasons [for us in the Mennonite Church] to consider integrating with the General Conference Mennonite Church. However, we need to think carefully about what each group stands to gain or lose if we move ahead. Given the emphasis on the church as the community of faith, we will need to find ways of strengthening rather than weakening the emphasis on meaningful relationships and mutual accountability. An argument based on size (large or small) is not as important as maintaining a sense of church as family. *Ralph Lebold, Waterloo, Ont.*

14. I hope integration becomes reality for the Mennonite churches because

• "There is one God ... and one Lord, Jesus Christ, through whom are all things and through whom we exist" (1 Corinthians 8:6). I believe God desires greater unity within the Christian church.

• As Mennonites we share a common commitment to Christ as Lord and to the way of love, peace and justice in human relationships.

• Mennonite institutions—mission boards, health organizations, schools and colleges, and publishing and mass media—already cooperate across denominational lines at many levels.

• Many Mennonite congregations already identify with both the Mennonite Church and the General Conference Mennonite Church.

• Increasing numbers of Mennonite members have effected merger through intermarriage, attendance at each other's schools and colleges, and participation in congregations different from their home congregations. Integration is happening apart from official actions of church organizations. *Stuart W. Showalter, Goshen, Ind.*

15. Integrate? For me, the answer is a definite yes. Why? In the world of

denominations we are each tiny. And we each have a solid Anabaptist/Mennonite witness. We risk dissipating that witness when we each put so much energy into maintaining our own schools, mission boards or publishing houses. The kind of cooperation we have now also takes too much energy in the long run. To direct our witness energy outward we need to integrate. *Sue C. Steiner, St. Jacobs, Ont.*

Tell us what you think.

Should the Mennonite Church and the General Conference Mennonite Church integrate?

☐ Yes

☐ No

Comments: _____

Return to *The Mennonite*, Box 347, Newton, KS 67114, USA.



Archives need money

Recent notices in *The Mennonite* on a response to the Columbus 500th anniversary (June 25), on the degree of Mennonite peace commitment in previous decades (Aug. 13 issue) and the 50th anniversary of the beginning of Civilian Public Service highlighted the necessity of well-grounded historical understanding. Without it we cannot respond faithfully to God's will.

Such accurate historical understanding depends in part on the important activities of Mennonite Library and Archives in North Newton, Kan. Under the control and support of Bethel College and the Commission on Education, it serves the entire General Conference Mennonite Church by preserving the records of all the GC commissions, boards, committees and publications, plus regional and congregational records. It collects photographs, taped interviews and personal papers. Its staff and members of the historical committee help congregations celebrate anniversaries.

These archives and the published library materials now being collected, arranged and preserved will literally make it possible in the future to understand adequately the events now occurring in the General Conference. Without these records we would only have oral tradition, which is selective and inevitably fading, as the source for understanding past events. Unfortunately, major budget reductions for purchasing books and the supplies needed to maintain the archives are compromising this important task. And staffing was reduced in 1988 from three full-time equivalents to two.

I realize that a number of our GC commissions and church institutions need to scale down due to lower contributions, but the MLA reductions are disproportionately higher than other programs. An accurate and well-rounded understanding of the way God has led our conference provides one of the indispensable rudders that helps us stay "on course"

and follow his will. I urge readers to press our General Conference and Bethel College leaders to provide more funding for these heritage concerns and to pray for MLA. *David J. Rempel Smucker, 1014 New St., Akron, PA 17501*

New creatures

I reacted with mixed emotions to Jim Rich's letter (Aug. 27 issue). I empathize with his concern that the Bible should not be used as a weapon.

However, I feel uncomfortable with his inference that our present New Testament text is the product of centuries of modification and that we cannot ascertain the source texts of the Gospels. An examination of the New Testament documents written during the past 19 centuries yields the conclusion that the text has been transmitted to us through the years and is actually 99.9 percent precise. Moreover, the minor discrepancies that remain between different text types can be resolved via textual criticism so that we may confidently discover the content of the original documents and enjoy the beauty of God's inerrant Word. God's truth is, in fact, communicated through language.

Like Mr. Rich I also believe that God's Word must find its way into our hearts and transform us into new creatures in Christ. Jesus freed us from the legalistic religion of the Pharisees. Nevertheless, I perceive God's truth more clearly through God's written, authentic, authoritative Word. *Peter J. Everett, Box 573, Bowmansville, PA 17507*

To the nominating committee

Notice of your November meeting prompts me to write this open letter.

The next three years are critical for the direction of the General Conference Mennonite Church and for the discussion of integration with the Mennonite Church. A different process of election is needed this year. Because there is the opportunity to have two candidates in this election, it would be a good year for them to discuss the issues before us.

This is not the usual process where comment is restricted to a paragraph in *The Mennonite* detailing one's general concerns and a willingness to serve. Issues should be submitted, discussed and then discussed again at Sioux Falls, S.D., before the election.

I suggest four issues, two touching on our goals and two of a structural/leadership nature. I hope others, too, would make suggestions.

Two goals need to come to the fore:

1. A concern for education is one distinctive we ought to bring to integration in a way that it not be lost. In our tradition the separation of schools and conference suggested a trust that education could be on its own even while it served our people. On its own it could challenge the church to that greater truth without which we cannot be set free.

We need to have our colleges and seminary work with the Commission on Education to restore our concern for a liberal arts college education and for the upgrading of congregational education in all our churches. This is a call for a renewal of what used to be called the teaching office in the church.

2. Evangelism is also one of our distinctives, but we need to return to the roots of what our process was. This would place the responsibility for evangelism in the church again with a Commission on Mission, not home or overseas missions. The method would be to concentrate on a country—say Cuba—in our hemisphere, to seek missionary status there and reconciliation with that land in the United States, thus a gospel of reconciliation.

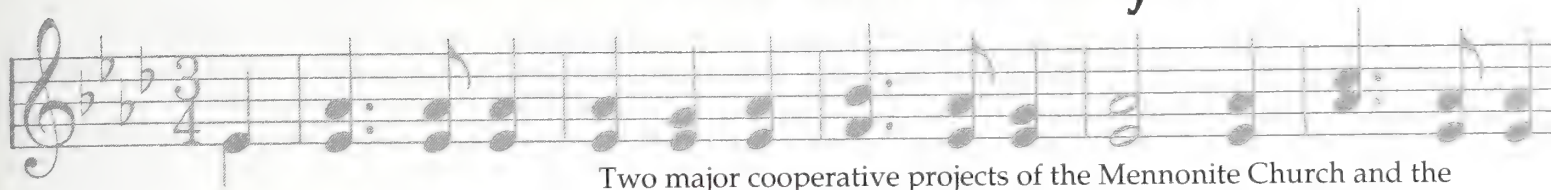
Out of this concern for reconciliation we would speak to our neighbors about the peace Jesus Christ calls us to. Second, our concerns for mission to other lands and church planting in our country would be met, the latter principally by our area conferences.

3. Structure considerations have suggested that the General Board should not be composed of at-large members and commission members but should be an at-large board devoted to a wholistic, theological leadership of the conference. This does not mean that General Board members must be professional theologians but that their task be thus envisioned.

4. Structure considerations would also suggest the combining of the Commission on Education and the Commission on Home Ministries into a Commission on Congregational Ministries, with a goal of winning congregational ownership.

I hope these comments find some appeal and that candidates and electors alike find them stimulating further comment. *Donald R. Steelberg, 655 S. Lorraine Ave., Wichita, KS 67211*

The noblest of the arts



Two major cooperative projects of the Mennonite Church and the General Conference Mennonite Church are *The Mennonite Hymnal* (1968) and *Hymnal: A Worship Book* (1992).

John D. Rempel

Music is the noblest of the arts because it allows words to go beyond themselves" (Augustine 396-430 C.E.).

I know this. To sing "It is well with my soul" engages me more deeply than to say it. Whenever I hear "Ich weiss einen strom" ("O have you not heard of that beautiful stream," see notes above), I remember my baptism; it was sung as I was baptized.

The 16th-century Reformation was the beginning of hymn singing as we know it. Singing together in worship expressed personal faith. They confessed Christ, not just the choirs and priests on their behalf.

Music began to be written. Out of the bitter persecution our Anabaptist forebears faced came songs of comfort and confidence. Amazingly the first songbook, the *Ausbund*, was printed in 1564 while persecution swept across Europe. The solidarity gained from singing helped people persevere.

The hymnal guided the worship of the church. It also shaped the spiritual life of the home. Many families sang together. It was easier to memorize a hymn stanza than a Bible verse or an answer from the catechism. Next to the Bible the hymnal was the basis of personal meditation. Where Mennonite schools came into being, they thrived on church music. It was one art that had won the hearts of even the most conservative. In Russia, four-part singing entered the church from the school.

Through the centuries hymnals have been agents of both preservation and innovation. For example, in the mid-17th century the Mennonites in Prussia published a new hymnal made up of chorales and of the pietistic songs of the day. For two centuries they had sung mostly metered psalms. Similarly, at the end of the 17th

century the Mennonites in Pennsylvania published two new hymnals filled with pietistic songs, dropping the *Ausbund* and most of the martyr hymns that they had sung almost since the beginning of the Anabaptist movement. Pietism, with its joyful expression of a relationship with Christ, was in the air.

Diverse worship: The new *Hymnal: A Worship Book* (coming in 1992), preserves as much as it innovates. But it is no longer a matter of preserving or changing a single tradition. We embrace increasing cultural and spiritual diversity. We on the Hymnal Council included representations of this diversity from many sources: Native music in North America, folk hymns from mainstream culture, Latin American hymnody. Novelty for some is tradition for others.

Hymnal: A Worship Book will greatly enlarge our canon of songs. But one stream of innovation in church music hardly lends itself to inclusion in a hymnal: the charismatic-inspired Scripture song and chorus. Even though significant Scripture songs are included in the hymnal, this field has so much novelty that an overhead projector is better than a printed book for keeping up with the change.

The new hymnal will be the source book for our liturgical life. It will guide our worship. It will help us plan. It is organized to the progression of worship. Categories are verbs: praise, confess, send. Worship always involves action: God's revelation to us and our response to God.

The new hymnal will have meanings for its users that its creators never anticipated. Each congregation will create its own pattern from this one frame of reference.

Rhythm of church life: We on the Hymnal Council made every attempt to have the spoken and sung sections

of the book of worship inclusive. In addition to hymns, prayers and readings for the Sunday assembly, it has resources for special occasions. *Hymnal: A Worship Book* provides for the whole rhythm of church life.

How does the new hymnal measure up to expectations in the realm of language? No other aspect of the project required as much soul searching and confrontation. Some hope that all "thees" and "thous" are retained. Archaic language has been altered where this did not disfigure the text. This principle was applied in the matter of gender language as well. The overarching goal was not to eliminate references to God as Father (an address that signified intimacy more than masculinity to Jesus) but to minimize the times when "he" is used and to greatly extend the range of names for God.

The new hymnal will include

- a wide representation of non-European texts and tunes,
- first-time translations of Anabaptist and early Mennonite sources,
- hymns, prayers and readings about evangelism and justice,
- the most complete attempt by Brethren or Mennonites to marry worship resources and a hymnal.

The task of preparing *Hymnal: A Worship Book* was awesome. It offers people words and sounds with which to worship God, to cry out, to confess, to rekindle courage.



John D. Rempel, 314 E. 19th St., New York, NY 10003, is pastor at Manhattan (N.Y.) Mennonite Fellowship.

International learning will help preserve the theological health of Canadian and American Mennonites.



Don't stop at the border

Harry Huebner and J. Denny Weaver

A current issue for Mennonites in North American centers on restructuring, particularly the possible integration of the General Conference Mennonite Church and the Mennonite Church. How restructuring gets settled is directly related to our theology of church. Hence it is important that we make explicit the assumptions underlying this discussion.

An important element in this kind of discussion concerns the way the church understands its relation to the state and the dominant culture. We must therefore give careful attention to the implications for the future of Mennonite cooperation posed by the differing cultural ethos in Canada and the United States. Failure to address these matters could well mean a silent, unintended and theologically unsound acquiescence to the powers of nation and culture.

Some argue that the differing ethos in Canada and the United States gives the Mennonite churches in the two societies different agendas. They feel that restructuring of Mennonites along the 49th parallel would be the fairest, most effective and most efficient way to recognize these differences. Such a restructuring would allow each national church to pursue its own particular agenda without having to deal with issues that seem to pertain only to the other national church.

We suggest something different. These national differences are one important reason Mennonites dare not restructure along national lines. We believe that the long-term faithfulness of Mennonites is at stake. The church of Jesus Christ must be, and must be seen to be, universal and not national.

Canada and the United States have significant cultural differences. These have a profound impact on how we understand the church and the relationship of the church to society. These two national societies push Mennonites in Canada and the United States in different directions. Dealing with these forces should be a major item of Mennonite faithfulness in the coming decade and in the coming discussions about integration regardless of the outcome.

Melting pot: The United States has a monolithic civil religion. It considers itself a melting pot of cultures. These two characteristics of U.S. society pose an ongoing threat to the identity and faithfulness of Mennonite churches in that country.

Civil religion is dangerous. It imbues a powerful entity, namely the nation, with divine connotations. Civil religion leads people to believe that serving the nation is the same as serving God. In the United States we hear a lot about God and country, particularly in times of war. The president assures us that God favors the United States.

Civil religion portrays its version of religion in primarily civil or secular terms. Unaware people do not even recognize it as a religion. The god of civil religion is referred to in distant terms: Supreme Being, Supreme Judge. A number of years ago Richard Nixon spoke at a Billy Graham cru-

sade. Nixon explained how he could not be such a good president without his great faith in "Something Else."

Such vague references to God allow every religious group to include itself under the umbrella of civil religion. When this happens, each denomination becomes a particular representative of the national religion. The presence of U.S. flags in churches symbolizes this.

• • • • •

We believe the long-term faithfulness of Mennonites is at stake.

• • • • •

Civil religion lifts political philosophy to the level of unquestioned beliefs. Alongside these stand individual rights, inalienable by right of birth: freedom of speech, freedom of the press. The ultimacy of these beliefs becomes clear when the nation assumes the right to kill people who disagree with them. The nation invokes the supreme sanction—death—on people who threaten the U.S. version of ultimate beliefs.

The United States also takes pride in being a melting pot of cultures. The melting pot idea assumes that each individual will adopt a common



national identity, "American." People who do not blend in are not good Americans. People who cannot blend in (because of, say, color or religion) frequently experience discrimination.

Civil religion and the melting pot idea pose problems for Mennonites. They are tempted to sacrifice their Mennonite identity in exchange for greater access to and participation in American society.

Alternative: If we take seriously that the church is an alternative to the surrounding society, then Mennonites need to stand consciously against American civil religion. They should maintain some kind of religio-cultural identity in the midst of the melting pot. Civil religion attributes ultimacy to the wrong structure, the nation instead of the church. And Mennonites need to preserve their religious identity rather than blending into the American melting pot.

In the United States, to be a good Mennonite means to be at least partially unAmerican (not to be confused with anti-American). It means having a religious and personal identity that is distinct from and poses an alternative to American society.

This resistance to civil religion and the melting pot is likely responsible in a major way for the traditional hesitancy of U.S. Mennonites to become involved in politics. It is a reluctance to become involved in a structure that usurps for itself ultimate claims that belong only to the church. Participation in politics poses an almost irresistible temptation to trade off Mennonite identity and issues in exchange for greater success in the public realm. The civilly religious public sphere could not tolerate anyone whose religious identity takes precedence over or poses an alternative to the national identity.

A Canadian mosaic: The situation in Canada is different. The Canadian cultural and religious mosaic does not permit a monolithic civil religion to be nearly as visible as in the United States. In fact, Canadians are now trying to decide if the 10 provinces have anything at all in common. In the United States the thought of the one-nation-under-God was so strong that a war was fought in the 1860s to preserve the union. Canada is currently facing the possibility of accepting a severance of Quebec from the rest of the nation. At this point in time there is not one uniform, religious,

The church of Jesus Christ must be, and must be seen to be, universal and not national.



ultimate vision of Canada.

Canada has no melting pot. Rather it is officially a cultural mosaic, a multiethnic society. Various groups are expected and encouraged to practice their particular identities. (This breaks down at some points of practice, however, as the French believe they receive insufficient recognition, and the pressure on Natives has always been to abandon rather than preserve their ethnic heritage.)

As Mennonites experience Canada, however, it is a multicultural society. In fact, the government gives some monies in support of various ethnic groups. European Mennonites in Canada have received such funds for the support of study conferences of Mennonites, as well as for the operation of Mennonite schools.

Thus when Mennonites in Canada work to preserve their heritage and to maintain themselves, they are also being good Canadians. Whereas American Mennonites need to be a bit unAmerican to be good Mennonites, in Canada Mennonites can be happily Mennonite and Canadian.

Participation in politics has different overtones in Canada than in the United States. In the absence of monolithic civil religion and in the presence of the multicultural society, participation in politics in Canada, particularly at the local level, is much less a religiously slanted activity and much more a faithful execution of a necessary social service that enables mundane life to function.

Even though the situation is different in Canada, we think the situation in Canada also poses a threat—although a less direct threat—to Mennonite identity and faithfulness. The idea of the cultural mosaic allows Mennonites in Canada to become comfortable with government and with the state. In a much more subtle

way than in the United States it is possible for Mennonites to lose sight of the distinction between the church and the surrounding society. When Mennonites become comfortable with this environment, it becomes more difficult for the church to offer prophetic critique. Such critique may result in lowered social standing or it may slow the flow of provincial and federal monies for ethnic development. Only time will tell whether the temptations faced by Mennonites is more lethal in the United States or in Canada.

Temptation: Many superficial and natural reasons for restructuring along national lines will soon be a temptation, especially if integration of the Mennonite Church and the General Conference Mennonite Church takes place. First of all, the united structure will be too large and the relative balance of power may well shift in uncomfortable ways. However, we believe that organizing along national boundaries (a north-south division) would be a mistake. We should do all we can to avoid it. To organize along national boundaries would be to allow national agenda and national priorities to define the church. Mennonites ought not and dare not belie their transnational character by forming national conferences along Canada-U.S. boundaries.

Given our respective national societies, we need each other. For example, Canadians need to look at the U.S. monolithic, idolatrous nationally religious society and develop more suspicion about government *per se*. Mennonites in the United States should observe the way Canadian Mennonites participate in Canadian society and learn from that about particular ways they could, without compromise, participate in American society. Such international learning will help preserve the health of both bodies while continuing to witness to the international character of our church.

Harry Huebner teaches ethics and theology at Canadian Mennonite Bible College, Winnipeg. During the 1990-91 school year, he used a sabbatical leave to write a textbook on ethics. J. Denny Weaver teaches theology and church history at Bluffton (Ohio) College. During the 1990-91 school year, he took a one-year leave from Bluffton to serve as visiting professor of theology at CMBC.

Integration

Two options for the Mennonite Church and the General Conference Mennonite Church

Introduction: Over the last several decades, the course of events has led two branches of the North American Mennonite faith family, the Mennonite Church and the General Conference Mennonite Church, into a growing degree of common perspective, parallel vision, shared life and joint ministries. There is a widely held conviction that this movement reflects the purpose of God for the oneness of the church and represents a strengthening of Mennonite life and witness in our world.

In the light of these developments, these two groups decided, at a joint assembly in 1989, to explore the possibility of integration. (See that statement on page 459.) An MC/GC integration exploration committee has been working on this task. After some deliberation and consultation it seemed good to the committee to state a case for two possible directions: (1) the *integration* of the two groups into one, and (2) a continuation and development of the *cooperation* mode.

We offer these for discussion and discernment. *The Integration Exploration Committee* (see page 473 for members' names)

Option A: the case for integration:

One way into the future is to integrate the two groups into one conference or church. To an extent the movement toward integration is already under way at various points and on several levels. Although the exact shape of the integration and the organizational forms it may take have yet to be discerned, there are compelling reasons to bring the integration of these two

bodies to full realization. The following points support integration.

1. Integration affords the basis for the confession of our common faith heritage as Mennonite Church and General Conference Mennonite Church bodies.

2. Integration provides new opportunities for witnessing effectively for Jesus Christ to a world in need of reconciliation.

3. Integration allows us to present a stronger voice for the Anabaptist-Mennonite vision in the larger Christian community.

4. Integration builds a basis for the promotion of a process of unity already initiated by cooperative ventures between our two bodies.

5. Integration strengthens the life of the church by creating unified and expanded program structures.

6. Integration sets the stage for simplifying relationships of our newer people groups to each other and to the larger church.

7. Integration encourages us to affirm that God has a larger future purpose that calls us to be a more faithful people.

Option B: the case for cooperation:

Another way into the future is to continue as two distinct bodies while encouraging and developing cooperation, the mode that has characterized our mutual relationship in recent decades. We recognize that the shape of cooperation continues to develop as new groups emerge and as circumstances and needs change. Cooperation provides a mode of relationship that enhances the strengths of each of

our bodies and enables us to respond by expanding our ministry and uniting in our growing mission. The following points support a continuing cooperation.

1. Cooperation permits us to express our unity through the spirit of love, fellowship and mission.

2. Cooperation motivates increased responsibility at local levels.

3. Cooperation calls us to mutual accountability in the Anabaptist spirit of community.

4. Cooperation respects our different identities and historical roots.

5. Cooperation enables us to more fully maintain and cultivate relationships with other Anabaptist-Mennonite groups.

6. Cooperation allows us to work at mutual ministries and enjoy growth in fellowship without investing large amounts of time and energy in structural unity.

7. Cooperation can model, for other denominations and the world, God's call to unconditional love for one another.

Approved Feb. 25, 1991, by the MC/GC Integration Exploration Committee for public discussion. We invite responses to be sent to Vern Preheim, Box 347, Newton, KS 67114.

Editor's note: *These are the main points under the two options. The committee wrote a paragraph with each point. For the full text send a self-addressed, stamped envelope to me at Box 347, Newton, KS 67114. Muriel T. Stackley*

or cooperation?



● *"There was a lot of fighting at school. Mediation really worked."*

● *"Tonyell told me how good it works, so I signed up. I feel good helping somebody else."*

Discover the joy of sharing. Give to one of these MCC projects.

New Orleans Mediation

Tonyell Toliver and Clyde Staes, above, students at a New Orleans, La., middle school, learned mediation skills in MCC-supported workshops. They now help classmates handle disagreements peacefully rather than with knives. \$7 buys a workbook. \$126 buys training materials for a school district.

Cloth for refugee children

MCC and the Honduran Mennonite Church supply cloth for one change of clothing for refugee children there. \$3.65 buys cloth for one child.

Wells for clean water

MCC, the Tanzanian Mennonite Church and villagers together build wells so villagers have clean water. \$775 buys major components for one well.

Bibles for youth

Each year the Coptic Orthodox Church offers thousands of Egyptian youth the chance to join a Bible study correspondence course. \$1.75 buys a Bible for one student.

Tree nurseries

MCC helps Bangladesh farmers plant fruit tree nurseries so they can better feed their families. \$5 buys seedlings for one farmer.

Building supplies

MCC workers teach carpentry to the Naskapi Indians, who were resettled in Davis Inlet, Labrador, so they can build homes with local materials. \$2,000 buys materials for one home.



**Mennonite
Central
Committee**

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500
Akron, PA 17501-0500
(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

Although the lot of women has improved in some areas of the world in recent years, they still trail men in power, wealth and opportunity. So says a new United Nations report, "The World's Women 1970-1990." Despite a ratio of 106 women for every 100 men in the developed regions, there are actually more men worldwide (2.63 billion out of 5.3 billion in 1990). While the number of illiterate men had dropped to 352 million in 1985, the number of illiterate women increased to 597 million. (*Pulse*)

Florida psychologist Florence Kaslow has studied long-married couples and identified key factors to a long, happy marriage. The factors are love and affection that's expressed, mutual trust and respect, shared interests and values, shared love for children, the ability to give and take, sensitivity to each other's needs and wishes, an equal relationship where power issues are not a battleground, having fun together and a good sense of humor. (*Mennonite Weekly Review*)

Beginning with Lent in 1992 and continuing through the year, Methodists worldwide are called to join in a regular time of prayer and fasting. Around the globe, Methodists will pray and fast after each Thursday evening meal until each following Friday afternoon. This regular fast of John Wesley will be reborn as a means of preparing Methodists for involvement in the dawning millennium for world evangelism. The focus of the fast will be on intercessory prayer for the world and for the church in its task of preaching and testifying to the gospel of the kingdom. In early 1993, 2,000 Methodist/Wesleyan congregations in 93 countries will join for worldwide Kingdom Missions. This simultaneous world event will focus on the renewal of preaching and testifying to the transforming power of the gospel. (MWC)

Binational committee explores MC/GC integration

Milford, Neb.—Why does the Integration Exploration Committee move its semiannual meeting from Pennsylvania to Nebraska to Manitoba to California? The answer is in the song "Getting to know you, getting to know all about you." The committee formed when the combined gathering of two Mennonite denominations gave the go-ahead in 1989. It wants to hear from those two constituencies.

The 10 committee members, five from each of the two denominations—the Mennonite Church and the General Conference Mennonite Church—with their respective general secretaries, listened again to representatives of the area conferences on the subject of their possible integration. Pastors and office-holders came from the Iowa-Nebraska, North Central and Northern District conferences.

As another way to "get to know you," committee members crossed denominational lines for preaching on the Sunday morning of the Sept. 14-16 gathering here.

Perceptions of all sorts come out in such contact. For example, Mennonite

Church folks expressed concern about integration in light of national flags in some General Conference Mennonite sanctuaries. General Conference folks acknowledged anxiety about the role of bishops in Mennonite Church congregations.

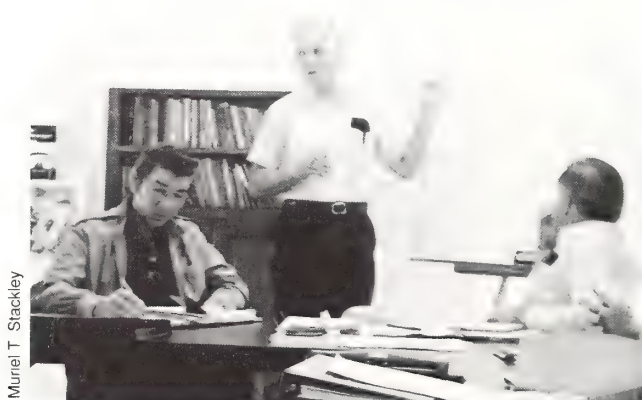
Surprises: Area representatives, however, told the committee that neutral language is not helpful. Show leadership, they said. Find out the mood of the constituency. "Mennonite Central Committee sales, meat canning, Mennonite Disaster Service—these are all good, but we need to go a step further," they said. The mandate is, after all, to explore integration, to come with a recommendation [scheduled for 1995] that can be accepted or rejected. "We don't want any surprises then."

But the recommendation won't be written for another couple of years. Until then the committee will continue to gather information. They are hearing opinions on integration all the way from "Why integrate?" to "Why not integrate immediately?" Racial minority groups are saying, "Integration? Just do it and get on with mission." Many young people from the two denominations are saying, "What are you talking about? We just thought we were Mennonites."

To help inform and educate, the committee is preparing a packet to be ready for congregations by mid-1993. Popular history, polity differences and information about the confession of faith will all be part of the packet.

Working assumptions of the committee include these: (1) Both constituencies could use some structural correctives, (2) All this talk and work must be rooted in a theology of mission, and (3) Structures must serve congregations. They must facilitate the church being "servant."

The committee also reached tentative consensus on the following: (1) An organization like the Conference of Mennonites in Canada will continue, with adjustments as needed, (2) There will need to be a vehicle to handle U.S. agenda, in tandem with the binational session, (3) With added integration, a triennial session is the best idea, with a small annual delegate meeting,



Muriel T. Stackley

Getting to know you: Vern Preheim explores variations of possible structures. Listening, from left, are Helmut Harder and James Lapp.

Ideas for getting to know each other

- Enlist storytellers from both denominations.
- Have our two magazines publish articles in common.
- Have the *Gospel Herald* available in libraries of GC churches and *The Mennonite* available in libraries of MC churches.
- Attend each other's district/area conference gatherings.
- Cross the denominational line when inviting resource people.
- Establish and nurture sister-congregation relationships.
- Share church bulletin inserts.
- Prepare brochures on "Myths and Truths" for distribution.
- Combine local youth group activities.
- Encourage pastoral pulpit exchanges.

(4) The different ways that colleges connect to their respective denomination will be an administrative challenge if integration is to occur.

Agenda unique to Canada includes schools and French and Native ministries. Binational agenda includes global mission, theological reflection, publishing, leadership in pastoral ministry, congregational resources and materials for Christian education.

Whatever else, the status quo cannot continue. In too many areas the two denominations overlap or cooperate or both. Guidelines are needed. Increasing cooperation is leading somewhere. For example, the next business session of the Central District Conference (General Conference Mennonite Church) will convene in Fairview, Mich., hosted by a Mennonite Church congregation. But is structural integration premature?

Kitchen: "In British Columbia," said David Ortis, "the word integration isn't on the front burner yet, but at least the subject is in the kitchen."

Members of the committee are (for the Mennonite Church) George Brunk III, Harrisonburg, Va.; John Kraybill, Harrisburg, Pa.; James Lapp (ex officio), José Ortiz and Alice Roth, Elkhart, Ind.; Nelson Scheifele, Waterloo, Ont.; (for the General Conference Mennonite Church) Florence Driedger, Regina (who was in the Soviet Union

at the time of this meeting); Richard Early, Souderton, Pa.; James Gingerich, Moundridge, Kan.; Helmut Harder (ex officio), Winnipeg; Ruth Naylor, Bluffton, Ohio; David Ortis, Clearbrook, B.C.; and Vern Preheim (ex officio), Newton, Kan. Kerry Strayer, Goshen, Ind., attended as a guest interested in organizational communications. *Muriel T. Stackley*

Zaire unstable, missionaries leave, wait

Akron, Pa. (MCC)—Kinshasa, the capital of Zaire, is calm, but the situation there remains unstable following recent rioting, reported Mennonite Central Committee worker Craig Anderson in a Sept. 26 phone call to MCC headquarters here.

On Sept. 23 part of the Zairean army refused their salaries, about \$5 to \$10 monthly, as inadequate in light of inflation estimated at more than 1,000 percent. They took control of the Kinshasa airport and staged a march on the downtown area, which turned into a riot with widespread looting.

Looting was so extensive that Kinshasa's economy is totally disrupted, Anderson reported. The city has been "devastated," he said, with anything of value looted. In some areas looted food is available at street stands and markets, but elsewhere people cannot obtain food. Businesses belonging to high government officials were major targets, he said, but banks were not looted. Businesspeople have largely left Kinshasa.

Some 30 people were killed during the riots, most accidentally. Anderson, who is from Montreal, reported that rioters so far have directed violence primarily against property, not people. So far rioting has been limited primarily to the capital.

Five MCC workers left the MCC house in Kinshasa Sept. 23 and moved temporarily to the Africa Inter-Mennonite Mission hostel because neighboring yards were being looted. All MCC workers in Zaire are safe and have contacted Kinshasa MCC staff.

Anderson reported that one MCC vehicle was stolen at gunpoint and another may be missing as well.

Many expatriates are leaving Zaire. Food delivery systems have been destroyed in the rioting, and if instability continues, Kinshasa, a city of 4



Interim co-pastor Mary Steuben (left), John Braun and Andrew Wade are helping establish a new Eastside branch of Seattle Mennonite Church. More than 50 people attended the group's first worship service Sept. 22. The Sunday before, Seattle Mennonite Church held a commissioning ceremony for the new group.

The Christian Dance Fellowship formed in March as a network for liturgical/sacred dancers and movement arts ministries. It is affiliated with the International Christian Fellowship. The fellowship hopes to sponsor conferences to provide teaching and to share resources and information. More information is available from the organization through Karen Sudds, 164 Sunvalley Drive S.E., Calgary, AB T2T 2C1, (406) 254-1378.

Smoking guns: Harper's "Index" reports these three items: "Amount pledged by the Tobacco Institute last year to a campaign to discourage smoking by minors: \$10 million. Estimated profit U.S. tobacco companies earned last year from sales of tobacco products to minors: \$250 million." "Average number of Israeli apartments damaged in each Scud attack before Patriot missiles were deployed: 219. Average number damaged in each attack after the missiles were deployed: 350." "Percentage of Panamanians who say that the U.S. invasion of their country in 1989 'wounded the national soul': 71." (*Context*)



Beth Hege

Ivorie Lowe, Markham, Ill., receives communion at a Sept. 20-22 worship seminar sponsored by Western District Conference (General Conference), South Central Conference (Mennonite Church), the Commission on Education (GC) and the Board of Congregational Ministries (MC). Candles, sculpture, banners, liturgical singing and dance, reader's theater and communion at the conference added to the recovery of art and mystery in worship. The 160 participants attended plenary worship sessions and up to three of 12 workshops on topics ranging from streams of spirituality to worship and arts to long-range (church year) planning. Lowe, a member of the GC Spiritual Emphasis Committee called the seminar "a dream come true." Other worship seminars will be held throughout the United States and Canada over the next three years.



More than 200 Mennonites attended three Evangelism Leaders Academies at McPherson, Kan., North Manchester, Ind., and LaVerne, Calif., during July and August. The four-day training series served as a foundational part of the Living In Faithful Evangelism (LIFE) process, which is being used by more than 60 Mennonite churches in the United States and Canada. LIFE, a three-year congregational evangelism process, combines study, prayer, planning and action. For more information contact Marilyn Miller at (303) 499-1565.

million, will run out of food. This is the end of the dry season in Zaire, when food supplies are lowest.

Eighteen MCC personnel work in Zaire. Anderson said they are talking with local church partners about whether to stay or evacuate. A number of MCC families will likely leave the country for now, but some hope to stay. Many expatriates are evacuating to Brazzaville, Congo, just across the Congo River from Kinshasa.

In addition to high inflation, Zaire's economic situation has continued to deteriorate over the past months with aid cutbacks from the West, a huge foreign debt and food shortages. In April, President Mobutu Sese Seko announced multiparty elections after growing Zairean opposition to one-party rule. *Ardell Stauffer*

Mission workers safe, some back in North America

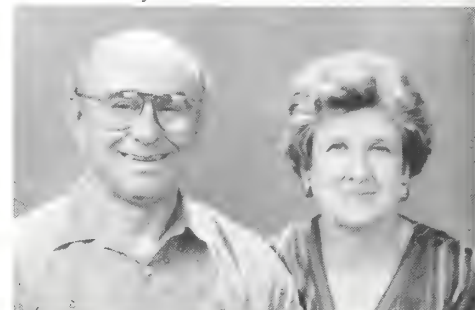
Newton, Kan.—Erwin Rempel, executive secretary of the Commission on Overseas Mission of the General Conference Mennonite Church, reported on Oct. 4 that all COM workers in Zaire are safe. Most have left the country. However, Arnold Harder and Maurice Briggs remain in Kinshasa to help monitor events in Zaire. Of the 25 missionaries and children that had been in Zaire with COM and Africa Inter-Mennonite Mission, 18 have returned to North America. Rick Derksen is in Brazzaville, Congo, to maintain communication with people in Kinshasa, while his wife, Marilyn, and their three children are in Vienna, Austria, to stay with her brother and family. AIMM planned a meeting Oct. 15-16 in Chicago for all Zaire missionaries. Rempel estimates that costs from the evacuation for the next three months to be at least \$64,000. He invites contributions toward these costs to be sent to COM, Box 347, Newton, KS 67114, and to be designated for Zaire evacuation. *Gordon Houser*

MCC couple flees violence in Yugoslavia

Akron, Pa. (MCC)—Mennonite Central Committee workers Emmanuel and Helen Gitlin of Hickory, N.C., have witnessed firsthand the terrible destruction taking place in Yugoslavia. Since June, ethnic fighting in the breakaway republic of Croatia has left hundreds dead.

The Gitlins were teaching at Evan-doeski Teoloski Fakultet, an international non-denominational seminary in Osijek, where battles between Serbs and Croats have been fought.

By Sept. 17 the threat of bombings and sniper fire convinced the Gitlins to leave. They moved to Austria.



Sniper fire: Emmanuel and Helen Gitlin

Bethel professor calls for better refugee camp administration

North Newton, Kan. (BC)—Paul McKay believes refugee camp administrators should understand the mental health needs of refugees.

McKay, associate professor of international development in the global studies department at Bethel College here, has been working on a project to help relief administrators better structure refugee camps so that the mental health of the refugees is improved or maintained. He presented the results of his work at a seminar on "The Psychological Well-Being of Refugee Children" earlier this month in Geneva, Switzerland.

The project to develop a curriculum on mental health for the training of refugee administrators, which has been in the works for more than a year, is culminating with research

travel and presentations during a semester-long research leave from Bethel during the fall semester. This research and travel has been funded in part from the Bethel College Faculty Development Fund.

McKay, who recently returned from visiting refugee camps on the Yucatan Peninsula in southern Mexico, says he is applying development principles to an area usually thought of as relief. Development focuses on self-help, self-sufficiency and mutual assistance. Participation by the beneficiaries is fundamental to all development work, McKay says. Relief, on the other hand, is traditionally thought of as responding to an immediate need with acts of charity. Too often the beneficiaries of charity become victims of having their decision-making power usurped by the relief providers, he says. This robs the victims of their self-esteem.

McKay stresses the importance of thinking about an adequate training curriculum for refugee camp administrators because "today there are more refugees worldwide and they are staying in temporary settlements for longer periods of time."

McKay reviewed the training that refugee camp administrators receive via a program at the University of Wisconsin, Madison, sponsored by the United Nations High Commission on Refugees. He discovered that mental health issues were not among the subjects in the curriculum.

Teaching module: This absence of attention to the mental health of refu-

gees, many of whom suffer from Post Traumatic Stress Disorder, concerned McKay, who has been working with refugees since 1981. When he voiced his concern he was invited to prepare a teaching module for inclusion in the UNHCR program. He completed an outline for the teaching module a year ago. Since then he has been continuing study and arranging to present the ideas to relief decision-makers. He discussed his proposal with UNHCR leaders in Geneva.

"There are a lot of people who are working on primary prevention of mental illness," McKay says. "But fewer ask, 'How can the structure be changed so there is less need for mental health intervention?'"

On his recent trip to Mexico he visited what he calls a particularly successful refugee program.

In 1984 the government of Mexico urged Guatemalan refugees living just across the border from their home country to move to two other states in Mexico. Living where they were, the refugees were unsafe because of harassment by Guatemalan soldiers, and they did not have enough land to become self-sufficient, McKay says. About half the 46,000 refugees accepted the Mexican government's offer to move to the Yucatan Peninsula.

"In seven years the 21,000 who moved are completely self-reliant in their food production," he says. "They have set up their own villages and are producing a surplus of grain in the states where they live."

According to McKay, the self-determination and self-reliance achieved by the refugees are essential components for the healing of the wounds of war and forced migration suffered by the refugees.

By comparison, McKay says, the 25,000 who stayed behind are producing only 20 percent of their food and suffer from a high degree of anxiety, insecurity and lack of self-esteem.

"This was an enlightened move on the part of the Mexican government," he says. "It is the type of thinking we should be sharing with those international agencies responsible for training relief administrators."

Documentation of the Mexican example was an important feature of McKay's seminar presentation in Geneva, entitled "Settlement Policies and Refugee Psychosocial Status: Training of Refugee Settlement Administrators."

A correction on the news clip from the Sept. 24 issue, page 420: The Commission on Home Ministries is *not* collecting Campbell's Soup labels. Any labels may be sent directly to Hopi Mission School, Box 39, Kykotsmovi, AZ 86039.

The Mennonite World Conference Assembly Fund is back in the black, according to Larry Miller, MWC executive secretary. Contributions large and small from all around the world made it possible to balance Assembly accounts faster than expected, Miller says. Nearly all came from Assembly 12 participants. The deficit at the end of Winnipeg 1990 was \$317,000 (Canadian). MWC finances flow through three funds: Assembly, Travel and General. The Travel Fund covers costs of representatives from Asia, Africa and Latin America to participate in MWC events. Ongoing administrative costs are paid from the General Fund.

"What happens when 6 percent of the world's population consumes 43 percent of the world's resources in order to produce stuff that nobody needs for people who have everything?" Describing how principalities and powers, such as political economic systems, create conflict, plenary speaker Tony Compolo of Eastern College posed that rhetorical question to more than 200 participants at the Ministry of Reconciliation conference sponsored July 10-12 by Lombard (Ill.) Mennonite Peace Center and Pepperdine University School of Law's Institute for Dispute Resolution on Pepperdine's Malibu, Calif., campus. Participants came from 27 states, Washington, Guam and two Canadian provinces.



Paul McKay

Self-esteem: A Guatemalan refugee in Quintana Roo, Mexico

MCC—Mennonite Central
Committee
MCCC—Mennonite Central
Committee Canada
MVS—Mennonite Voluntary
Service

Grief is not a sign of weakness but a tribute to the loved one and a healthy, normal response to heartache, says an international non-profit support group for the recently widowed. Called THEOS (They Help Each Other Spiritually) and based in Pittsburgh, the group helps the widowed and their families cope with loss. (*Mennonite Weekly Review*)

DEATHS

Daniel Schirmer, 83, died Sept. 28 in Tempe, Ariz., of leukemia. A Hopi Mennonite minister, he served as a missionary to the Northern Cheyenne in Montana. He is survived by daughters Ruth Bohnee of Tempe and Elaine Ryder of Albuquerque, N.M.

WORKERS

Howard Brenneman, Hesston, Kan., will begin Jan. 1, 1992, as president of Mennonite Mutual Aid in Goshen, Ind. He was most recently employed by Prairie View, Inc., Newton, Kan., as a business and financial consultant and as director of strategic planning and development.

Nancy Brubaker, co-pastor at First Church, Reedley, Calif., is the new editor of *Pacific District Messenger*.

Colleen Braun, Carman (Man.) Church, began a one-year MCCC term in June as an administrative assistant with MCC Mediation Services in Winnipeg.

Hans Driedger, First Church, Winnipeg, began a two-year MCCC term there in April as a bookkeeper with Habitat for Humanity Re-Store, which recycles building materials to support the organization.

Helmut Harder, Winnipeg, and **Paul Kraybill**, Goshen, Ind., will be the featured speakers at Canadian Mennonite Health Assembly '91 Oct. 24-26 in Saskatoon. The theme is "Spiritual Care Among the Elderly."

Julie Hershey-Bergen began Sept. 1 as youth pastor/leader at Mennonite Community Church, Fresno, Calif.

Brad and Ann Moyer were installed Sept. 15 as co-pastors at San Diego (Calif.) Fellowship.

Susan Loeppky, Charleswood Church, Winnipeg, began an eight-month MCCC term in August as coordinator of Self Starting Creative Opportunities for People in Employment, a job creation agency for people with disabilities.

John Rempel (see his article on page 467), pastor at Manhattan (N.Y.) Fellowship, has begun as the MCC liaison to the United Nations. MCC is registered at the United Nations as a non-governmental organization. He attends General Assembly sessions and other open meetings. He monitors U.N. discussions on human rights, conscientious objection, disarmament and environmental issues.

Luis Sandoval, First Church, Kitchener, Ont., began a two-year MCCC term in August as a refugee coordinator with Lincara, an organization that assists refugees in the Lancaster, Pa., area.

Elizabeth Stephens, Fairlawn Baptist Church, Parkersburg, W.Va., began a two-year MVS term Aug. 6 as a church and community worker with Welcome Inn in Hamilton, Ont. Her parents are E. Edward and Ruth Ann Stephens of Washington, W.Va.

Terri Stoeck, New Covenant Church, Northfield, Minn., began a one-year MVS term Sept. 3 as a child-care worker with El Hogar del Niño in Chicago. Her parents are Charles and Sharon Stoeck of Faribault, Minn.

Carol Thieszen, First Church, McPherson, Kan., began a one-year MVS term July 31 as a therapeutic assistant at the Senior Resource Center in Denver. Her parents are Carl and Louise Thieszen of North Newton, Kan.

—compiled by Sharon Sommer

The Program Committee for the General Conference Mennonite Church held its final meeting Sept. 21-22 at Salem-Zion Mennonite Church's meetingplace near Freeman, S.D. The seven-member committee adopted a logo, approved a schedule of events and gave final direction to those planning

Sioux Falls '92, the triennial sessions to be held July 22-26, 1992. The logo, designed by John Hiebert, North Newton, Kan., *The*

Mennonite's art director, illustrates three aspects of the conference theme, "Do Justice, Love Kindness, Walk Humbly." Jeff Wright, Rancho Cucamonga, Calif., and Rebecca Slough, El Cerrito, Calif., will plan and lead the opening worship celebration and the closing service Sunday morning. Worship sessions Thursday, Friday and Saturday mornings will focus on healing, gentleness and friendship and be led by Dorothy Nickel Friesen, Ben Ollenberger, Walter Sawatsky and other personnel from Associated Mennonite Biblical Seminaries, Elkhart, Ind. Adults will join the youth for three worship services. The Saturday evening service will focus on Native Americans and Canadians. The week will include youth sessions, the annual sessions of the Conference of Mennonites in Canada, a meeting of the U.S. Assembly, daily activities for children, tours to Hutterite colonies, dedication of the new Anabaptist hymnal, seminars, and performances of the drama "Dirk's Exodus." The committee anticipates 2,600 adults and 550 youth for some or all of the sessions.



Schirmer



Brenneman



Stephens



Stoeck



Thieszen

Building Community Through Sharing Our Stories

The epic story of thousands of Mennonite refugees escaping from war-torn Europe.

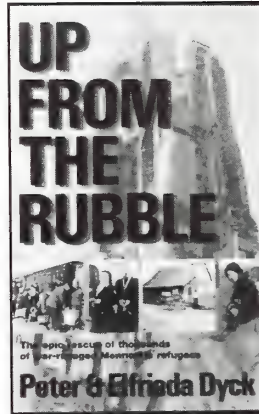
Up From the Rubble

by Peter and Elfrieda Dyck

"Drama, suspense, humor, pathos—it is all here. Like a monument hewn out of solid rock, this story stands tall and strong, witnessing to faithful service and God's mercy and grace."—Katie Funk Wiebe

"In this century no story out of the Mennonite experience has captured the hearts and minds of all Mennonites and Amish groups as the story of the Berlin Exodus in 1947. The departure from Berlin in the early morning hours of January 30 of 1,200 Mennonite refugees from Russia is part of a larger epic of the movement of 12,000 uprooted Mennonites to new homes in Paraguay, Uruguay, and North America. It brings to memory the biblical narrative of the mighty works of God in that first Exodus."—Robert Kreider

Paper, \$14.95; in Canada \$18.95



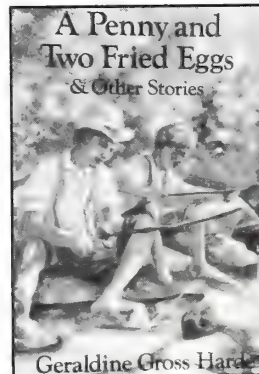
Four Mennonite Heroes

A Penny and Two Fried Eggs and Other Stories

by Geraldine Gross Harder

What would it be like to cross the ocean in a sailing ship? Sleep under a blanket covered with snow? Go to a one-room log school? Make a waterwheel that works? Study the stars with a telescope? Christopher Dock, Christian Krehbiel, David Rittenhouse, and Henry Smith were Mennonite boys who grew up to be leaders in early America. They had big dreams. They tested those ideas by experimenting with new ways of doing things. They are remembered for inventions like a planetary model and new teaching methods for school teachers. Fact-based stories for ages 7-to-10.

Paper, \$6.95; in Canada \$8.95



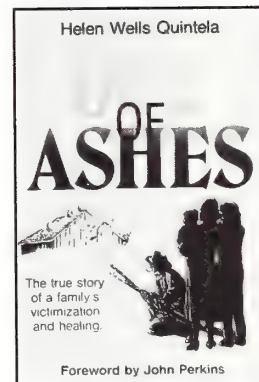
Out of Ashes

by Helen Wells Quintela

This is a painful story of the effects of abuse and violence on its victims. It explores the power of evil, but also speaks of hope and tells of the rebuilding of lives broken by hatred and despair. The story will not be new to urban dwellers. For those whose lives are not touched by such violence, Quintela's story of her family's experience may be shocking. Yet it is a story the church must hear and deal with.

"*Out of Ashes* needs to be read by everyone who sees the plight of our urban communities and is looking for creative solutions to the problems we are facing."—from the foreword by John Perkins, president, John M. Perkins Foundation for Reconciliation and Development, Pasadena, California

Paper, \$8.95; in Canada \$10.95



Herald Press books are available through your local bookstore or write to Herald Press. Please include 10% for shipping—minimum \$2.00. Canadian customers, add 7% of total for GST.



Herald Press

Dept. MEN
616 Walnut Avenue
Scottsdale, PA 15683-1999

Herald Press

Dept. MEN
490 Dutton Drive
Waterloo, ON N2L 6H7

Camp Amigo needs a **naturalist** to provide leadership for the nature program. This is a full-time year-round position. Education or biology background with strong interest in outdoor education relating to youth.

For a job description and application write Camp Amigo, 26455 Banker Road, Sturgis, MI 49091-9355, (616) 651-2811.

Qualified writers needed:
Anabaptist Sunday school curriculum for children to be published in September 1994 has assignments available for March 1992 through December 1994.

Write or call for application blank, sample session form and more information. Write or phone: Elizabeth Raid Pankratz
Commission on Education
Box 347
Newton, KS 67114-0347
(316) 283-5100.

The **Conference of Mennonites in Alberta** invites applications for the position of **camp program director/youth worker**.

Responsibilities include (1) director of summer camp programs at Camp Valaqua, (2) leadership for the Alberta Mennonite Youth Organization.

The applicant should have a Christian commitment, energetic communication skills, the capacity to motivate and the willingness to share their faith among youth and young adults.

Position available immediately.
CMC salary guidelines applicable.

Please forward application, complete with resumé to Dan Klassen, chair, personnel committee, Box 1201, Coaldale, AB T0K 0L0, (403) 345-4358.

In a hurry?

Fax it

to *The Mennonite*

316-283-0454.

Reviews

BOOKS

Witness to a post-Christian world

Anarchy and Christianity by Jacques Ellul (Eerdmans, 1991, 109 pages)

Reviewed by Daniel Liechty, 4404 Mansion St., Philadelphia, PA 19127

In 1978 I wrote a master's thesis at Mennonite Biblical Seminary that supported the idea that Christian pacifism, when viewed through the perspective of political philosophy,

was distinctly anarchist in both style and content. Placed against the background of the Hebrew "anti-kingship tradition," the Christian pacifist social vision not only rejects violence but more broadly the use of executive power in general.

Christians, in obedience to the Word rather than to political authorities, organize themselves in autonomous communities on the margins of political government. (See "Christian Freedom and Political Freedom," *Conrad Grebel Review*, Spring 1986.)

This was the focus of Vernard Eller's *Christian Anarchy* (1987), which supported a similar view based on his research on Soren Kierkegaard and Karl Barth. Both Eller and I drew repeatedly on the writings of Jacques Ellul, the French sociologist and theologian. Now Ellul has published his own views on this subject in this short but fascinating study of Christian political philosophy.

By anarchy Ellul means the "absolute rejection of violence." His anarchy has nothing in common with wild-eyed revolutionaries throwing bombs at the Tsar. He sees his anarchism as pacifist, anti-nationalist, anti-capitalist, moral and anti-democratic. His political vision is one of intentional

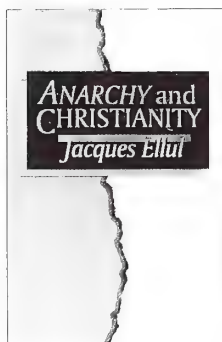
small groups that act by means of persuasion, forming networks of communication, encouraging people to speak and organize themselves. In his view, attempts to "work through the system" compromise this radical Christian understanding of discipleship.

But here is the irony in Ellul's vision. He proposes this vision as a political philosophy and therefore not only for Christians. But he does not think that people who have not experienced the salvation God has accomplished in Jesus Christ will ever be able to live according to this vision. Some,

however, may formulate similar criticisms of the status quo in specific circumstances.

Therefore, for Ellul, living as Christians according to this anarchist vision, allowing the society at large to see this Christian vision in action, is the absolute core of the Christian witness to society. It is, in his understanding, the most integral method of "evangelism" in a post-Christian world.

Although many aspects of Ellul's Christian anarchism make most sense in terms of the European political community, North American readers



BORN GIVING BIRTH

COFFA TMEVNE N OENXIDTREE SWSOIM OENNS

Truly we are born as we create.

Join a host of Mennonite artists, all of them women, as they explore the feminine creative spirit at work in the various cycles of their lives. A very special publication, *Born Giving Birth* is inspired and sponsored by the Women's Concerns Task Force of MCC. It celebrates a wide spectrum of feminine creativity from artists across Canada and the United States.

Containing over 50 poems and 30 visual images (some in full color) and bound in a heavy textured cover, this book is as beautifully crafted as the art it contains.

Filled with powerful, eloquent statements, *Born Giving Birth* will make a meaningful and treasured gift for anyone interested in the artistic expression of Mennonite faith and life. Limited quantities will be available.

\$19.95 U.S. \$23.95 CAN

Available at Faith & Life Bookstores, Provident Bookstores or from Faith & Life OrderLine:

1 800 743-2484

Faith and Life Press Box 347 Newton, KS 67114-0347
Faith and Life Press Canada 600 Shaftesbury Blvd.
Winnipeg, MB R3P 0M4

CODE TM005

FAITH and LIFE PRESS



1881 >> 1991

Editorial

What integration should be about

I got my first taste of integration at Bethlehem '83, the first conjoint MC/GC gathering. The opening service was on a warm night, and I had ridden bicycle 25 miles to get there. I didn't change out of shorts.

I was stopped at the door. "Are you MC or GC?" the woman asked.

"MC," I answered.

"See, Henry," she said, turning to her husband. "You could have worn shorts; the MCs are."

Integration is about *stereotypes*.

It's also about *turf*. I've been asked what will happen to *Gospel Herald* should we integrate. Will MCs continue to read about their births, marriages and deaths if 63,000 GCs join us? On the other side, GCs could well wonder if they'd recognize *The Mennonite* full of 102,000 MC names and photos.

Integration is about *change*. I admit to a few fears about what that change could mean for my publication. I suspect Muriel also has a few for *The Mennonite*.

Integration is also about *possibilities*. What new and better publication might result with the combined resources of *The Mennonite* and *Gospel Herald*? Who knows what the Spirit could do with both our groups, once we get over stereotypes, turf wars and fear of change?

Integration will be what we want it to be. If we go into it suspicious and wary, it will become an expensive, time-consuming experience that can only produce bigger bureaucracies, splinter groups and crushed people.

However, if we go into the discussion anticipating a new move of God, we may be surprised at what the Holy Spirit will do. It may be through greater cooperation rather than integration. But whatever, we will have demonstrated that two groups of people from diverse backgrounds can overcome fear and work together. That will be good news in the fractured, individualistic world in which we live. And that should be what integration is all about. *J. Lorne Peachey, editor, Gospel Herald*

God will need to figure this one out

Tornadoes ripped through Kansas in March 1990, two days after two congregations (one from the Mennonite Church and one from the General Conference Mennonite Church) began meeting around the Mennonite World Conference study guide *Witnessing to Christ in Today's World*. Now, having both been in the tornadoes' paths, they shared stories of common wounds. These two churches, Whitestone in Hesston and Tabor near Goessel, modeled a trend for increasing interaction between our two denominations.

"We met so that GCs and MCs could get to know each other," said Brenda Martin Hurst, co-pastor at Tabor. "But ...our focus should be that together we can proclaim Christ to the world" (GCMC News Service).

Should that kind of interaction become organizational?

We have shown some trust of each other. MCs have trusted GCs: Patrice Claassen coordinated the combined youth conference at Normal '89; Rosella Wiens Regier is directing the new joint curriculum project, Eddy Hall and Carol Duerksen edit *With* magazine. GCs have affirmed (MC) Marlin Miller as president of Associated Mennonite Biblical Seminaries in Elkhart, Ind.

The consensus of the Integration Exploration Committee is to use the GC model of a triennial gathering. GCs, on the other hand, made a concession to the MC model of "multi-streaming" at gatherings: workshops are concurrent with business sessions because of the MC system of delegates.

From where I sit, some integrated structures of our two denominations look possible, if not inevitable. But the larger integration (publishing houses, colleges, our two magazines) should not be rushed. Where intersection and overlap occur, we should cheer it on and nurture it. (In some places, like British Columbia, the intersection and overlap occurs instead between the General Conference Mennonite and Mennonite Brethren constituencies. In the Eastern District Conference, where many GCs are excommunicated MCs, wounds may be a long time healing.)

I have a personal goal of knowing many of the 63,000 of us GCs, of having a grip on who and where and whereof we are. Another 102,000 people is beyond my ken. God will need to figure this one out. *Muriel T. Stackley*

\$2.00

Inside

Only idols and
superstition? / p. 486

An archaic vision / p. 487

Peace theology
and violence
against women / p. 492

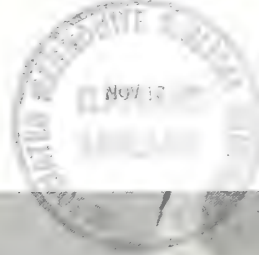
THE

Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ

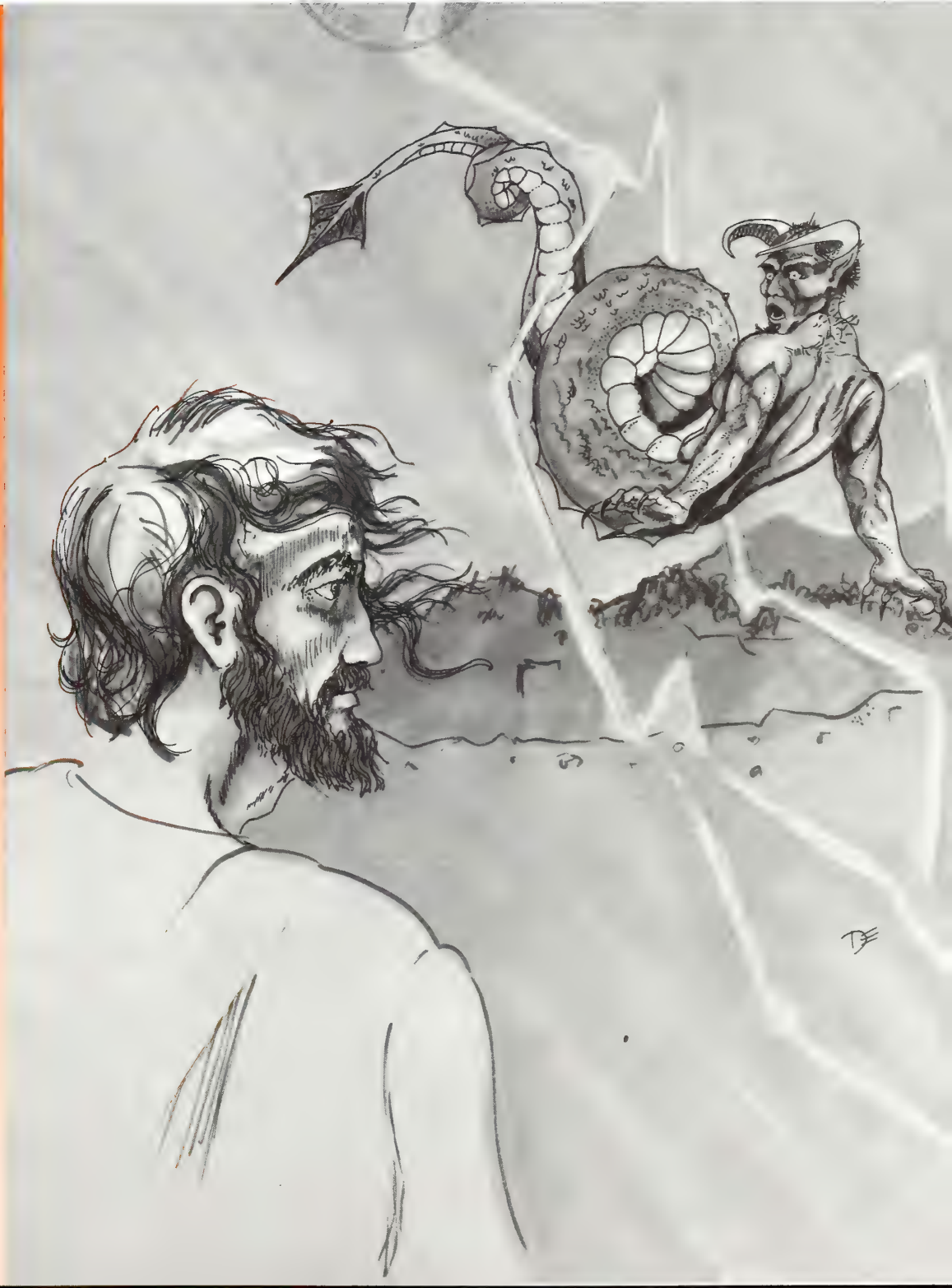
106: 21

NOVEMBER 12, 1991



**"I watched
Satan fall
from
heaven
like a
flash of
lightning."**

(See page 483.)



Prologue



To supplement our cover story by mission worker Anne Garber, we have for you a list of additional reading. One of the 12 items recommended by Anne is the unpublished transcript and notes of Dean Hochstetler. He gave a series of talks in Burkina Faso two years ago at the request of the Africa Inter-Mennonite Mission workers. His title: "The Realm of the Demonic World and the Victory of Jesus Christ Over It." To receive the list and a copy of Dean's manuscript, send a self-addressed large envelope (the size of this magazine) and \$4. To receive only the list, send only a small self-addressed envelope; we'll pay the postage.

Marco Güete, Michael Coberly and John Lenshyn told their stories under the title "From Satan to Christ" in the Sept. 26, 1989, issue of *The Mennonite*. Let me know if you would like a copy of that issue. A contribution to defray expenses would be appreciated.

Jesus dealt head-on with the demonic world. After his resurrection, Anne Garber reminds us, he stated that believers in his Good News would also cast out demons (Mark 16:17). The book of Acts reports that this, indeed, happened. Read Anne's case for taking that history seriously today.

mts



Editor
Muriel T. Stackley

Assistant editor
Gordon Houser

Editorial assistant
Sharon Sommer

Art director
John Hiebert

Editorial offices
722 Main St., Box 347
Newton, KS 67114-0347
(316) 283-5100



The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.



The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: one year, \$20 U.S., \$23 Canada; two years, \$35 U.S., \$41 Canada; three years, \$48 U.S., \$56 Canada. Group rates available. Outside North America add \$24 U.S. per year to U.S. rate for surface mail, \$55.20 U.S. for airmail. Single copies: \$2 U.S. Five or more: \$1 U.S. each. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114. ©1991**

Contents



483 At war with Satan

Missionary Anne Garber calls on North Americans to recognize the existence of evil spirits and to engage in spiritual warfare.

486 Only idols and superstition?



In Taiwan, Wanda Derksen-Bergen learned to take seriously people's worship of idols.

487 An archaic vision

A pastor calls on our churches to seek God alone in order to achieve Christian unity.

488 Letters

491 The Bible guides this faith family

Mennonite Central Committee worker Linda Shelly tells about the place of Scripture in the life of her faith community in Honduras.

492 News

- Mennonites look at peace theology and violence against women
- Oregon church willing to ask questions
- Record

502 Reviews

- Too Christ centered?
- Divine obedience

503 Resources

504 How much about Satan should we officially 'confess'?

Cover: The illustration is by David Ediger.

Next issue: the overseas mission work of the General Conference Mennonite Church

At war with Satan

The power of evil spirits is recognized in the Bible and in places like Africa, but what about here in North America?

Three articles by Anne Garber

Do supernatural evil personalities exist?

My friend has an after-school ministry to children of prostitutes and drug addicts. She told me about a student volunteer she had just expelled the week before.

This man, it turned out, was a satanist infiltrator, and though good with the kids was also exposing them to dismemberment stories, "real" Halloween spooks and using a Ouija board. He also scoffed at the Christian rap songs the children sang, calling them boring. The praises to God became less frequent. An oppressive atmosphere began to reign in her home. Lights switched on and off by themselves. At a Ouija board session she saw what she called a shroud come down over the stairs. Sensing something evil, she stopped the game.

When I met with her, she had just realized that the demonic world was real. She was terrified. Here was a woman who was not afraid to stay in a tough neighborhood. Because she had not believed in demons, she was not prepared for what she encountered. She did not know how to deal with it. I assured her there was a way.

Sophisticated: Why do many people in North America have trouble believing in the realm of Satan and evil spirits? Where I live in Africa, it would be rare to find even an intellectual who does not believe in the demonic world. Non-Christians I work with are more convinced in the power of satanic evil than they are in God's goodness and power.

When I was a graduate student in Illinois I met a Cameroonian who believed in the protection of his fetish.

My Nigerian girlfriend suffered demonic attacks emanating from gold jewelry a relative had given her.

Here in Burkina Faso a sophisticated civil servant in the city is scared to even spend one night in his home village, where I live, for fear of not having adequate protection against resident demons and witchcraft. A Burkina university professor became convinced of the predictive power of the diviner when he watched his buddy drown. His buddy had known nothing of the fatal prediction.

In North America, however, I have found pastors as well as lay people who are not entirely convinced that Satan or demons exist. If they do acknowledge their existence they tend to ignore it. In recent decades the lack of belief in the supernatural powers has pervaded North American society and infected our churches. People see Satan and his legions of evil spirits as only symbolic embodiment of evil.

Are my African friends unable to catch our logic? Or do we overlook the reality of the evil supernatural?

Evil powers: Anthropological studies show that belief in the supernatural, both in a creator God and in evil powers, is universal. Christians, believing what the Bible says about God's love and redemption through Jesus Christ, should not discount what it says about Satan and demons.

Study the Bible on the topic. You will be amazed how much is said. From the beginning Satan was there to derail God's creation. The apostle John prophesied Satan's eventual destruction in the final judgment. The book of Job gives us insight as to how

Is Satan only the symbolic embodiment of all that is evil, a neutral negative force that happens to be part of our universe? Or is Satan a personal being that uses force to fight God? Are there such things as demons, emissaries of Satan whose ultimate purpose is to destroy our lives?

powerful Satan can be, bringing fire from heaven, causing a mighty wind, inducing people to kill and inflicting people with illness. But the Bible also shows that God is more powerful.

Jesus' coming to earth announced the beginning of the end for Satan. Jesus dealt head-on with evil powers, casting out evil spirits and liberating people from their bondage. He also instructed his disciples to do so and predicted that all those who believe would be instrumental in so liberating people (Mark 16:17).

The apostle Paul did not ignore the satanic realm. He did not concentrate only on talking of God's love and goodness. He made it clear that "our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Ephesians 6:12 NIV).

Those who acknowledge the existence of demons and take authority over them in the name of Jesus Christ see amazing results. Dean Hochstetler, a deliverance minister ordained by the Mennonite Church, has seen people delivered from demonic-induced conditions found untreatable by the medical establishment. These have included cases of paralysis, severe heart conditions, epileptic-type seizures, psychiatric problems and even sterility and bed-wetting. Often he can trace the source of demonic bondage back to the practice of occult activities, such as sorcery, witchcraft or divining in the person's life or in the lives of the person's ancestors.

While I was traveling around North America during 1990, I repeatedly brought up the subject of demonic power and Jesus Christ's victory over it through the cross. Almost without exception, somebody had a personal story to tell me or had concern about friends involved in occult activities. There is an urgent need for us to take

seriously what the Bible says. Learn from other people's experiences. We need to be better equipped to recognize and deal with the demonic world.

How do we discern occult powers?

Shortly after my sister-in-law became a Christian she watched a friend read tea leaves at work one day. She had heard that Christians were not to get involved with fortune-telling. But she felt she had to find out for herself whether or not God's Word was true. She committed the matter to the Lord and sat down. Her friend looked into the bottom of the tea cup, paused and then looked up. "I can't," she said. "You don't believe." My sister-in-law had not told her friend about her internal dilemma.

Interest and involvement of North Americans in the spirit world is rising dramatically. For Christians the Charismatic movement has brought a greater emphasis on the power and gifts of the Holy Spirit. For non-Christians Eastern mysticism has a strong appeal for those who search for wholeness and well-being. Teenagers go for the heavier stuff: the game Dungeons and Dragons, heavy metal music with satanic undertones, and even outright soul-selling to Satan.

While most Christians agree that satanic worship is something not to fool with, some fall into deception that can lead to demonic bondage.

Guidelines for discernment: The Bible makes specific injunctions against activities that involve the spirit world. See Deuteronomy 18:10-11.

Behind these activities is demon power calculated to dazzle the mind, give a thirst for power, tantalize and deceive. Paul Stoller, an anthropological student, became an apprentice to a sorcerer in Niger, West Africa. He learned the incantations and potions required for such work. To his horror he found that the evil curse he had prescribed to a friend to get rid of his mean French boss worked effectively. Stoller eventually fled to the United States for fear of the curses of powerful sorcerers and continued to protect himself through incantations and fetishes. His curiosity, lack of belief and thirst for power led him to bondage and fear.

The apostle Paul was aware of the demonic power behind occult practices. In 1 Corinthians 10:13-22 he makes it clear that those who worship idols are actually worshipping demons. The fortune-telling slave girl in Acts 16 loses all her abilities when the demon

behind them is cast out by Paul.

Because so many of Satan's wonders and miracles are counterfeits of the real thing, God's acts of power, the Bible helps us discern the genuine from the fake. These passages offer guidelines:

"If prophets or those who divine by dreams appear among you and promise you omens or portents, and the omens or portents declared by them take place, and they say, 'Let us follow other gods' (whom you have not known) 'and let us serve them,' you must not heed the words of those

.....

God is the Creator to whom we give all glory and honor. But we must be informed so that we can recognize a demonic problem when we see it.

.....

prophets ..." (Deuteronomy 13:1-3; see also 18:21, 22).

"Beloved, do not believe every spirit, but test the spirits to see whether they are from God; for many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God" (1 John 4:1-3).

Know the Scriptures: Understand what the Bible says about the sinful nature of man, the nature of the spirit world, the claims of Jesus Christ, the matter of idolatry. The more you know the Bible and grow in your faith, the easier it is to spot a phoney.

Pray for discernment. God promises to give us wisdom when we ask for it (James 1:5). If there is any suspicion of evil-spirit involvement, bind it to inactivity in the name of the Lord Jesus Christ.



How do we wage spiritual warfare?

Christians who become aware of Satan, the demonic hosts and their war against God (and specifically the church) realize the need for daily spiritual warfare. Satan's attacks may be blatantly evil. Or Satan may do everything possible to make us think that a teaching or miracle comes from God. Satan will tempt us where we are weak to make us feel silly when we take our stand for Christ, to make us think that being spiritually lazy is not such a big deal. Whether the bondage is by means of fear, deceit or appealing to greed, Satan is bent on getting people to follow the path to destruction.

People coming to this realization may tend to see a demon around every corner and be overwhelmed about the evil in the world. However, God did not inform us about evil to terrify us but to better equip us for spiritual warfare. The war against Satan has already been won through the death and resurrection of Jesus Christ.

When engaging in spiritual warfare, make sure your own position with Jesus Christ is secure. Have you truly believed that Jesus' blood was shed to save you from eternal condemnation? Have you confessed your sins and yielded your life to God's will? Have you let the Holy Spirit transform you?

Have you given Satan a foothold through unconfessed sin, resentment and unforgiveness? Have you been involved (no matter how casually) in occult activities? Have your ancestors, to the third or fourth generations, been involved in the occult? Occult sins of parents can have a demonic and adverse effect on their descendants. Any connection with the demonic must be renounced in the name of the Lord Jesus Christ.

If a person has one or more demons, the believer has authority in the name of the Lord Jesus Christ. Jesus cast out demons, and he directed his disciples to do likewise. When the disciples returned from a mission in which they cast out demons, Jesus said, "I watched Satan fall from heaven like a flash of lightning" (Luke 10:18).

The authority of the believer over the spirits of darkness is not limited to people with specialized deliverance ministries. It is available to every believer to use when needed.

Dana and Diana Stickel came to Dean Hochstetler one evening, convinced that their house was haunted. Lights turned on and off by themselves, doors opened and shut on their own. After investigating possible reasons for this demonic presence, they concluded that it came from an earlier owner who had been the neighborhood water diviner and magic healer. Dean checked to make sure they had absolute assurance of salvation. He then instructed them to cast out the demons in the name of the Lord Jesus Christ. The Stickels went home and did so. It was the end of

• • • • •

In Jesus' ministry on earth, for the first time in recorded biblical history, demons are addressed and cast out of people.

• • • • •

their problems and, as Hochstetler says, their faith blossomed like a rose.

As an experienced deliverance minister he could have gone to their home and done the job himself, but recognizing the authority of every believer, he simply gave instructions.

When sensing demonic attacks, coming against the dark forces in the name of the Lord Jesus Christ is only one approach. Read Scripture, praise God, counter evil with good and pray for discernment and boldness. These repel evil forces.

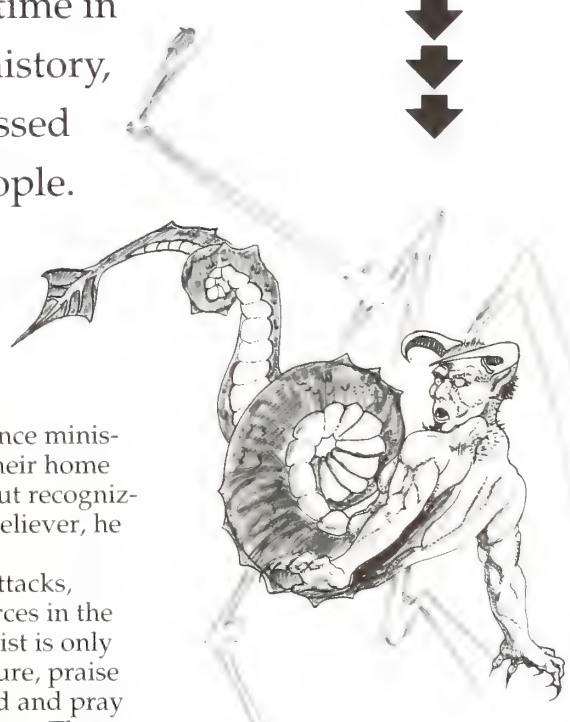
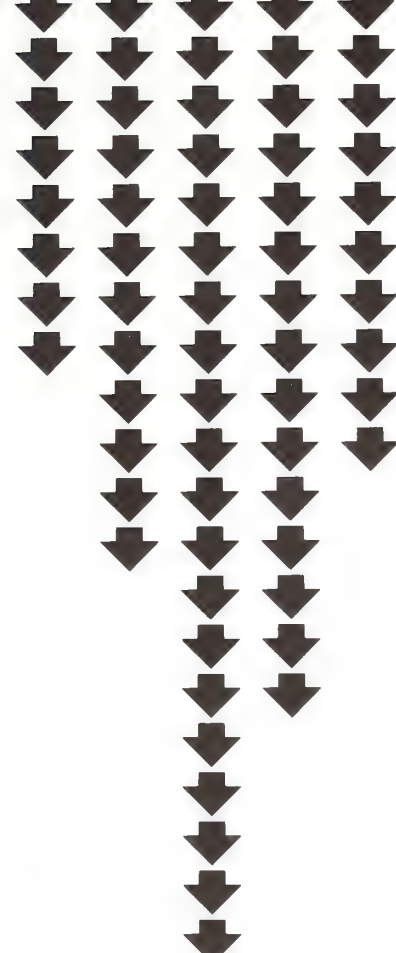
Paul reminds us that "our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armor of God ..." (Ephesians 6:12-13).

Let us be diligent and watchful as we let God use us as ambassadors of salvation, love and peace. It is the love of God, through Jesus' death and

resurrection that conquers evil—Satan and all his hosts—and saves us from eternal condemnation.



Anne Garber, B.P. 40, Orodara, Burkina Faso, West Africa, is a mission worker with the Commission on Overseas Mission of the General Conference Mennonite Church. Her work is to translate the Bible into Tagba,





Worshipping other gods: A Taiwanese family moves in a procession from temple grounds to the gate.

Only idols and superstition?

Human-made idols represent active and real gods of today.

Wanda Derksen-Bergen

A Taiwanese procession moved from the temple grounds toward the gate. A man performing a dance led family members, who carried various idols of a god. When they reached the temple gate, the dancer seemed to have a seizure. He passed out and fell into the arms of two waiting men.

I searched the family members' faces for any sign of surprise or fear. But I decided Bruno and I must be the only ones in the area displaying these emotions. The dancer soon awoke from his stupor. Calmly, without further communication, the procession dispersed. As newcomers to Taiwan we eagerly asked a Taiwanese friend what this all meant. "A family rented a god from the temple," he told us, "and the dancer carried the spirit of this god out of the temple for them." This was a common occurrence.

Having grown up in Japan, I knew about idol worship, with gods made by human hands. These idols were powerless, dead, and much of the religion people believed in was merely superstition. Or so I thought.

The gods these people believed in were not passive; they answered prayers, rewarded and punished, performed miracles.

• • • • •

I read about gods. One story told about an idol with a hole in its back. Apparently this was an opening from which the spirit of the god came and went as it pleased; the human-made idol served as one of its places of residence.

My traditional notions were further challenged as I observed friends, neighbors and students and talked with them. In Taiwan the existence and power of spirits and gods seemed to be an accepted fact of life. Not only was it an accepted fact; many I talked to, including Christians, had come into

contact with the supernatural works of the spirits/gods. The gods these people believed in were not passive; they answered prayers, rewarded and punished, performed miracles.

Superstitious? I could no longer believe that as I watched my neighbors in Taiwan burn paper money, offer food to the gods, burn incense and perform other rituals of worship. They, too, are motivated by fear of and respect for the powers of these gods.

Paul's words need our attention: "For our struggle is ... against the spiritual forces of evil in the heavenly places" (Ephesians 6:12). The human-made objects people worship are not only idols. They represent the active and real gods of today.



Wanda Derksen-Bergen is co-secretary of personnel (with her husband, Bruno) for the Commission on Overseas Mission of the General Conference Mennonite Church.

Speaking out

An archaic vision

An open letter from a subscriber who almost wasn't one

A. Scot Bolsinger

Here we sat, three "Mennonite" ministers. Myself, a young transplanted beach bum from Los Angeles, now ministering in rural Oregon; an evangelist from Hong Kong; an African-American pastor from the South. Despite few human similarities, during our all-too-brief dinner meeting, a bond developed among us. Where the Holy Spirit is, all other differences become distant.

The others encouraged me to write, to express what one called "the other side of Anabaptism."

I offer the following assertions as an archaic vision, not as anything new. They can only be deemed visionary when correctly discerned by the believers as being from Christ, and we can say like the council of Jerusalem, "This seems good to all."

In my few years as a Mennonite I have learned that we advocate peace, social justice and service, sporadic but well-meaning evangelism and ethnic diversity. This is the attraction of the Anabaptist church. Our country (perhaps the world) seems ripe for this message. But we have sought only the agenda of God, not God himself. While some denominations are guilty of seeking only the hand of God (i.e. the wonder-working God) we are guilty of seeking only the desires of God. If we know that God desires us to be peacemakers, then we will force ourselves to be that, despite embittered hearts and broken relationships, rather than allowing God's heart of peace to flow from his Spirit within us. If God desires a church of many

peoples, then, by George, we will go out and get many people, despite our ingrown prejudices so in need of healing. We become a church of issues, fighting our way through one after another. We stop short of the presence of God, the author of genuine unity.

Dirty rags: We must leave our dirty rags, our endless workaholicism, our prideful heritage and our contrived diversity behind to seek God alone, to be the sheep that hear his voice, to be like Jesus, seeing and doing what God is doing, to be about our Father's business. At times this may be painful, unrewarding. But we will only be the denomination we aspire to be when we align our aspirations to the Father's. Peacemaking, evangelism, service and love should flow from God rather than be brought to God.

Because of these concerns I recently canceled my subscription to *The Mennonite*. The editor lovingly responded by inviting this article. I now repent of my actions and ask the editor to forgive my conditional approach to her. Disunity is not the answer. Commonness out of God's incredible grace seems better.

In that dinner meeting with my two friends we feared that a ravine of division was forming within our church at a time when we speak of integration. I believe God is saying that integration by our hands will only be followed by another painful split. Instead we need to integrate in love and forgiveness, not issues. We need to integrate our hearts and spirits, not our minds. We need to ask the Holy Spirit to unify us, not try to unify to please God. We cannot unify in our righteousness, but only in the forgiveness and compassion of our brokenness. There is no other way.

Two steps: No one can dictate the way of God. The Bible itself canonizes incredible diversity within its pages. There is no one way to do church. Ask God to reveal his specific leading. I have no sure way of knowing where this will take us, but I believe it begins with each brother and sister all over the world taking two steps.

First, repent of our brokenness. My sins are great (more painful than I care to admit) as probably are yours. We, like the Ephesians, are guilty of forgetting our first love (Revelation 2). In repentance each of us may find the compassion of God. For this is the great commandment, according to

We will only be the denomination we aspire to be when we align our aspirations to God's. Peacemaking, evangelism, service and love should flow from God rather than be brought to God.

Jesus: Love God with all your heart. I fail to love God if I try to earn him. I quench his Spirit by demanding my own ways, calling them God's. I break the heart of God by serving him rather than worshiping him. Service without worship is idolatry.

Second, we must begin the work of restoration with other believers, for our very salvation is at hand. Love God and love others; do this and live. The gripping parable of the ungrateful debtor makes this clear (Matthew 18: 35—"So my heavenly Father will do to every one of you, if you do not forgive your brother or sister from your heart"). If waves of forgiveness and restoration flooded through our congregations, we would surely release the Holy Spirit to reveal to us the Father.

Please accept this in my humility. Earlier I would have written from indignation. Today I write in repentance. I made choices that have hurt those I wish to love.

I have in my discouragement with serving God refused to sit and love him. I ask God, Why me? Others could say this word from experience.

He only replied, I choose you, despite you.

So I write.



A. Scot Bolsinger is pastor of discipleship and evangelism at Calvary Mennonite Church, 25956 S. Rhoten Road, Aurora, OR 97002.

Names of accord

What did Mennonite Central Committee ever do to Dick Rempel, Chilliwack, B.C., (Sept. 10 issue, Letters) to be so suspect that when people retain their own names he concludes that MCC may be aiding and abetting common-law marriage? Why must the commitment of people who give their lives to others in service be tarnished because they follow their consciences in this matter? Seems like the god of discord is at work here, not the God of love. *Donald R. Steelberg, 655 S. Lorraine Ave., Wichita, KS 67211*

Another chapter

These are times of financial stress for many, believers and unbelievers. In some cases we have to resort to Chapter 11 of the Federal Bankruptcy Act. In such situations we also need to call in the support of Chapter 11 of Hebrews. *Ward S. Shelly, 1200 E. Partridge 4A, Metamora, IL 61548*

Pseudo-pacifism, false peace

I was raised on the edge of Mennonite and Amish country in Ohio. I hold these people in high esteem, respecting their faith and their pacifism, though I am not a pacifist.

I cannot say the same for another breed of pacifists I have since encountered. These exhibit an unfitting arrogance and intolerance that clash violently with any message of peace I discern in the New Testament. These militant pacifists [have] not one whit of humility and gentleness.

After reading "An Open Letter to George Bush" (Aug. 13 issue, page 343) I find myself brokenhearted. By printing this supercilious detritus, you have adroitly annihilated the illusion I held. The letter was so clever, so patronizing.

Does this smug self-satisfaction constitute a fitting mantle to shroud your "Christian" malice?

I will continue to harbor the forlorn hope that there are still gentle pacifist

souls whose views I can treasure in equally gentle disagreement. Those I love and admire. They preserve a facet of God's glory, which was reserved for Solomon and denied to those of us who are sons of David. With them is wisdom and honor. Blessed are those peacemakers.

But not you. I call you to repentance, you brood of vipers, to return to the ways and counsel of your forefathers. If not, you will perish, for your pacifism is a pseudo-pacifism and your peace is a false peace that partakes of the spirit of the Antichrist. *Robert H. Loreaux, 3678 Kendall, Cincinnati, OH 45208*

Good cotton

In response to the Hawkleys' editorial (Sept. 10 issue) on the New Age Movement, I think of the following parable.

In Mississippi a group of men were sitting on the bench at the General Store one rainy day. The discussion drifted from topic to topic until they began discussing the various religions. Which was the best? Which was the right one? The discussion became increasingly personal and heated. One old man sat in the corner whittling on a piece of wood, listening to the discussion but not saying a word. One of the men said, "Grandpa, what do you think? Which religion do you think is best?"

The old man sat up and with an intense look said, "I've been listening to you fellows talk. I want to tell you something and I want you to listen. We have the cotton fields down here south of town. The mill is up north. We have three roads that lead from the fields to the mill. When you bring your cotton to the mill, the miller isn't going to ask you, Which road did you take? Rather he's going to ask, How good's your cotton?"

Personally I'd like to be a part of this "universal or cosmic consciousness" mentioned in the article, of "meditating," of "experimenting with self-improvement." I like the idea of "living in harmony with nature." If these are New Age, I don't mind being New Age.

I like the concept of discernment. I like the idea of trying to understand, of seeking the truth. The problem comes when I get the idea that my understanding is now complete, that I have now found the truth. Once we

reach that point we stop searching and we stop growing.

I agree wholeheartedly with the last three words in the article: "We must dialogue." *D. Paul Miller, 8 Wilmette Drive, Normal, IL 61761*

Hear the truth and live

I agree with the person who bemoans the lack of Bible knowledge and respect for God and his holy Word ("Print the Bible," May 28 issue). General teaching has been neglected. The Holy Spirit urged me to speak out for him. Many people need to hear the truth and live. [These articles] may be a way to make up for all the immoral articles that come into our home by way of our church papers. *Abe Janzen, Box 904, Coaldale, AB T0K 0L0*

Editor's note: Mr. Janzen's article, "My Experience of the Working of the Holy Spirit," plus his compilation of Scriptures about unforgivable sin are available upon request. Send a self-addressed, stamped envelope to Editor, The Mennonite, Box 347, Newton, KS 67114, U.S.A. Write "Janzen articles" on the envelope.

Cooperation is a must

If the church is truly to be unified on the common foundation of Jesus, then the cooperative work and ministry of conference and denominational ties are a must. We can be more effective in a united group of churches based on our commonness in Christ, choosing to emphasize a unity in diversity made possible by the Holy Spirit. *A. Scot Bolsinger, 25956 S. Rhoten Road, Aurora, OR 97002*

Editor's note: See Scot's article on page 487 of this issue.

Boundary maintenance

In a sermon my pastor made reference to "boundary maintenance." Boundary maintenance occurs when any group sets markers, formal or informal, that communicate who is in and who is out. Boundaries can be unfriendly, and I understood that our pastor meant to warn us against doing any more of it. The reference was an opening to comment on something that I have been thinking about.

My friend and fellow historian Paul Toews of Fresno (Calif.) Pacific College puts it succinctly: Historically

General Conference Mennonites pursued faithfulness by defining the core of their beliefs and convictions and letting the boundaries be fuzzy; Mennonite Church people pursued faithfulness by defining boundaries.

Each [approach] has strengths and weaknesses. The strength of the GC way was that it helped avoid a confusion of folkways and cultural traits with biblical principles. The strength of the MC method was that it helped build a sense of church and peoplehood, a people who may speak with one clear voice and have a corporate witness. The weakness of the GC way was individualism and lack of consistency of witness. The weakness of the MC method was the strong temptations of authoritarianism, legalism and artificial barriers.

Have we seen the strengths of both ways? I think not. With few exceptions what I read and hear from both GCs and MCs these days is that the GC way was right, period.

As for the weaknesses, we MCs have berated ourselves for the era of the bishops. We treat excessive church discipline as a problem long after there is scarcely any discipline left. Meanwhile, we hear little from the GC side that suggests any coming to terms with the weak side of their formula. Just look at the 20th-century record of military service.

We have agenda to work through if there is to be integration. I hope GCs will understand if some of us look at both sides of GC history before taking it whole, as a model. In the end, if GCs and MCs integrate, we should recognize that we have a dilemma: Having clear standards and beliefs automatically implies boundaries. The dilemma will always be there if we genuinely embrace the Anabaptist-Mennonite emphases on both discipleship and church.

If we integrate let it not be with one side abjectly appropriating the history of the other. Let us choose the strengths and minimize the weaknesses of both. *Theron F. Schlabbach, 1305 S. Eighth St., Goshen, IN 46526*

Editor's note: See Marlin Miller's article on *Mennonites and military service in our Oct. 22 issue, pages 460-461.*

I solicit your commitment

To reflect on each taxpayer's "purchases" in the United States is a

sobering experience. This is true because we get what we pay for. Why do we pay for war when we could be paying for peace?

The U.S. Congress is to be commended for protecting those who cannot kill others but chided for failing to make room for citizens who cannot conscientiously pay for warmaking. Those who do not willingly pay find the costs of dissent high. Internal Revenue Service penalties and fees total several hundred dollars when citizens refuse to send their earnings to the Pentagon. This simply adds to the dilemma of "drafted dollars" that



Today's combat soldier is the taxpayer.

Don Kaufman



violate conscience. With one hand citizens give generously to life-building purposes that ease human suffering. With the other hand they pay military taxes that effectively cancel the good they have done. They pay to relieve suffering; they pay to increase it. They pray for peace; they pay for war.

Today's combat soldier is the taxpayer—the person who provides the money to produce and deploy the push-button systems for mass annihilation. Individuals shoulder great responsibility for warfare and for peace. Harold Willens observes, "If our bloated military budget remains off limits, the taxpayer's revolt will never amount to more than a minor skirmish."

It is our duty as citizens to address the flawed government policies that contribute to human suffering. But are we expected to support the state in crimes against people and God's planet? As I understand it, we are *not* called to perpetuate the waste and folly of the Pentagon. That is not our calling "under God." Instead we are here to support the common good, to build the beloved community and to encourage citizens and legislators alike to lend their vital support to at least one serious peacemaking option [in

the United States], namely, to pass a bill that would enable citizens to redirect tax monies to peaceful purposes. Peace Tax Fund legislation (S #689, HR #1870) enacted would make our democracy more vibrant, more responsive to the will of the people.

To help make this possible I solicit your commitment to find ways of calling the American government to be just and to stop the injustice of military waste. If God is doing a new thing to create life, can we not see it? What prevents us from withholding our support from any nation's warmaking effort? How can we trade superficial respectability for true integrity?

Economist Kenneth Boulding suggests that "we turn finally and personally from our preoccupation with developing a capacity to kill, to discovering anew the capacity to change." *Donald D. Kaufman, 609 Central Ave., Newton, KS 67114*

Agree, disagree

The Sept. 10 issue of *The Mennonite* was informative and thought provoking. I found myself both agreeing and disagreeing with the perspectives.

I agree with Marvin Zehr's opposition to abortion and his refusal to break the law by participating in Operation Rescue. Scripture never commands us to *actively* violate laws in order to further Christian values (although God's Word does teach us to *passively* disobey civil authorities in certain situations).

I disagree with Bertha Harder's approach to Old Testament interpretation as well as her conclusion that corporal punishment is not appropriate for Christian parents. To reject the clear advice on child-rearing found in the wisdom literature of Holy Scripture would be tragic. When our children are defiant, we should spank them because we love them (though never in anger). *Peter Everett, Box 573, 1194 Reading Road, Bowmansville, PA 17507*

Prayerful tightrope for MVS

I cannot allow another day to go by without responding to "Home Ministries Cuts \$97,000 from its Budget" (Oct. 8 issue). My heart sank.

We have not met our budget and therefore must cut back our spending. I understand this logic. When my household experiences budget re-

I have a special concern for Mennonite Vountary Service. My son participated in this wonderful evangelistic, service-oriented ministry.

Leslie Mangine Rafaniello



straints, we have no choice but to cut back. However, one must be prayerful about cutbacks. "God loves a cheerful giver" (2 Corinthians 9:7). Generous giving may be interpreted as overindulgence by some (Mark 14:4-5), but to others, even Jesus, it may be seen as "doing a beautiful thing" (Mark 14:6). This requires walking on a prayerful tightrope.

I just do not know how to interpret that 46 percent of the cuts will affect ministries relating to the poor and vulnerable. I have a special concern for Mennonite Voluntary Service work because my son participated in this wonderful evangelistic, service-oriented ministry. It helped change his heart. I share the frustration expressed by MVS director Chuck Neufeld with statements that encourage separating service/justice and evangelism.

I am a "grafted in" Mennonite. I gave up my family's roots, religion and traditions to follow the living Jesus Christ, who cares about my spiritual and physical needs. I can no longer follow a religion that places emphasis on numbers rather than changed hearts. This I gave up 13 years ago when I left Catholicism.

Discipleship is costly and risky. [Evangelism requires] caring people, eager to nurture and put love in action. But there is no guarantee; we are not asked to be successful but to be obedient to Jesus' call.

Mennonites have a special sensitivity to walk in love with people that are tossed aside in our society. At a time when our [U.S.] government has neglected the vulnerable and the poor, let us not follow the ways of the world. The cover of the Sept. 24 issue showed a lone man, a bit disheveled,

walking aimlessly: "Whatsoever you do to the least of these, you do unto me."

I do not know where the money will come from to meet this budget deficit. I do know that if we are obedient to Jesus' call, no matter where it takes us, the people will respond like those in Acts 2:37: They were cut to the heart and asked, What shall we do?

I would love to be in conversation with others who feel this concern. Perhaps we can begin a special fund to help provide for this important ministry. *Leslie Mangine Rafaniello, 8 Meadow Ave., Phillipsburg, NJ 08865-3720*

Evangelism/discipleship

My first impulse on hearing that the Commission on Home Ministries cut the Mennonite Voluntary Service budget is to be angry at CHM. That is easier than acknowledging I can give more. This cut calls us to reaffirm our commitment to our conference and our Anabaptist faith. That faith is noted for holding faith and works together.

It would be a loss if we diminished our integration of believing and doing when many are coming to faith where that is lived. Indeed, while the nation is glorifying war, our evangelism must include the good news that a better way is possible.

I hope that as we reaffirm the priority of evangelism we mean by it the call to discipleship, as MVS lives it out. Such evangelism justifies our Mennonite existence. *Eldon Epp, 301 S. Fifth #306, Ames, IA 50010*

Check others' experience

In theory and in principle I am all for working together and for unity in the church. As one who has worked for years in Mennonite Central Committee contexts and as a member of a congregation with dual Mennonite Church/General Conference affiliation, I find no relevant theological or historical reasons why we should not merge. There may also be some compelling practical arguments.

But I hope some among us examine carefully those mainline churches that went through mergers a decade or so ago. I sense some deep trouble among some of those denominations when I attend meetings at the Interchurch Center in New York City.

Today some of those denominations

wrestle with strong charges from member congregations of too much centralized elitism. Many are calling their denominational offices to leave their New York offices and move out to the heartland, closer to the grass roots. People want to feel "ownership" in and access to their denominational leaders. Does that have something to do with familiarity or size?

Can it be that the genius of unity may come more in MC and GC (and Mennonite Brethren?) congregations working together to respond to common calls of service and witness rather than concentrating on merging denominational structures? *Earl Martin, Ephrata, Pa.*



Our evangelism must include the good news that a better way—than glorifying war—is possible. *Eldon Epp*



Include testimonies

Many [articles in *The Mennonite*] touch me deeply. I have spent hours reading, rereading, taking notes in my diary. I have shed tears, tears of joy for good people like N.N. Friesen (April 9 issue), who spent his lifetime serving the Lord, for good people in Mennonite Voluntary Service (Feb. 26 issue), for transformed people like Les Tolbert (April 23 issue), who witnesses for the Lord faithfully. There are tears of sorrow for people mentioned in connection with the Persian Gulf War, tears of concern for the statistics of domestic abuse (June 11 issue). How great is our God who patiently forgives us and renews us for his glory (1 John 1:9, Isaiah 1:18).

I hope you include more testimonies and articles that are deeper and rich in spiritual and devotional value.

Please uphold me in your prayers as I am serving the Lord [by telling] the message of the Lord Jesus Christ.

We plan to set up a youth resource development center. *Michael Sona, 109, Bast 1 Puram, P.O. Jagdeeshpur, DT. Raipur [M.P.] 493-555, India*

The Bible guides this faith family

A faith community in Honduras tackles problems with Bible study and mutual support.

Linda Shelly

What does the Bible say to us here in Barrio Los Arbolitos in La Esperanza, Honduras?

What can we do in our neighborhood to be faithful to God's Word?

These questions are the foundation for my faith community, which gathers for Bible study, prayer and worship four times each week.

This community began 18 months ago, when Juan José and Betty Chinchilla of the Honduran Mennonite Church moved into the neighborhood.

No one of our faith community was part of a church group when the Chinchilla family first arrived. About half would have considered themselves "backslidden evangelicals." Others are making first-time commitments to follow Christ.

In forming our community we studied the New Testament church, emphasized relationships among ourselves and with neighbors. During one Bible study we put together a large paper puzzle of the human body while studying 1 Corinthians 12.

An early group study was on conflict management. At the end we had a celebration and committed ourselves to handle conflict constructively. We acknowledged that conflict is normal and established common understandings about achieving reconciliation.

Often what seems clear on Thursday night is put into practice on Friday. One woman said, "My husband apologized to me for the first time. He doesn't say much during the Bible studies, but I see by his actions that he's taking it seriously."

Manuela, who has never been part of church before, described what she thought of the Bible studies. "I like the dramas," she said. "They are practical. We remember what we see, and the children sometimes act the dramas out again at home."

Rolando said, "The church I was a part of before talked about heaven all



Real life: Children of La Esperanza, Honduras

the time. In this faith community we talk about real life."

'Worthy hope': Personal involvement helps give life to the Bible studies. Digna Esperanza (whose name means "worthy hope") asked us to pray for Alba Luz, her 16-month-old child, who had had diarrhea for a month, and her three-week-old baby, who was also sick. The children's father had abandoned them.

We talked with Digna about how action goes with prayer. Roberto asked how we could help. Digna told us she had not gone to the health center because she could not handle both children at once. One of the youth and I offered to go with her.

At the health center Digna learned that Alba Luz had third-degree malnutrition and pneumonia. Later, when Alba Luz reacted to penicillin treatments, Digna feared her daughter was dying. When people in the faith community heard what was happening they ran to the health center. By the time we got there Alba Luz was

recovering, yet for Digna, who had felt so abandoned, it was a strong testimony to have so many people care. During the next weeks many people took Digna nutritious food. At a later small group meeting Digna said she wanted to accept Christ.

Bible study leaders work to make the lessons participatory and are encouraged to see people who never studied the Bible beginning to feel they have something to offer.

Change comes slowly as the group seeks responses to problems such as family crisis, illiteracy, nutrition or job creation. The group hopes to begin more action groups.



Linda Shelly is an associate member of First Mennonite Church, Newton, Kan. In Honduras she serves as a team leader of this faith community and coordinates the Central America Peace Portfolio.

"The Earth's environment can't support billions of people living like yuppies, with two cars, a single-family home full of energy-gobbling appliances and a coffee table piled high with mail-order catalogs," says cultural historian Christopher Lasch. North America's thinkers and politicians need to have a searching, public conversation about living with limits. North Americans also need to remember that we used to live with less, he says. (*Mennonite Weekly Review*)

Mennonites look at peace theology and violence against women

Elkhart, Ind. (Meetinghouse)—The bad news is bad, and the good news is getting better concerning Mennonite women who experience violence or violation.

On the bad side, violence against Mennonite women exists at rates consistent with other religious groups and all of society.

On the good side, Mennonite women and some men are addressing major issues that will strengthen peace theology as it relates to violence within families and the church.

About 80 counselors, educators and theologians from 12 states and five provinces, plus about 40 seminary students and other interested people, examined the topic in a "Consultation on Peace Theology and Violence Against Women: Consequences and Implications" at Associated Mennonite Biblical Seminaries here Oct. 4-5.

The bad news for Mennonite women, according to theology student Carol Penner, is heightened by an implied passivity in the Mennonite theology of suffering. Penner told of an assault she and a friend experienced about 10 years ago. They did not resist. "At the time I believed I was acting like Jesus. I was suffering innocently and did not return violence for violence.

"Looking back on it many years later, I wonder how much of it was the proper response for being a nice Mennonite girl—she smiled, she endured and then she didn't talk about it afterward," said Penner, a doctoral student at the Toronto School of Theology and a teacher at Conrad Grebel College, Waterloo, Ont.

Real pain: Penner said Mennonite readiness to suffer has been learned in part from hymns and teaching that minimize real pain, where the message

is, "Endure suffering, don't complain, God is with you." Silent suffering is not what Jesus advocates, she said. Rather the cross represents victory over, not submission to, the powers.

AMBS dean and associate professor of theology Gayle Gerber Koontz proposed redemptive resistance as a consistent Mennonite response to violation of women. Pacifism does not just equal surface harmony, she said, but is rooted in just and loving relations and in solidarity with the poor and oppressed. "Violence is not a more serious sin than violation," she said, the latter arising from unequal power.

Gerber Koontz bases her Christian pacifism on her "Mennonite reading of Jesus." The ethic of redemptive resistance, she said, "is rooted in the theological conviction about God's

"God attends to those who are marginalized."

Gayle Gerber Koontz



grace, justice and power. God attends to those marginalized." Resistance to evil calls women and men to attend to the power balance as the foundation for mutuality and friendship, she said.

Gerber Koontz rejected any form of inflicting violence on another, calling on Mennonites to not let the hard cases "determine our basis for ethical formulation" and to work to expand the options for redemptive resistance. She underscored the importance for Christian survivors (of violence or violation) to act according to enemy love rather than any form of "violence or coercive revenge." To choose another way would be to adopt the just-war approach, she said.

New Testament scholar Mary Schertz, who also teaches at AMBS, developed a biblical theology of non-violence between men and women.

The readiness of some pastors to sacrifice the sanctity of an individual for the good of the community needs to be re-examined, Schertz said. A biblical community of justice and peace calls for a "new and closer look at the value of individuals in the community." She said, "Marriages that abuse the sanctity of a person within them are ... not marriages

Mautiji Pataki, 26, returned home to South Africa this summer after spending 10 months in Winnipeg through the Mennonite Central Committee International Visitor Exchange Program. He cautioned North Americans not to think that South Africa's problems are over because of the improving political situation. Asked what Canadians could do to aid change in South Africa, Pataki said that people should "encourage the government to keep up the sanctions." One of the things he learned during his stay in Canada is that the South African homeland system was modeled after Canada's system of Native reservations.

Mennonite Voluntary Service has announced five urgent openings for this fall:

- women's advocate, North East Women's Shelter, Kansas City, Kan.;
- community peace education worker, Marquis Project, Brandon, Man.;
- home repair worker/carpenter's assistant, Mennonite Housing Rehabilitation, Wichita, Kan.;
- social worker aide, Inter-Faith Task Force, Denver;
- advocate, Community Unemployed Help Centre, Winnipeg.

For more information contact MVS, Box 347, Newton, KS 67114, (316) 283-5100.



Mennonite Men



NOVEMBER 1991

THE
Mennonite



Spiritual Vision Becomes Peoria Reality

by Ronald and Leanne Schertz

Men hammering and sawing in the basement of the Peoria-North Mennonite Church on a recent Tuesday evening caused one of the women in the nearby prayer group to close the door. Upstairs in the nursery the weekly women's Alcoholics Anonymous group went on undisturbed, and the pastor continued a counseling session in his office. The newly acquired church building was being fully used, and we were seeing a part of its vision become a reality.

Until 1980, the United Mennonite Church (dual GC/MC), located on the south side of the city, was the only Mennonite church in Peoria. In the early 1980s, Stan Macclin began serving the Harrison Homes area, out of which came the Joy Mennonite Fellowship, also on the south side.

The south side for a Mennonite church on the fast-growing north side of Peoria had been around for a long time. With the formation of Peoria-North, that vision became reality. We wanted to have our own building from the very first, but start-up costs and calling a new pastor delayed this hope.

For six years, we rented space at the nondenominational Christian Center on the north side of Peoria. In time the congregation grew from 10 to 30. Each Sunday we were involved in a ritual of taking the "church" out of the storage closet, setting it up for a few hours and then putting it back into the closet until the next Sunday. While the

church is more than bricks and buildings, there is a certain feeling of permanence and belonging which our group lacked. It also became apparent to us that not having our own building was influencing some persons' decisions to not participate in our fellowship.

Furthermore, the congregation wanted to be open to the Spirit's

The congregation wanted to be open to the Spirit's leading into unique ministries to previously unserved groups and individuals.

leading into unique ministries to previously unserved groups and individuals. One group was the many single, young adults already participating in the life of the congregation. Just as the lives of many of our brothers and sisters were in transition, so the congregation was



Ron and Leanne Schertz, long-time leaders.



experiencing instability. For example, to respond to the unique needs of this young adult group, we decided to hold services on Sunday evenings instead of mornings. Attendance increased and we found we were offering a needed option in the city. One effect of the change, however, was to make the rooms we had previously used on Sunday morning unavailable to us, since the Christian Center leased them to another congregation. Having

With the formation of Peoria-North in February 1984, that vision became reality.

our own space would allow both morning and evening services and lots of weekday activities. We knew it would also be more inviting to families, who could add a more "traditional" dimension to the congregation.

We had an idea where we wanted

(Continued on page 2)

(Continued from page 1)

our church building to be located, and over several years, we looked at a variety of buildings, including at least one other church building which was for sale. Nothing seemed to be appropriate, so in the summer of 1989, we contacted a realtor about purchasing some land and having a modest church built.

Since that time, attendance has increased.

When prohibitive costs were quoted, prospects were discouraging. Then, one day the realtor phoned to say that a church building on Forrest Hill Avenue on the north side of Peoria had gone up for sale. Following a period of negotiation with the Nazarene group, we purchased the property. The closing took place on February 12, 1990,

Meet the President

by Jim Egli

It's a warm summer day. An Egyptian slave driver stands by as eight Hebrew children tromp round and round in a pool of mud and straw. These young brick makers giggle as the cool muck oozes through their toes. Actually the children aren't Hebrew, they are participants in the "Marketplace" Community Bible School in Flanagan, Illinois. And the man standing by is really no slave driver at all; he's Burdell Roeschley. Burdell's love for people and for Christ get him into a lot of different involvements besides vacation Bible school; one is his service as president of Mennonite Men. Let me introduce you to this smiling man of many hats.

...really no slave driver at all;

As an agribusinessman, Burdell is owner of Roeschley Hybrids, a seed corn company. Although he has officially retired and turned the business over to his two oldest sons, he still enjoys an ongoing involvement in this enterprise as they produce quality hybrids and experi-

ment with new varieties. Burdell also serves the local agricultural community as president of the Graymont Cooperative.

Since that time attendance has increased. Within one year, 17 new members were received, and the number of active participants has increased to over 50. Nature has taken its course, and singles have become "doubles." Several members with families are now a part of the group. The congregation has cleaned, decorated and remodeled. The sanctuary came complete with pulpit furniture and pews to seat about 120. There was plenty of Sunday school space, but no kitchen. Since it is difficult for some people to conceive of a Mennonite church without a kitchen, one is being installed at this time. Restrooms were inadequate and are being improved. When the renovations are complete, it will be a fine facility, and the congregation is taking great joy in the work at hand.

Another way that Burdell serves as a leader is as supervisor of Nebraska township. Most of his work in this regard is to get emergency relief for needy families in the community. The township jurisdiction he oversees is also responsible for 35 miles of roads and bridges.

As a church leader Burdell serves as the adult Sunday school superintendent of the Flanagan Mennonite Church. For the broader General

Conference he has served as president of Mennonite Men since 1989.

"Our main thrust has been and remains the Tenth Man program."

I asked Burdell what his vision for Mennonite Men is. He said,

"Our main thrust has been and remains the Tenth Man program. We want to see more representation for that in the local congregations. And we also want to encourage men's fellowship groups there."

Where Are the Men?

In all too many Christian churches men are conspicuously absent. Some denominations not only have women in leadership, women compose up to 65 percent of the membership. What is happening among Mennonites? Are men still there?

The major study of Mennonites in recent years by Leland Harder, J. Howard Kauffman and Leo Driedger reveals a happy surprise. In 1989 Mennonite men attended church in a slightly higher proportion than women. Likely due to their patriarchal traditions, men tended to hold more leadership posts than women. On many of the scales used by the researchers, Mennonite men and women were quite similar, with slight variations in either direction.

(*The Mennonite Mosaic: Identity and Modernization* by J. Howard Kauffman and Leo Driedger: Herald Press, 1991)



Burdell Roeschley shows a prize ear to Kim Claassen, Mennonite Men secretary.

Perhaps Burdell's most rewarding hat is that of father and grandfather. He and his wife, Betty, have four sons—Denny, Mark, Curt and Rob. All four went to Bluffton College. Each of them is married and now Burdell and Betty are thoroughly enjoying seven grandchildren.

I hope you get the chance to meet Burdell personally. When you do, ask him about some of the above involvements or about the little league team he sponsors, or ask him how he got all his kids and grandkids to be Chicago Cub fans. You'll find he's no slave driver, but a caring Christian, a leader in many areas of community, business and church concerns.

Varieties of Men's Fellowships

The HIVEY MEN'S FELLOWSHIP meets for breakfast at the Acropolis Gardens Restaurant on second Saturdays at 8:00 o'clock. Members rotate the devotional time.

This is the third year a group of men has been meeting once a month for breakfast and a short devotional time. They generally have an attendance of 10 to 14. Centered around a large selection of breakfast choices is a varied conversation ranging from the very serious to the very trivial and the latest jokes. Above all it has been a time of fellowship growing out of the everyday lives of the men of the congregation.

—John Preheim

A mother's group at FIRST MENNONITE, Richmond, Virginia, was having such good times that some men responded by organizing a father's group. The group helps meet the need for an evening out for about 20 fathers who have preschool children. Their activities included an evening meal, a night at a hockey rink, a bike ride and a work day with Habitat for Humanity.

—WMSV Voice

Eighteen to 30 men gather on second Tuesdays in Lansdale, for the breakfast meeting of the GRACE MENNONITE MEN. The program varies: speakers, slides, videos and films. Topics range from devotional messages, testimonies by men in various vocations, travelogues, Mennonite Disaster Service and Mennonite history. They constantly invite others and try new approaches for interest.



Friendship Group meets 7:00 a.m. at Druber's Donut Shop, Newton, Kans.



Sanford Miller speaks to Bethel College Church (Newton, Kans.) men's breakfast.

Pacific House

A success story needs to be reported. In 1982 the Mennonite Men of the Pacific Conference bought a two-story house in Elkhart, Indiana. This is a house to accommodate a student and family from the Pacific District to attend the Mennonite Biblical Seminary in Elkhart, Indiana. This house has been used every year by seminary students from the Pacific District at no cost except for utilities.

This has proved to be an exceptionally good investment of our dollars. If a seminary student had to rent a house, this would become a very expensive added cost to attend seminary. We are now down to the last two years at which time the loan from Mennonite Aid will

be completely paid. Our debt is down to \$2,000 plus interest. Now we will have this house for many years to come to encourage students from the Pacific District. This well-built house would be worth at least \$80,000 if the house were in Reedley. The Mennonite Men of the Pacific District can be proud of this coordinated effort and the men of our church had a major part in buying this house.

Appropriately the house is named "Pacific House," since it was bought and sponsored by the men of the Pacific District and incidentally *Pacific* means peaceful.

—Marden Habegger for the Reedley Mennonite Men

Hurry Up and Rest

by Al Cadenhead, Jr.
(Broadman Press, 1988)
Reviewed by Heinz Janzen

I have always viewed myself as somewhat lazy, having grown up in Southern California with its beaches and Hollywoodized atmosphere. Moving to the energetic Midwest has pushed me to be ambitious and take on more than I can comfortably get done.

I was led to this book for two reasons—my vocation with Mennonite Men of the General Conference Mennonite Church and an assignment to write on Sabbath and Jubilee by the inter-Mennonite Confession of Faith Committee.

Though writing in a popular style, Cadenhead has carefully researched his topic. He points out the mad compulsiveness of many of

us, trying to do too much in too little time. Work takes up so much time that family life suffers, health deteriorates and our walk with God is made barren. Advertizing drives us to want more and work harder to accumulate more.

Without belaboring Sabbatarian niceties, Cadenhead gets at the deeper meaning of rest. He goes on to discuss work as avoidance of ourselves and the times when we have to face ourselves. "Dealing with Our Compulsions" is a probing chapter. Further chapters go on to noise, stress and time management. He winds up the book with positive suggestions.

Cadenhead was helpful to me, getting at what I believe God intended for all, a rhythm of work and rest.

Final Payment to Shalom

Kim Claassen, Mennonite Men secretary, joyfully presented the final \$10,000 check to the Shalom Mennonite Church, Newton, Kansas, on September 22. This completed a \$35,000 grant awarded to Shalom by the Tenth Man program of Mennonite Men.

Shalom is the newest General Conference Mennonite Church in Newton. Members range in age from their teens to the 80's. A large number of children eagerly take part in the life of the congregation. A carefully planned worship allows wide participation by members.

Like other congregations in the

city, Shalom has both evangelistic and social ministries. An after-school latchkey program cares for children after school before parents come home from work. Parents Anonymous, La Leche and Victims of Child Abuse Laws use the building regularly. Church members care for offenders released for community service, by securing work for them. The LIFE (Living in Faithful Evangelism) program is part of Shalom's life as well.

Grateful for receiving a Tenth Man grant, a number of members have pledged to participate twice annually in giving to other new churches.



Kim Claassen presenting a \$10,000 check to Tony Graber, September 22, 1991.

September 7 Meeting

The Executive Committee of Mennonite Men met in Flanagan, Illinois, September 7, in the basement of President Roeschley's home. Grants to Peoria-North and Windsor Mennonite Fellowship were approved. Other applications were noted, but action deferred, since the officers did not want to commit funds for the indefinite future. All applications are to be reviewed annually, with progress reports, allowing short-term, definite commitments.

The committee began plans for the 1992 Mennonite Men's meeting at Sioux Falls, South Dakota, in connection with triennial conference sessions. It was agreed to continue cultivating congregational contact persons for Mennonite Men.

Tenth Man Requests Multiply

The \$10,000 Tenth Man gift to the Shalom Mennonite Church, Newton, Kansas, completed the twelfth grant, totaling \$306,000, in six years. Fund raising began in 1983.

Many have heard the exciting and gratifying reports from San Francisco, Boulder, Saskatoon, Dallas and Fargo. Givers have continued their commitments as long as eight years, faithfully giving their \$100 or more, twice a year. Some have died, suffered financial hardship or have been led to give to other, urgent kingdom needs.

But eight congregations have requests before the Mennonite Men for Tenth Man grants, from Philadelphia to Clackamas, from Calgary to Colorado. Their requests

total almost a quarter of a million dollars, a staggering sum for a growing, but small, contingent of givers.

In the face of this great need, the call goes out for men (and women) to pledge and consistently give \$100 twice a year for needy mission churches. Is God leading you to give? Use the coupon below to indicate your willingness. Send it to David Quiring, treasurer, Route 1, Box 118, Henderson, NE 68371.

Heinz Janzen, Editor
Mennonite Men Insert in *The Mennonite*
Published annually. Printed in the U.S.A.
Box 347
Newton, KS 67114
Telephone 316-283-5100

YES, I would like to help new Mennonite churches

☐ I want to give \$100 when called upon, twice a year, to help new Mennonite churches buy or build their first meetinghouse. I understand I will be contacted when my contribution is needed.

☐ Enclosed is my contribution of \$ _____

Name _____

Address _____

Phone _____ Home congregation _____

Return this form to:

TENTH MAN, c/o David Quiring, Route 1, Box 118, Henderson, NE 68371

OR

Conference of Mennonites in Canada, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4

within the biblical guidelines. It is not a way of taking marriages less seriously but more seriously, by holding them to the highest biblical value."

Other speakers included Ruth Krall, director of peace studies and associate professor of religion at Goshen (Ind.) College on "Christian Ideology, Rape and Women's Post-Rape Journey to

"Marriages that abuse the sanctity of a person are not within the biblical guidelines."

Mary Schertz



Healing," and Isaac Block, assistant professor of contemporary ministries at Mennonite Brethren Bible College, Winnipeg, on "Domestic Abuse: A Case Study from an Anabaptist Perspective."

Standing ovation: Participants gave Krall's address a standing ovation. "It touched our anger and our compassion," said findings committee member Dorothy Nickel Friesen, assistant dean and director of continuing education at AMBS, "and she presented new models of healing."

Block is writing a report on three surveys he completed among Mennonites in Winnipeg on family violence. For physical and emotional violence he found statistics the same for men and women, but in sexual abuse far more violence has been perpetuated against women than men. His findings show that sexual violence against women is greater than the national average, matching that experienced among Native Canadians.

The Women's Advisory Council at AMBS planned the conference in cooperation with the Institute of Mennonite Studies and the peace studies program. AMBS student Lynell Bergen, Winnipeg, who chaired the planning committee, said the event gave her "a sense of the passion others have for the task of working to end violence against women."

Bergen was disappointed that among Mennonite colleges only Bluffton (Ohio) and Goshen were represented at the consultation. More theologians need to be involved in the dialogue with therapists, social workers and pastors, she said.

The implications of the findings,

according to Dorothy Nickel Friesen, "affect everything from language in worship, pastoral care for victims of violation or abuse, to correctives to peace theology that has not addressed women's issues."

A book of conference addresses, responses and the findings is being edited by Elizabeth Yoder and will be published by the Institute of Mennonite Studies. Major funding for the conference was provided by the Schowalter Foundation and a family that asked to remain anonymous. *John Bender, with reports from Lara Hall and Tom Price*

Oregon church willing to ask questions

Newton, Kan. (GCMC)—Ted Grimsrud is no stranger to controversy or to questioning. As the pastor at Eugene (Ore.) Mennonite Church, he sees questioning theological and social issues as vital in the life of the church.

"The calling of our church is to provide a safe place for questioning and discovering ourselves and God," he says. "That means confronting issues, problems and pain."

That is the theory behind the interaction of the small, dually affiliated (General Conference Mennonite Church and Mennonite Church [MC]) congregation. "We see Jesus as the model for our lives and focus on Jesus of the Gospels. For our congregation to thrive we have to maintain a positive sense of identity."

The church's identity as a community open to questions has sometimes rocked the boat within the larger denominations. Grimsrud's ordination process took more than two years, delayed primarily by the congregation's grappling with issues surrounding homosexuality. "We have welcomed gay people to worship with us," he says. Only about half the Eugene congregation comes from a Mennonite background. Of that the majority is MC. Others are drawn in by "Mennonite distinctives like pacifism, a non-hierarchical structure and openness about questions and issues," he explains. Grimsrud himself did not join the Mennonite faith until after graduation from Associated Mennonite Biblical Seminaries in Elkhart, Ind. He laughs

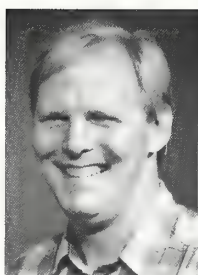


Martin Bartel (MCC)

Gregory Campell sorts through a Mennonite Central Committee-donated school kit at the Alpha Boys School in Kingston, Jamaica. The school is home to about 240 boys, 7-18 years old, who have nowhere else to live. MCC workers Martin and Wanda Bartel of Agassiz, B.C., distributed the school kits to the boys after telling them where the kits came from and who made them. Martin is a member of Eden Mennonite Church in Chilliwack, B.C.



Paul Yonggi Cho of Seoul, South Korea, pastor of the world's largest congregation (nearly 700,000 members), was keynote speaker at the annual General Council of the Assemblies of God, meeting in August in Portland, Ore. He said that a hindrance to church growth in America has been the church's failure to release its laity, especially women, to minister. "The American church must set women free if they expect to grow," he said. "Women are workers. Once I set our women free to minister and dedicated authority to them, our church growth exploded. The Korean culture has been very harsh to women, but God is using them to build his church." (*The Christian Leader*)



"We're trying to be honest about the questions we have."

Ted Grimsrud

Muslim and Christian students talked about non-violence, community service, AIDS and peace at a recent peace education conference in July in Kampala, Uganda. Mennonite Central Committee participated in and supported the conference. The week included special meetings for peace prayers and discussions and presentations about the AIDS epidemic and treatment of AIDS victims as a peace issue.

about not having "a Mennonite name. But I'm trying to graft mine on," he says.

"There is a sense in which I can never be Mennonite in the same way [people who grew up Mennonite] are," he says. "I choose to be Mennonite. I have this choice every day."

Grimsrud, who in addition to a master's degree holds a doctorate in ethics from the Graduate Theological Union, Berkeley, Calif., also chooses to be a pastor. "The church is a stimulating place to be," he says. "I think I could be a pastor for the rest of my life." His post is part time, however, allowing him to spend time with his family and his scholarly pursuits.

Scholars: The Eugene congregation is full of scholars. Many serve on the faculty or attend the University of Oregon, or teach in public schools. Grimsrud typifies the group as highly educated, inquisitive and musical. People enjoy singing so much, he says, that the church building was designed with acoustics in mind.

Good singers are often said to have "a good ear." Perhaps it is fitting that a group so engaged with singing would be committed to listening and questioning as well.

"Our struggle is to live in the world we live in," Grimsrud says. "We're trying to be honest about the questions we have. Honesty can be a difficult thing in a Christian context, because we are confronted with ideals about how we are supposed to be. It's hard to be honest when we don't measure up. ... If I were to describe the church with one word, it would be 'searching.' We respect each other even when we don't agree, and we are much more interested in questions than answers."

Beth Hege

Fall enrollment at Bluffton (Ohio) College totaled 697, compared with 684 one year earlier. The full-time equivalent enrollment this year is 665, compared with 612 in 1990, an 8.6 percent increase. President Elmer Neufeld said the enrollment is the largest since 1973. The enrollment figures include 35 international students from 18 countries.

Synapses, a grass-roots interfaith peace action network based in Chicago, celebrated its 10th anniversary Oct. 11 under the theme "A Decade of Experience for a Century of Action." Board president Orlando Redekopp announced two Harriet Hanson Awards, one to Rhoda Hatch of Chicago's West Side for her organizing People Against Desert Storm and one to the Association of the 40 Unrecognized Palestinian villages in Israel who banded together to struggle non-violently for recognition. The awards are named for Harriet Hanson, an 11-year-old textile worker in Lowell, Mass., who led 1,500 women textile workers on strike in 1836. Synapses includes some 2,800 individuals and organizations around the world. It began in 1981 out of the experience of church workers in Asia and Africa who felt firsthand the negative effects of First World policies on human rights and economic development among Third World people. "Through the years we have worked to eliminate some of the obstacles to make it possible for the people at the bottom to be heard," said Dorothy Friesen, current director and one of the founders of Synapses.

Bethel students document Mennonite reaction to Persian Gulf War



Bryan Reber

Jalane Schmidt (right) interviews Jerry Beat, a Roman Catholic priest in Newton, Kan., about the Mennonite response to the Persian Gulf War. Schmidt, a 1991 graduate of Bethel College, North Newton, Kan., and Aaron Rittenhouse, a Bethel senior, interviewed 75 people in the Goshen, Ind., and Newton areas in June and July for the Bethel College Oral History Institute. Bethel students Beverly Baumgartner and Daagya Dick interviewed nine others in Versailles, Mo., and Berkeley, Calif., respectively. The students asked interviewees their attitudes toward peace and war generally. They also asked specific questions, like, Why did Iraq invade Kuwait? Rittenhouse said that during the Persian Gulf War "Mennonites did not have to stand for what they believed in. ... Many Mennonites were unsure of what they believed in regarding war and peace issues." James Juhnke, professor of history at Bethel, said, "I'm convinced that over the course of time these Persian Gulf War tapes will be useful for scholars." The project was supported by grants from the General Conference Mennonite Church Commission on Home Ministries, the Western District Conference committee on peace and social concerns, the Yoder Foundation of Goshen, Ind., and by gifts from individuals.

Mennonites support long-term reconciliation in Liberia

Elkhart, Ind. (MBM/MCC)—The cold barrel of a gun is forced into your mouth, and you expect the trigger to be pulled. Yet you live to tell the traumatic story.

Countless thousands of Liberians experienced similar terror during a recent civil war. Long-term counseling and mediation efforts in Liberia will mark the next role for Mennonites in that West African country.

Mennonite Board of Missions and Mennonite Central Committee will help the Christian Health Association of Liberia (CHAL) develop grief and trauma counseling and mediation services for Liberians who survived various atrocities during an 11-month civil war. The two agencies are committed to provide personnel and funds to work with CHAL in developing the capacity and parameters for such a healing and reconciliation program.

CHAL operates hospitals, clinics, midwifery and drug centers in Liberia. MBM is a member of a CHAL support group based in the United States.

Delores Friesen, Fresno, Calif. (appointed by MBM), and Barry Hart, Charlottesville, Va. (appointed by MCC), were part of a team that led workshops near Gbargna last June for pastors, seminarians, educators and health workers. Hart also helped lead a similar workshop a few days later in the capital city of Monrovia.

Torture: They listened to blood-chilling stories of women having guns at the backs of their heads and necks, thinking they would die in front of their children. Others recounted how they were forced to watch executions or torture. The war pitted brothers, neighbors and members of the same church against each other.

Elizabeth Sele-Mulbah, executive director of CHAL, emphasized the need for grief and trauma counseling and mediation in schools. Children as young as 7 were inducted by force into the battles, often carrying guns larger than themselves. According to Sele-Mulbah, "some churches have expressed concern shared by their teachers about reopening schools without similar workshops."

Eric Olfert, MCC co-secretary for Africa, termed the proposed program "exciting. We've already had inquiries from MCC staff in El Salvador and Mozambique, where need for a similar program exists.

"Combining counseling and mediation may become a new model of program development," Olfert said.

As many as 50,000 Liberians died in the fighting. About half the country's 2.5 million people were displaced and are slowly returning to their homes.

An uneasy peace has continued in the country since last November, but hopes for a permanent government have been elusive so far. A West African peacekeeping force allows interim president Amos Sawyer to operate in Monrovia, while rebel leader Charles Taylor controls the rest of the country (over 90 percent of the territory). A rebel faction led by Prince Yormie Johnson has cooperated with the peacekeeping troops. But recent news reports tell of new fight-

• • • • •

The war pitted members of the same church against each other.

• • • • •

ing near the Sierra Leone border between Taylor's army and troops loyal to slain President Samuel Doe.

The MBM/MCC commitment to a long-term counseling and mediation program in Liberia signifies the first phase of rehabilitation and reconstruction efforts of the two agencies.

"Operation Hope," the initial emergency relief phase, concluded in July when Howard and Ruth Anna Miller returned to the United States after spending three months with a Church World Service medical team in the capital city of Monrovia.

MBM sent Dale Schumm, a pastoral counselor, to Liberia in October to help lead another round of workshops. Schumm, Karl Dortsbach of MAP (Medical Assistance Program) International (Brunswick, Ga.), and up to two Liberians were to lead four one-week sessions for CHAL in Monrovia and in other countries where workshops had not yet been conducted.

Schumm will also consult with CHAL staff to begin plans for the long-term healing and reconciliation program. *Phil Richard*



Dave Klassen (MCC)

Residents of Hadakai in the Gwoza Hills near Maiduguri, Nigeria, build a dam by hand. Mennonite Central Committee worker Dave Klassen initiated the idea for the dam on learning that last year's rains were poor on the hills. The community provided labor and materials for the dam, and the church provided construction supervision through Klassen and his co-worker, Mark Lipdo.

• • •

Murray Phillips, "well-known speaker and Bible teacher, has stepped down from ministry after admitting to a number of sexual relationships outside of his marriage over the past 15 years," according to a press release from the British Columbia Conference of Mennonite Brethren Churches. "The B.C. Conference of MB Churches has revoked [Phillips'] credentials for ministry," the release goes on to say. "He is presently undergoing intensive counseling and has willingly placed himself under the discipline of the B.C. Mennonite Brethren Church." The release was sent to the *Mennonite Brethren Herald* and to *Mennonite Reporter* at the request of the Conference of Mennonites in B.C. of the General Conference Mennonite Church. The two conferences jointly own Columbia Bible College, Clearbrook, B.C., where Phillips taught for the past 17 years. (*Mennonite Reporter*)

Native leaders see budget cutting as a 'challenge'

Newton, Kan. (GCMC)—Mennonite Indian Leaders Council (MILC) of the General Conference Mennonite Church met Oct. 10-13 in Phoenix, Ariz., for its annual meetings.

The agenda included meeting with representatives from United Native Ministries Council (UNM) of the Mennonite Church and Native Ministries of Canada (NMC) of the Conference of Mennonites in Canada. The General Conference's task force on the Columbus quincentennial also met.

MILC works with the Commission on Home Ministries, which recently cut \$97,000 from its budget for 1992. The cuts included a \$20,000 reduction to MILC.

The group responded by viewing the cut as a challenge, a "renewal of mission," as Willis Busenitz of Busby, Mont., called it.

A major agenda item was preparation for Sioux Falls '92, the General Conference triennial sessions. MILC and the Columbus 500 Task Force are planning one of the plenary sessions plus other events focusing on Native people and culture.

MILC divided its camp funds of \$842 between work in Oklahoma, Montana and Arizona. Churches that used the Native People *Neighbors Near and Far* curriculum gave the money to MILC.

The group reviewed the status of the remaining \$25,000 of A Call to Kingdom Commitments money but took no action. MILC affirmed Lawrence and Betty Hart of Clinton, Okla., as stewards of the money.

In other business MILC

- discussed structural changes,
- considered taking part in the *UNM Newsletter*,

• may appoint representatives to CHM department head meetings,

• examined a Crow hymnbook presented by Willis Busenitz. David Graber and a committee have worked on the project, which culminated with its 1991 printing, for several years.

In joint agenda with UNM and NMC, UNM members extended an invitation for MILC to join them at a Native church gathering to be held July 13-17, 1992, in Alabama, hosted by the Creek Indians. Lawrence Hart reported on his work on the Council of Native American Ministries and was affirmed to continue as a representative for MILC, UNM and Mennonite Central Committee. David Pierce, presi-

dent of Charles Cook Theological School, Tempe, Ariz., addressed the group.

MILC meetings will be held in Oklahoma next year.

Mennonites develop ties with churches in the Middle East

Akron, Pa. (MCC)—Damascus, along with Jerusalem, is a symbol and center for the Middle Eastern churches.

Walking along the street called Straight in the old city of Damascus, seeing the shops in the Armenian, Jewish and Orthodox quarters, is a powerful witness of steadfastness and faithfulness to Christ.

Christians in Damascus literally trace the Christian faith in their families back to the time of Christ.

When Paul walked the street called Straight he passed shops selling the same wares as today—food, metal work, kitchen wares—and owned by the ancestors of the families who own them today.

This sense of continuity within the original cultural ethos is evident in the Middle Eastern churches.

The Middle Eastern church has never had the temptation of political power, notes Ignatious IV, the Patriarch of the Church of Antioch. It has always been a minority church in the land of the Lord Jesus.

Church leaders in the Middle East speak of the theology of geography, the original message of Christ as it was meant and understood by the people in that era and area.

I began relating to Middle Eastern churches in Jordan in 1987, when I was responsible to arrange visits with church leaders and tours for Mennonite representatives.

When I traveled to Damascus, home of three patriarchs, on MCC business, I visited the patriarchates and had coffee with their personal secretaries. Occasionally these secretaries visited my wife, Norilyn, and me when they came to Jordan and later to Cyprus.

Last May my family and I lived in Turkey, in a monastery of the Syrian Orthodox Church, while we administered the Middle East Council of Churches (MECC) program for northern Iraqi refugees.



Matt Friesen

Gladys Siemens of Curitiba, Brazil, hosts guests at the Latin American stop during the cross-cultural treats tour at Associated Mennonite Biblical Seminaries, Elkhart, Ind., last year. The seminary's social recreation committee organized the international party as an alternative to the trick-or-treat tradition of Halloween. During the evening more than 60 children and adults participated in the party, with various cultures represented by food, songs and storytelling.

The three Mennonite conferences in Nicaragua—representing the Evangelical Mennonite Church of Canada, the Conservative Mennonite Conference (Rosedale, Ohio) and the Brethren in Christ—have formed a Peace Commission, their first joint effort. Mennonite Central Committee worker Moses Beachy of Goshen, Ind., has been supporting and serving as a resource person for the new commission. "Nicaraguan Mennonites are receptive to biblical and Anabaptist teachings on non-resistance and non-violence," says Beachy. The Peace Commission is petitioning the Nicaraguan government to recognize Mennonites as a peace church with a right to conscientious objection to participation in war. The commission is also undertaking a voluntary service program.

Human faces: Together these church leaders and I built institutional relationships that had human faces and lives attached. As one Middle Eastern church leader said, "God made faces, not books. We should see each other's faces."

At the same time, MCC strengthened its ties to MECC, particularly through its Lebanon program. And in 1990 MECC invited Norilyn and me to a part-time position with them at their headquarters in Limassol, Cyprus. While there we guided MCC's and MECC's Lebanon program.

Today the relationships between MCC and both the MECC and individual Eastern churches is strong. MCC recently placed MCC worker Roy Hange in Damascus to teach at the Syrian Orthodox Church seminary (see *The Mennonite*, Aug. 27 issue, page

The Middle Eastern church has never had the temptation of political power.

374). Few religiously based Western groups are welcomed in Syria with such warmth.

The Patriarch of the Syrian Orthodox Church once asked me about MCC's attitude toward forming Mennonite churches in the Middle East.

I told him that MCC aims to support local churches rather than start its own. I said that although Mennonites have worked in the Middle East since the 1920s, Mennonites have no churches of our own there.

He quickly responded emphatically: "No. Your policy means that all the churches of the Middle East are yours. You are welcome to commune in all of them."

As we commune with people in the Middle Eastern churches and hear their viewpoints, we will be forced to re-examine our beliefs about the state of Israel. We will need to look again at our ways of doing mission in the Middle East, an area where an indigenous church has existed since the time of Christ. We will also want to think about how to share agenda and

program ownership with Christians in the Middle East.

These questions will be difficult, maybe painful. But his questioning gives us a chance to grow and further the church's mission. *Ed Epp, MCC Canada peace and social concerns*

'A great deal of wisdom' at Women in Mission meeting

Newton, Kan. (GCMC)—Women in Mission (WM) combined its fall business meeting with the Manitoba Women's Retreat Oct. 3-5 at Camp Assiniboine, Headingley, Man. About 80 women attended; Lois Deckert, editor of WM's *Window to Mission*, and Jeanne Rempel, WM president, served as resource people for the retreat.

"When 80 women who have spent many hours in church work come together, there is a great deal of wisdom," said Susan Jantzen, WM coordinator. "I came away feeling the strength of the experience."

"I got a better sense of where Canadian women are at," said Deckert. "I will be thinking of the people I know, not just a group of people called 'Canadians.' They have become real."

The retreat featured plenty of singing, devotional and workshop time. Jantzen and Deckert co-wrote a song, "It Is You," especially for the retreat. WM officers squeezed in their business before and after sessions.

In addition to reviewing its work, the group made preparations for Sioux Falls '92, the triennial sessions of the General Conference Mennonite Church. They also worked on restructuring WM to increase representation and communication with the Canadian provincial areas.

Deckert announced her resignation as editor of *Window to Mission*, effective May 15, 1992. She began in 1985.

WM will meet again in Newton next March at the annual Council of Commissions.



'They have become real':
Deckert

Fall enrollment at Associated Mennonite Biblical Seminaries, Elkhart, Ind., is 187, compared with 190 last year. Full-time equivalent registration is 109.5, with 117.1 last fall. Women make up 44.4 percent of enrollment. This year students represent 22 states, four provinces and 12 countries outside North America.

The historical committee of the General Conference Mennonite Church met Aug. 7-9 in Winnipeg. The meeting focused on preparing a resource book for congregational use in heritage celebrations. It will include suggestions for planning anniversary events, preserving congregational records and writing congregational histories.

Hunger 1992: Ideas That Work, a report on the state of world hunger by Bread for the World Institute on Hunger & Development, highlights 10 of the most important advances in reducing hunger. Among these are (1) using food banks, food pantries and advocacy efforts to help meet needs of the 20 million poor and hungry in the United States; (2) providing food aid that is more than a band aid; (3) integrating environmental and development concerns to save trees without ignoring the needs of impoverished people for firewood; (4) providing a policy framework that combines new agricultural technologies with support for small rural enterprises; (5) building national security by demilitarizing and meeting people's basic needs; (6) providing sound government economic planning; (7) encouraging communities to carry out their own development plans; (8) creating partnerships that help low-income community groups toward self-reliance; (9) using intensive grass-roots organizing techniques to create political power for poor, hungry people; and (10) organizing people to influence hunger-related legislation in Congress. For a copy of the full report, send \$12.95 to Box A, 802 Rhode Island Ave., NE, Washington, DC 20018.

AMBS—Associated Mennonite Biblical Seminaries, Elkhart, Ind.
CMinBC—Conference of Mennonites in British Columbia
COM—Commission on Overseas Mission
MCC—Mennonite Central Committee

In Canada only 38 percent of disabled people have a job, according to *The Guide*. In contrast, Germany employs 93 percent of such people. Even the United States—hardly a paragon of social consciousness—outperforms Canada in this respect. A new U.S. law stipulates that by July 1994, companies will have to provide job applicants with "reasonable accommodations." (*Christian Week*)

"Faces of the Victims and the Arms of Oppression" is the theme of a binational conference for training and action sponsored by Christian Peacemaker Teams and to be held March 6-8, 1992, in Richmond, Va. Participants will reflect on the response of peacemakers to the Gulf War and fresh efforts to do the work of peace in this decade. For more information contact CPT, 1821 W. Cullerton, Chicago, IL 60608, (312) 421-5513.

"Justicia Y Paz in the Americas" is the theme of the 11th annual Churches United for Peacemaking conference, to be held Nov. 15-16 in Wichita, Kan. Speakers include Juan José Hurtado, pediatrician/anthropologist from Guatemala, and Robert E. Hinshaw, chair of the department of global studies at Bethel College, North Newton, Kan. The conference is free and will provide a nursery (for ages 3 and under) and a children's program (for ages 4-14) on Nov. 16.

Scholarships are available for college or graduate students pursuing careers in mental health fields from Mennonite Health Services and the Mennonite Central Committee Canada Mental Health Program. The scholarships will be between \$1,000 and \$1,200. Six or seven students receive them yearly. Application deadline is Feb. 1, 1992. For more information write to MHS, Box 500, Akron, PA 17501-0500, or to MCC Canada Mental Health Program, 134 Plaza Drive, Winnipeg, MB R3T 5K9.

DEATHS

Carlyle D. Groves, 65, died Sept. 14 in Turpin, Okla. He worked for MCC overseas and in North America. He was general editor for the Commission on Education and manager of Faith and Life Bookstore, Newton, Kan. He is survived by his wife, Esther, and three children.

WORKERS

John Addink, pastor at Hebron Church, Buhler, Kan., has resigned effective Dec. 31.

Trevor Bechtel began Sept. 15 as associate pastor at Charleswood Church, Winnipeg.

Kathy Bergen, Coaldale, Alta., began Aug. 1 as executive director of the International Coordinating Committee for Non-governmental Organizations on the Question of Palestine, based in Geneva, Switzerland.

Sanford Boshart, an AMBS student, is the interim pastor at Hively Avenue Church, Elkhart, Ind.

Walt Braun began Oct. 1 as pastor at Morden (Man.) Bergthaler Church.

Eric Buller, Bethel Church, Mountain Lake, Minn., has begun a three-year MCC term in Colonia Berlin, Bolivia, as an agriculture systems worker.

Edward and Ramoth Burkhalter, Berne, Ind., left Oct. 15 for a three-month visit to congregations and institutions related to the Bharatiya General Conference Mennonite Church in India. They were career workers for COM from 1947-89. They will represent COM Dec. 17-18 as guest speakers at the 25th anniversary

of the first Beacon school, in Korba.

Peter Dyck, Akron, Pa., was the guest speaker at the MCC Great Lakes annual meeting Oct. 25-26 at Shore Mennonite Church, Shippshewana, Ind. The theme was "Teach Peace and Pursue It."

Ken Esau began teaching Bible and general studies at Columbia Bible College, Clearbrook, B.C., this fall. **Tony Funk** teaches music, and **Dan Wolff** is assistant director of recreation and athletics. CMinBC is a co-operator of the school.

Beverly A. Fleming, Plow Creek Fellowship, Tiskilwa, Ill., received \$1,000 from the Elmer Ediger Memorial Scholarship program for the 1991-92 school year. It is given for studies in a mental health-related field. She is pursuing a master's degree in social work at the University of Illinois, Chicago.

John R. Friesen joined the pastoral team at First Church, Winnipeg, in October.

Ferdinand Funk was ordained Sept. 15 at North Kildonan Church, Winnipeg.

Steven Goering, pastor at Boulder (Colo.) Church, was ordained Oct. 13.

Ramiro Hernandez began an outreach ministry to Hispanics in September in the Canby-Aurora, Ore., area in September. The work is funded by Pacific District Conference and Calvary Church, Aurora. **Victor Vargas**, pastor at Hispanic Church, Woodburn, Ore., assists Ramiro.

Herman Hilty, First Church, Bluffton, Ohio, has been selected to receive the 1991 Alumni Distinguished Service Award from Bluffton (Ohio)



Buller



E. Burkhalter



R. Burkhalter



Dyck



J.R. Friesen

College. From the class of 1934, he was selected for his outstanding long-time service to his community and church. **Delbert Gratz** and **Earl Lehman** were selected for the 1991 Service Award for significant contributions to the college in their areas of service. Gratz was librarian and professor of history from 1950-1988. Lehman worked in the music department from 1954-1987.

Dennis Hollinger, formerly on the AMBS faculty, was ordained and installed as lead pastor Sept. 15 at Washington (D.C.) Community Fellowship.

Trevor Hutchins was licensed to ministry June 23 at Home Street Church, Winnipeg.

Peter Janzen began Sept. 8 as lead pastor at Winkler (Man.) Bergthaler Church.

Janet Juhnke, Salina (Kan.) Church has won the 1991 Sears Roebuck Foundation Teaching Excellence and Campus Leadership Award at Kansas Wesleyan University, Salina, where she is professor of English and chair of the humanities division.

William Klassen, principal of St. Paul's College, Waterloo, Ont., is a visiting research professor at Ecole Biblique in Jerusalem for the fall trimester. The school is a biblical research center of the Dominicans, a monastic order of the Roman Catholic Church, drawing scholars from around the world. Klassen is the first Canadian and the second non-Catholic chosen to live and teach in the monastery.

Joy Lapp began Oct. 1 as interim pastor at Lawrence (Kan.) Fellowship.

Emerson L. Leshner and **Ruth Detweiler Leshner**, mental health professionals, have written the winter quarter of *Adult Bible Study Guide*. They bring Bible literature to present-day situations with a mental health focus.

Ellie Loewen, Cedar Valley Church, Mission, B.C., began Oct. 1 as the new office administrative secretary for CMinBC.

I. Howard Marshall, University of Aberdeen, Scotland, spoke on "The Theological Message of the Letter to the Phillipians" Oct. 15-16 for the J.J. Thiessen Lectures at Canadian Mennonite Bible College, Winnipeg.

Charles Neufeld, director of Mennonite Voluntary Service, was ordained Oct. 27 at New Creation Fellowship, Newton, Kan.

Dean Peachey has begun as an assistant professor of Peace and Conflict Studies at Conrad Grebel College, Waterloo, Ont. He also administers the new provincially funded Program on Conflict Resolution in Inter-Racial and Cross-Cultural Contexts.

Agnes Polak was ordained Oct. 6 at Arvada (Colo.) Church.

Peter H. Rempel began Sept. 1 as half-time assistant archivist at Mennonite Heritage Centre in Winnipeg.

Martin Sawatzky began Aug. 1 as pastor at Homewood (Man.) Church.

David Schneider has begun as assistant pastor/youth worker at Bethany Church, Virgil, Ont.

Dan Schrock, assistant pastor at Lombard (Ill.) Church, left there Sept. 29 to become pastor at Neil Avenue Church, Columbus, Ohio.

Ingrid Schulz, a Seminary Consortium for Urban Pastoral Education student from AMBS, will live and work with Comunidad de Fe Church, Chicago, for her field placement this year.

Tom Sine, Seattle Church, was the speaker at a fund-raising banquet in Morris, Man., for Camps with Meaning. His theme was "Shifting Youth Mission into the Future Tense."

Boriboun (Boris) Sithideth began July 20 as pastor at Lao Christian Fellowship, St. Catharines, Ont.

Ken and Rhonda Warkentin were commissioned for pastoral ministry Sept. 15 at Sargent Avenue Church, Winnipeg.

Chester Wiebe began Sept. 1 as youth pastor at Rosthern (Sask.) Church.

—compiled by Sharon Sommer

Singles: *Crossroads*, the Mennonite introduction service, now has a monthly newsletter. Current clients' ads containing age, area and interests are there for you to choose from. This is an easy, private way to meet those friends you have been hoping for.

For a free sample copy, write to Crossroads, Box 32, North Tonawanda, NY 14120.

Faculty position in education: Fall 1992 or 1993, in elementary and special education. Doctorate, teaching experience required. Women and minorities are urged to apply.

Send resumé to Dr. Lee Snyder, Eastern Mennonite College, Harrisonburg, VA 22801.

Director for Goshen College degree completion program in organizational management. Program is for students who have two years of college, work experience and who are working concurrently. The director is responsible for leadership and management of the program. Requirements include an understanding of adult learning, communication skills, management experience and marketing skill. Teaching experience and doctorate preferred, master's degree acceptable. Minority persons and women encouraged to apply.

Assistant director for Goshen College degree completion program in organizational management. Program is for students who have two years of college, work experience and are working concurrently. Responsibilities include recruitment, evaluating credit for prior learning, faculty relations and other management tasks. Requirements include understanding of adult learning, communication skills, management experience and marketing skill. Master's degree required. Minority persons and women encouraged to apply.

For either position reply to John W. Eby, Academic Dean, Goshen College, Goshen, IN 46526, (219) 535-7503.

Applications are being received for **Lindsey Teaching Fellowship** for the **Merry Lea Environmental Learning Center** of Goshen College, beginning Jan. 1, 1992. This is a one-year paid fellowship in environmental education at Goshen College's 1,150-acre environmental center. On site housing is possible. The candidate should have a bachelor's degree, some knowledge of ecosystems and environmental issues, demonstrated abilities in working with the public and good communication skills. Knowledge of computers and desktop publishing helpful but not required. Duties include serving as a trail guide, developing new programs, assisting with research projects and record keeping. Work is outdoors in all seasons. Women and minorities are encouraged to apply.

Send resumé to D. Lynn Randolph, Director of Business and Finance, Merry Lea, Goshen College, Goshen, IN 46526. Application deadline: **Nov. 18, 1991.**



Goering



Juhnke



E. Leshner



R. Leshner



Neufeld

Marriage ♦ Peacemaking ♦ Fellowship

RECOVERY of HOPE



From couples who have experienced the pain and difficulty of divorce, this book offers a path to healing and hope.
NAOMI & JOHN LEDERACH

Recovery of Hope

by Naomi and John Lederach

What new is there to say about troubled marriages? "Recovery of Hope," once an experiment but now a respected program, has helped hundreds of couples discover and face the causes of their tensions.

Couples enter a week of intensive therapy, living a daily search for healing with professionally trained clinicians.

Here are stories from more than 15 couples from across North America who have participated in "Recovery of Hope"—accounts of pain and difficulty, but also hope.

The authors have pioneered the strategies that lie at the heart of "Recovery of Hope." This is a book you won't forget.

169 pages ♦ paperback ♦ \$11.95 (\$15.50 in Canada)

Seeking PEACE

True stories of Mennonites around the world, struggling to live their belief in peace. Full of courage and spirit!

Titus Peachey
and
Linda Gehman Peachey

Seeking Peace

by Titus Peachey and Linda Gehman Peachey

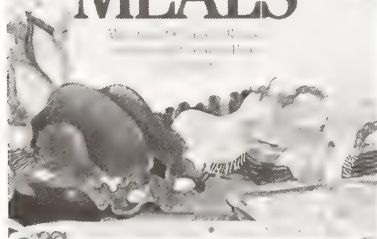
This is a delightful book of stories from many countries through hundreds of years, a book of true accounts (not sermons!) about people's attempts to refuse violence and the destruction of human life.

Jake Brubaker's attempt during World War II to offer employment that had no connection to the military is quietly dramatic. Susanna Brunk's stand-off during the American Civil War is daringly vivid. Charles Christano, a contemporary Indonesian, lives as the object of racial violence.

Here are true stories, some satisfyingly resolved, others considerably open-ended, about how to *live* peace.

240 pages ♦ paperback ♦ \$11.95 (\$15.50 in Canada)

The Best of Mennonite Fellowship MEALS



The Best of Mennonite Fellowship Meals

by Phyllis Pellman Good and Louise Stoltzfus

Favorite recipes to share with friends at home or at church. More than 900 recipes ranging from Sweet and Sour Baked Beans to Potluck Fondue, from Seven Layer Salad to Tarragon Mushrooms, from Amish Vanilla Pie to Tapioca Dessert and from Homemade Rolls to Native Bannock.

This practical, easy-to-use cookbook is full of recipes which may be made without elaborate preparation. It contains ideas for finger foods, one-dish meals, health-conscious cooks, a few recipes for large crowds and small recipes for entertaining at home as well as cross-cultural dishes. Bursting with delicious recipes!

304 pages ♦ paperback ♦ \$11.95 (\$15.50 in Canada)

Available from local bookstores
or directly from the
publisher.
Mastercard and Visa accepted

Good  Books®

P. O. Box 419, Main Street
Intercoeur, PA 17534
Call toll-free 800-762-7171
(In Canada, call collect 717/768-7171)



*I discovered how
interdependent we are.
I am connected to
people in Egypt, in
Bangladesh, in Jordan.*

Noël Nickle, of Townsend, Tenn., (MCC service, 1988 to 1991) taught English in Egypt and served Bangladeshi refugees in Jordan's Mercy Camp after Iraq invaded Kuwait. Noël attends United Church of Christ in Chapel Hill, N.C.

PEOPLE ARE OUR BEST RESOURCE.



**Mennonite
Central
Committee**

Mennonite Central Committee and MCC U.S.

21 South 12th Street, PO Box 500, Akron, PA
17501-0500
(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada

134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

Reviews

BOOKS

Too Christ centered?

God Our Savior: Theology in a Christological Mode by C. Norman Kraus (Herald Press, 1991, 270 pages)

Reviewed by Thomas Finger, Eastern Mennonite Seminary, Harrisonburg, VA 22801

Norma Kraus' latest book will likely function as a one-volume systematic theology from a Mennonite perspective. The author calls his previous work, *Jesus Christ Our Lord* (1987, revised 1990), an "introduction" to this one. Nevertheless, readers will find this second book self-contained, less complex and better organized.

In line with Mennonite tradition, Kraus sets out to examine each theological theme in

light of Jesus Christ as God's normative revelation. Chapter 1 provides this orientation by summarizing the perspective developed in *Jesus Christ Our Lord*. However, certain issues that raised controversy in that volume—most notably Jesus' virgin birth and atoning work—scarcely appear here. Some may find Kraus' treatment of the resurrection (which now occurs under eschatology) still unsatisfyingly vague.

Kraus' remaining chapters follow a common systematic theological outline: Revelation, God, Humanity, Holy Spirit, Church, Eschatology. Themes on which Mennonites seldom reflect theologically (e.g. worship, sacraments) receive little space.

Kraus introduces perspectives and issues from past and present theologies, from world religions and from the current scene. He expounds many biblical texts and themes. Kraus generally provides clearly written, thought-provoking expositions of a

Christocentric Mennonite perspective on a wide range of topics.

Two issues call for comment. Kraus argues that God's revelation extends to people everywhere—sometimes without explicit connection to Jesus—and that it "always comes as a genuine and potentially effective offer of salvation." Some contemporary missiologists make similar claims but usually base them on general considerations about the nature of religion or on philosophical notions of human knowledge or choice. Kraus deserves serious and respectful attention

because he seeks to base his conclusions solely on what we can know about revelation through Christ.

Second, Kraus repeatedly calls the Holy Spirit the Spirit of Christ. He affirms a "functional equivalence," a "virtual identification of the Spirit and the presence of the risen Christ." "Christ" and "Spirit" sometimes seem to be just different names for the same reality. This emphasis reappears in Kraus' notion of the Trinity. While he acknowledges a certain divine "threefoldness," he stresses the Godhead's oneness and rejects "three distinct

NEW!

Born Giving Birth:

Creative expressions of Mennonite Women
Truly, we are born as we create. Join a host of Mennonite artists, all of them women, as they explore the feminine creative spirit at work in the various cycles of their lives. Containing over 50 poems and 30 visual images (some in full-color) from artists across Canada and the United States, this book is as beautifully crafted as the art it contains. *Born Giving Birth* will make a meaningful and treasured gift for anyone interested in the artistic expression of Mennonite faith and life. Limited quantities are available.

Paper, 88 pages . \$19.95 U.S. / \$23.95 CAN

Weathering the Storm:

Christian Pacifist Responses to War
The fighting has stopped, but is the crisis over? Twenty-two Mennonite authors respond to challenges of peacemaking in the home, in the school, in the workplace, in churches, in the community, and in the world. Study questions included. One of the most thought-provoking releases this year!

Paper, 168 pages . \$8.95 U.S. / \$10.95 CAN

Journey with Justice

How can we relate to a world filled with pain and need? This powerful 13-segment Bible study by Paula Diller Lehman leads youth and adults to respond thoughtfully and honestly. Companion cassette by *Road Less Travelled*.

"The kind of devotional material that is very much needed by people who want to link reflection with action."—Tony Campolo, author. *You Can Make a Difference*.

Book . \$7.95 U.S. / \$9.95 CAN

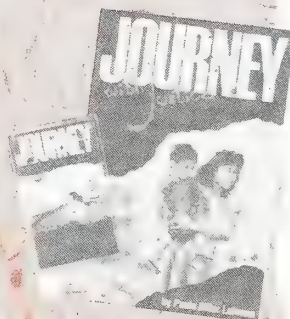
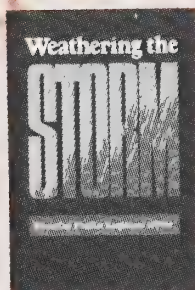
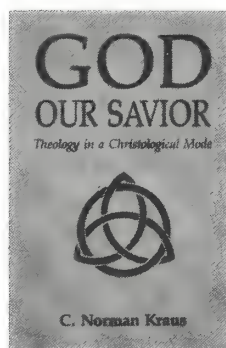
Cassette . \$9.98 U.S. / \$11.98 CAN

Available at Faith & Life Bookstores, Provident Bookstores or from Faith & Life OrderLine:

1 800 743-2484

Faith and Life Press Box 347 Newton, KS 67114-0347
Faith and Life Press Canada 600 Shaftesbury Blvd.
Winnipeg, MB R3P 0M4

CODE TM006



centers of personality" in God.

Kraus does this because he fears that if the Spirit is separated too widely from the Son, people may fall prey to alleged revelations "of the Spirit" that contradict the mind of Christ. And if the Father is distanced too far from the Son, people may live according to principles supposedly decreed by the Father (such as retributive justice) but at odds with Jesus' teachings.

But while theology should not separate Father, Son and Spirit too widely, blurring their differences has liabilities, too. Especially when Jesus becomes the center and norm of everything, as in Kraus' theology, some functions of Father and Spirit can fade from view. This has often happened among Mennonites.

While no trinitarian Person can be exclusively identified with any one function (as Kraus rightly insists), the Spirit tends to be associated with the emotions, the Father with the intellect, the Son with the ethical will. The overwhelming Christ-centeredness of Mennonite tradition, I suspect, has produced not only our laudable ethical emphases but often a neglect of faith's emotional and intellectual sides. Many Mennonites feel inwardly dry yet hardly know where to turn for spiritual nurture. Others struggle to articulate their faith yet find few good theological resources. Could this have arisen in part from our relative neglect of Spirit and Father; because we have not been—either experientially or theoretically—sufficiently trinitarian?

I am not implying that Norman Kraus' approach would lead directly to such results. Indeed, *God Our Savior* contributes greatly to our collective intellectual side. One of its merits is its wrestling with the Spirit and the Trinity deeply enough to help us look carefully at these convictions—among many others—and their importance for our lives.

Divine obedience

Questions That Refuse to Go Away: Peace and Justice in North America
by Marian C. Franz (*Herald Press*, 1991, 104 pages)

Reviewed by Donald D. Kaufman, 609 Central, Newton, KS 67114

Marian Franz begins her book with a fascinating clarification of the 1934 Barmen Declaration, created as a faith

response to the growth of Nazi power in Hitler's Germany. The 139 delegates asked themselves, Is this the time to declare that our faith in Christ prevents obedience to government? The answer to that question was urgent then. It still is.

As the title suggests, the author explores questions faced by each generation "attempting to keep covenant with God." They are arresting: Are we turning plowshares into swords? When does divine obedience require civil disobedience? The issues are relevant to anyone alert to world events.

Since the advent of the atomic bomb people tend to despair about prospects for peace. Franz points out that our despair can have a useful purpose. It can energize us if we know what to do with it. Illustrative of this are the refugees in Central America who have rediscovered the sustaining power of Bible study within base Christian communities.

This collection of writings gives evidence of the author's growth. Her father had hired German prisoners to do farm work during World War II. Later, her early adulthood included experience on Chicago's south side. In the overcrowded ghetto, she saw children die because of poor housing conditions. She came to see the need for action that would correct flawed governmental policies.

Franz is an articulate, winsome speaker and writer. Her writing reflects a rich imagination, penetrating insight and the will to persuade. For many years she was director of Dunamis, an organization that embodies the pastoral and prophetic dimensions of the church's witness to those in political power.

This book can stand alone. However, coupled with Titus Peachey's provocative article in *The Mennonite* (Oct. 8, page 438), it can provide the resource needed to make us a more obedient people of God. The two works together provide plenty of inspiration for "responding to injustice in big government, as well as for befriending poor and powerless people."

None of us needs to go looking for trouble, but we need more wisdom in using trouble to make a better world. The author makes it clear that conflict is a challenge to greater divine obedience.

Resources

• **Guatemala and the Legacy of Conquest** (\$5) is a project of the Campaign for Peace and Life in Guatemala. The packet contains analysis of Guatemala and the legacy of the Spanish conquest of the Americas, theological reflection, liturgy outline, testimonies, legislative information, suggestions for action, map and chronology. Order from Angie Berryman, American Friends Service Committee, 1501 Cherry St., Philadelphia, PA 19102.

• **Volunteer Ministries: New Strategies for Today's Church** by Margie Morris (Newton-Cline Press, 1991, \$12.95) looks at who volunteers today and why. It shows how today's volunteers expect church programs to accommodate their lifestyles and capitalize on their expertise.

• **Labrador: Homeland or Wasteland?** (27-minute video, \$30) is about low-level flying and its effect on the Innu people of Labrador. It is available for free loan or purchase from all MCC offices in Canada or from MCC, Box 500, Akron, PA 17501-0500.

• **Mennonite Foods and Folkways from South Russia**, Volumes I and II, by Norma Jost Voth (Good Books, 1990, 1991, \$24.95, \$19.95, respectively) explores the history and cultural context of hundreds of food recipes and includes information and anecdotes of life in the Russian villages, from food preservation and handwritten cookbooks to celebrations and activities.

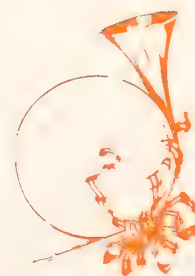
—compiled by Gordon Houser

Attention readers!

Give The
Mennonite
for
Christmas.

Order now
with our toll-
free number:

1-800-743-2484.



Editorial



01 0022 031 366
LIBRARY
ASSOC MENNON BIBLICAL SEM
3003 BETHLEHEM AVE
ELKHART IN 46517

How much about Satan should we officially 'confess'?

What do we believe about Satan? Is a personal evil force talked about in our statements of faith? Are our preachers warning us sufficiently about the wiles of the devil?

One place to look is at our confessions of faith. "We on the Confession of Faith Committee are taking seriously the work of our forebears," says Heinz Janzen, one of the committee members. He is referring to the Dordrecht Confession (1632), which is the official statement of the Mennonite Church, and the Ris Confession (1773), which the General Conference Mennonite Church holds dear. (These are the two Mennonite denominations now in the process of writing a new joint confession of faith.) What do the two famous, time-honored documents say about Satan?

Among the 18 articles of the Dordrecht Confession are these words: "Adam and Eve ... were seduced by ... envy of the devil." Among the 36 articles of the Ris Confession we find, "By faith one becomes a child of God ... and is fortified against the crafty attacks of the devil (Ephesians 6:16)."

Victory: The new joint Confession on Faith, which Heinz and the other 14 committee members are working on, describes Jesus Christ as the victor over principalities and powers, in which presumably Satan is included. When the committee's work is done in 1995, they will have around 20 articles. Four (on baptism, foot washing, communion, the Bible) were adopted at the triennial sessions in 1989 at Normal, Ill. Five more (on God, Jesus, the Holy Spirit, sin, salvation) were presented at the Mennonite Church's biennial assembly, Oregon '91, and will be brought to our next (General Conference Mennonite Church) triennial conference, Sioux Falls '92. Whether or not there is an article entitled "Satan" in the completed confession remains to be seen. Having just prepared Anne Garber's words for publication (see pages 483-485) and reread the passages in the Bible that refer to Satan, I am inclined to encourage them to include such an article.

The new Volume V of *The Mennonite Encyclopedia* has a four-column-plus entry entitled "Satan" (pages 791-793). The writer is Willard M. Swartley of Associated Mennonite Biblical Seminaries, Elkhart, Ind. He tracks Mennonite

writing on the subject, from Menno Simons to essays in *Der Bote* (our German-language weekly newspaper) in 1932, to Thomas Finger's recent two-volume *Christian Theology*. For an indication of what we think, *Anabaptism Four Centuries Later* (1975) recorded that of the North American Mennonites polled, 93 percent believed in a personal devil, 71 percent experienced a sense of being tempted by the devil, 15 percent felt that some personal misfortune was caused by the devil, and 11 percent felt that the devil had used them as his agent.

Menno Simons certainly thought of Satan as the personification of evil. Repeatedly Menno described the "deceitful, lying nature of Satan." He admonished believers to be vigilant against the devil. He countered the accusations that Anabaptists were demon possessed. He wrote a "Hymn of Discipleship" that includes these words: "Enmeshed was I in Satan's gauze,/ My life abomination was,/ Right well I served the devil's cause."

War zone: Where I live I am acutely aware of the battle between good and evil, between God and Satan. I see people apparently in a war zone, and sometimes feel in the war zone myself. Which side will control? The question Who will win? is not overly dramatic.

I also see that congregations are much at risk. What more logical place is there for Satan to be wanting to wage war than in the body of Christ? Satan tears members apart and blinds people to Jesus' simple-yet-complex Good News instruction to forgive as they are forgiven.

The predominate demon I see is the spirit of having to be right, of bludgeoning others with correctness. Many of our personal and congregational histories include fights and rifts and schisms over rightness. Odd? Contradictory? Perhaps. But Jesus warned us about disguises, about smugness, about the appearance of goodness. Just when we are convinced we have it all together we are most at risk of being proud and intolerant.

Yes, I see Satan at work, challenging God. And I would welcome help from our official confession of faith. *Muriel T. Stackley*

Inside

Care for your mission workers after they leave home / p. 509

What makes churches grow? / p. 512

The people of Transkei evangelized me / p. 514

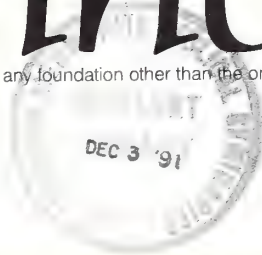
THE

Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

106: 22

NOVEMBER 26, 1991



M

issions:

**We're
all in
this
together.**

(See page 507.)

Mission worker Jonathan Larson affirms the sending community.



Prologue

In this issue we bring forward the care of mission workers. They represent us and are often uniquely vulnerable. Jeni Hiatt Umble (page 509) has ideas for such care when people are overseas. And Jake Harms (guest editorial) reinforces that concern

with a call to prayer for mission workers when they return to North America.

This issue focuses on Africa. Our General Conference Mennonite mission workers are also in Asia and South America. If you want your congrega-

tion to hear more about our missions, contact Jeannie Zehr, Box 347, Newton, KS 67114, U.S.A., (316) 283-5100. She is secretary for communications for the Commission on Overseas Mission.

I had the pleasure of traveling with the COM team to our churches in or near five Oklahoma towns in April: Cordell, Hydro, Meno, Enid and Inola. That trip was near the end of two years in which the team presented "We Seek a City" for 117 congregations, three retirement homes, five schools and four youth gatherings. Alternating members/storytellers on the team were Tim Sprunger (Hong Kong), Donna Entz (Burkina Faso), Ed Burkhalter (retired, India), Sheldon and Marietta Sawatzky (Taiwan), Helen Baergen (Bolivia) and Ellie Loewen (Brazil). Jonathan Larson and Jeannie Zehr were the constant members. I affirm those who say, "We're in this mission work business together." mts



Travel: Jonathan Larson checks the oil of the caravan vehicle in Cordell, Okla.

Editor
Muriel T. Stackley

Assistant editor
Gordon Houser

Editorial assistant
Sharon Sommer

Art director
John Hiebert

Editorial offices
722 Main St., Box 347
Newton, KS 67114-0347
(316) 283-5100



The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: one year, \$20 U.S., \$23 Canada; two years, \$35 U.S., \$41 Canada; three years, \$48 U.S., \$56 Canada. Group rates available. Outside North America add \$24 U.S. per year to U.S. rate for surface mail, \$55.20 U.S. for airmail. Single copies: \$2 U.S. Five or more: \$1 U.S. each. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to The Mennonite, Box 347, Newton, KS 67114. ©1991**

Contents

507 This shining gift from you sustains me

Mission worker Jonathan Larson offers insights from traveling more than 100,000 miles on behalf of cross-cultural mission work.

509 Care for your mission workers after they leave home

Jeni Hiatt Umble presents ways to encourage mission workers in another country.

511 Letters

512 What makes churches grow?

African Mennonites show us ways their churches are growing.

514 The people of Transkei evangelized me



514

515 Making peace through Bible study

516 News

- Muriel Stackley resigns as editor
- Western District Conference begins fund drive
- DGS recommends budget
- Record

526 Reviews

- Refugee story
- Urban change
- Biblical women

527 Resources

528 'We feel a bit abandoned'

Cover: The photo is by Dale Gehman.

Next issue: Stories about the Middle East

A mission worker sees that we are all in this together, that we must use the same mission gifts in North America as we do overseas.

Jonathan Larson

This shining Gift from you sustains me

For many of us mission workers, North America Assignment belongs in a class of experiences along with wisdom tooth extraction and paying taxes. Even the prospect of itineration can be excruciating and depleting. Little wonder that we have become so creative in giving NAA the slip, hiding out in various disguises and ways. Or should all subterfuge fail, we pray for a mercifully brief dose of it.

In an idle moment some years ago I remember making the preposterous assertion (I shudder to think with what vehemence) that we mission/service workers were failing to bring the mission experience full-circle to the Mennonite communities of North America. The venerable practice of caravanning "en famille" through the constituency with sometimes dodgy slides, a box of curios and, best of all, a repertoire of riveting stories had been mothballed along with pith helmets. However quaint this approach may seem now, I was saying, it left the congregation a vivid personal image of mission, knitted strong personal

over the horizon to their place of work. The critical bonds with the wider "people of mission," I was saying, never had a chance to develop. It all sounded convincing at the time.

As my wife, Mary Kay, and I planned for a two-year leave that would allow her to get further training in public health, I realized that my throwaway argument would be coming back to haunt me. It did, but in a wonderful way. That was more than two years, some 75 churches and better than 100,000 miles ago.

While I have learned to be a little more circumspect about who hears my offhand remarks, I have also seen again the goodness in faith and great beauty of the community at whose behest we serve. I have realized that the task is a seamless one that requires us to exercise the same mission gifts "here" as "there." I saw that the encounter with our communities in North America, far from depleting meager resources, can yield both comfort and energy needed for the mission task.

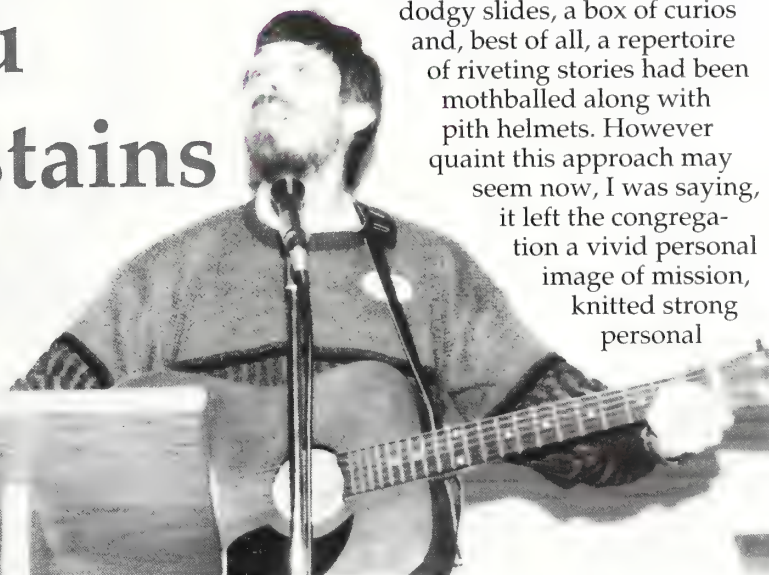
Kitchen tables: I have been moved by the faith stories of my brothers and sisters in North America (just as I am by the accounts of my African neighbors in the Independent Churches). Many of these stories have been told late at night in the intimacy around kitchen tables: stories of harrowing escape, of bitter disappointment and unresolved conflict, of great joy in children, but also of family and congregational struggles to win wholeness, of exhausting journeys in search of refuge, of ineffable moments of healing when least expected.

Here are some images from my mental scrapbook.

- I remember an elegant, self-possessed woman who waited at the end of a service until the crowd had thinned out to greet me in the vestibule, where with deep emotion she told of finding sustenance in remembered songs of faith while wandering as a child through the pall of war in Poland.

bonds and an abiding sense of mutual accountability and shared mission.

In more recent years, went my argument, workers returned to North America either for serious professional studies or for a short spasm of visits with immediate family and friends, then beat a hasty, often ragged, retreat



ake Harms

Wandering minstrel: "We Seek a City," a song written by Jonathan, became the backbone for the program that was presented across North America.

I have seen again the great beauty of the community at whose behest we serve.

What energizes me so in all this is to visualize this host of Christians as my sending community.



Murel T. Stackley

Call to mission: Jeremy Brashear, at New Hopedale Church, Meno, Okla., examines the overseas missions display.

- Or consider the pert 12-year-old Nebraska girl who from her earliest years has felt this compelling call to pursue medicine with mission as her unswerving objective.

- I think of a frugal, retired farm couple from the Midwest who share a full-time job on a plaza along the interstate highway. They pump fuel together. And every two weeks, when they get their paycheck, it is signed directly over to the Commission on Overseas Mission.

- I remember a family that has, at great personal cost, taken an entire Asian refugee family into their home, and the father saying out of a hunger for justice and righteousness that they felt they were being called to extend themselves even further in mission and discipleship.

- And I can see groups of all kinds in my mind's eye, gathered in large, ornate sanctuaries, in rough garrets, around tables in basements, drawn up

in circles on squeaky metal chairs, crosslegged on living room floors. All are gathered in worship and song, in earnest conversation and reflection.

Fragile web: I think, too, of a fragile web of searching prayers breathed in my presence: of a parent for an anorectic daughter, of a young college student for the deliverance of his congregation from bitter, consuming conflict, of a pastor for preservation from the crushing burdens of leadership, of groups large and small for workers like us. In countless such places I have felt the honest pulse of faith that is asking, seeking, knocking—and finding.

What energizes me so in all this is to visualize this host of Christians as my sending community. It is in large measure their labor and sacrifice, their vision and prayer, their passion and struggle that give meaning to who I am and what I do. As I return to the paths and courtyards of Southern Africa, I suspect that this community, luminous with faith, will shine through as I seek to be gospel in that corner of Africa.

I wouldn't trade these years of being a wandering minstrel. It left me with a shining gift that will sustain me and keep me company wherever I go.

Jonathan and Mary Kay Larson's address is Box 33, Gaborone, Botswana.

What to do to be a mission partner

- Pray daily for a mission worker.
- Send a subscription (airmail, if overseas) to *The Mennonite*.
- Remember the person's birthday with a card and letter shower.
- Send photos, church bulletins, newsletters and cassette tapes.
- Provide a long-distance gift certificate for calling a child or parents in North America.
- Provide encouragement and support during special times of joy and sorrow.
- Visit the person to give encouragement and to see the ministry firsthand. (But contact the Commission on Overseas Mission before you go.)
- Share with your congregation the rewards that you receive through this special relationship.
- Pay full or partial support of the mission worker.

For more information contact COM, Box 347, Newton, KS 67114-0347.



Care for your mission workers after they leave home

Prayer, care packages and letters are a great encouragement to mission workers in another country.

Jeni Hiatt Umble

In the summer of 1987 my husband, Art, and I said lengthy good-byes to our families and left the familiarity of home for a great unknown: China. We had some reservation about leaving but looked forward to our assignment as English teachers at a small technical institute.

We soon settled into a routine of teaching and lesson preparation, punctuated every afternoon by the "whoosh" of many letters being pushed under our door. During the first weeks we busily answered questions from our friends, our congregation and our families. But gradually the torrent of mail slowed to a trickle. We noticed that some people made extra efforts to stay in touch, but those few letters made no sound as they were slipped under our door. We knew that our loved ones cared about us, but as the flow of mail diminished our feelings of isolation increased. We felt by turns hurt and angry, lonely and forgotten. We now realize that some people understand (through experience or intuition) the kind of continued support we needed, while others just didn't know how to encourage us.

Just as service workers receive an orientation before leaving for their assignments, perhaps friends, congregations and families should also be oriented to what they can do for their loved ones. This seems especially important in the Mennonite tradition. Many young people make their first move away from home to high school or college. "Muppies" transplant their families and plant new churches.

Service assignments beckon young and old to all parts of the globe.

Although individual needs will differ, all these people need encouragement from home. Based on our experience in China, here are a few practical suggestions for bolstering the spirits of someone who is away from home.

Pray. A network of prayer is vital. One friend wanted to support me by "praying specific." An exchange of letters enabled her to take my immediate celebrations or problems before the Lord. Knowing someone is praying for you can lift your spirits on a blue day.

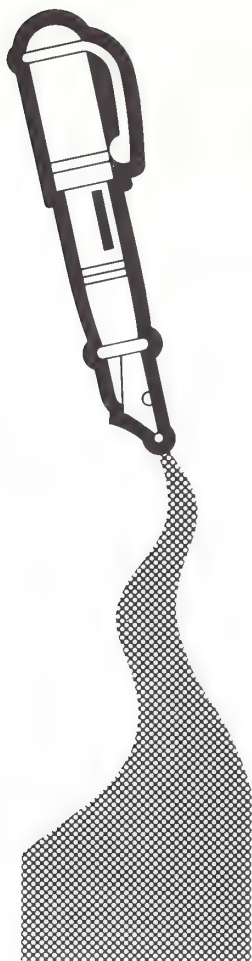
Send. Frequent care packages convey your love in tangible ways. I recommend sending several small gifts spread over a period of time rather than one big package. Choose things that are light and easy to mail.

What to send? Everyone appreciates homemade goodies, and who would turn down a bag of M&M's? Slip a packet of tea or a stick of gum in with your next letter. Clip an interesting article or tape a favorite radio program.

Pictures and tapes from home are always welcome. Our students were fascinated by the blond hair and blue eyes of our niece, Kate. They crowded around pictures of her birthday party while I played a tape of her singing for us.

Send things that may not be easily available to your loved ones. My parents apologized for a Christmas box that contained deodorant and correction fluid, but that's what I

An encouraging letter can remind your friend or family member of your continuing love and support.



really wanted. One perceptive sister-in-law sent bubble bath; another sent needlework projects.

Write. It sounds so simple, yet many people don't write because "there's nothing to say." Actually it is those ordinary, everyday events that people living away from home want to hear about. We look forward to the weekly letters from Art's mother. She easily fills several pages with news: making cookies with her only grandchild, conversations with customers in her gift shop, visits from family members, church activities.

Even brief letters can convey a feeling of home. In one short note my grandmother mentioned that she had just returned from the store and "now Grandpa and I are going to have coffee and doughnuts." In my mind I could see Grams in his recliner, Gram tucked into a corner of the couch, the green-and-white china cups, and the big, glazed doughnuts from the supermarket.

Coin upon copper coin

Jean Isaac

We sat in the assembly singing and praying a long time. We chanted the Lord's Prayer and the Apostles' Creed. We read the Ten Commandments and the Beatitudes. We heard exhortations and testimonies from many of the church leaders.

Then came the offering, always a major feature. With great joy people presented their gifts. A woman burst out in song. She moved toward the front, joined by others of her congregation. They stepped, sang, stepped and sang as they anticipated presenting their gifts. Paper money? Perhaps, but more likely coins, a handful of them. More joy comes from dropping 10 coins one by one than from a noiseless piece of paper. Slap down a coin, step, wave, step, wave, slap down a coin, step, wave, step, wave, slap down a coin, step, wave, step, wave until all one's coins are on the table. Person after person, congregation after congregation, hour after hour, the pile of coins and paper grew.

Never in my experience has a copper coin had much significance. A penny? What can one buy for a penny? Not much in Africa or elsewhere. But here I saw a woman with obvious joy singing and dancing and waiting in anticipation of giving her penny.

Often I have scorned what I perceived to be insignificant. For example, my limited ability in certain areas. Or the small contribution I can make to an undertaking. Or the bigness of the task. Yet coin upon coin, all God's people joining forces accomplish something significant.

Jean Isaac is a General Conference mission worker in Umtata, Transkei. Her home church is Swiss Mennonite Church in Whitewater, Kan.

Whom to write

The Commission on Overseas Mission of the General Conference Mennonite Church has 100 mission workers in the following countries:

- | | |
|----------------|------------|
| • Bolivia | • India |
| • Botswana | • Japan |
| • Brazil | • Mexico |
| • Burkina Faso | • Paraguay |
| • Colombia | • Taiwan |
| • England | • Transkei |
| • Hong Kong | • Zaire |

If you are interested in writing mission workers, contact Jeannie Zehr, Box 347, Newton, KS 67114, (316) 283-5100.

Colored pencils: An encouraging letter can remind your friend or family member of your continuing love and support. After a particularly low time during our first year abroad, my father sent three colored pencils and these words of wisdom: "The yellow pencil represents the enthusiasm you had when you went to China. Don't lose it. The light blue represents the tranquility you will need in China. Find it. The light green represents spring and life anew. Remember it."

A teenaged friend from our home church said simply, "Be sure to find the best in each day."

Do you know someone who has moved away from home? I suggest you jot down your day's activities and a favorite Bible verse, wrap it around a fresh tea bag and send it on its way. Whether it travels across town, across the country or halfway around the world, your message will bring love and encouragement to someone who misses home.



Jeni Hiatt Umble is a free-lance writer from Irvine, Calif.

Please send *The Mennonite*

I am in the North Dakota State Prison. Is there any way I can get your magazine? I don't have any money at this time but I would like to be put on your mailing list. *Donald Kingsley, #15808, Box 5521, Bismarck, ND 58502*

Editor's note: *The fund for subscriptions like this one is made possible by contributions. You may send any amount to Doris Yoder, Box 347, Newton, KS 67114.*

Cooperation

I appreciate the efforts to promote dialogue and discussion on the possible integration of Mennonite Church and General Conference Mennonite Church. The Integration Exploration Committee presented the case well. They wisely placed before the church "Two Options: Integration or Cooperation?" (Oct. 22 issue). I feel good about dialogue that moves the church closer to biblical unity of life, purpose and goals.

All Mennonites should agree on the biblical emphasis on unity so beautifully expressed in Psalm 133, so fervently shared by Jesus in John 17, so forcefully taught by Paul. In 1 Corinthians 12 "one" appears 15 times, "body" 18 times. In Ephesians 4:3 Paul calls us to "make every effort to keep the unity of the Spirit."

How can this be realized? I feel that cooperation is the most consistent answer. In cooperation we attempt to include and involve every member of the Anabaptist family. In integration the focus seems to be on one member of the family.

Cooperation in program rather than integration of institutions has worked well for us. Mennonite Central Committee has led our churches to cooperate in relief and justice matters in a way unparalleled by any other denomination. Our mission boards have cooperated effectively with other groups in many areas. We cannot afford competition. Well-planned, Spirit-led cooperation in providing

education, literature, music and mutual aid must continue to be a high priority for the total church. [Sometimes] meaningful, urgent cooperation is impeded by top-heavy structures.

The mood today is not for more centralization, consolidation or bureaucracy. The involvement of every member and the principle of congregational representation should not be sacrificed for organizational efficiency. Continuing financial support also depends on grass-roots involvement in the total life of the church. Cooperation will embrace more people in our quest for unity and the financial cost and structural implications will be much less.

A reason for integration has been to accommodate congregations with dual-conference membership. Another has to do with MC and GC congregations in close proximity. Is there not a prophet among us to find a way for members and congregations to process these relationships at local levels rather than integration on a broad level?

Response to this issue will vary in geographical areas. [Here] in the Lancaster (Pa.) Conference area the number of GC congregations is small (a ratio of two GC congregations to 100 MC congregations). In contrast the ratio of GCs in our neighboring Franconia Conference is much higher.

We differ on theological, organizational, leadership and congregational policies. There will be less tension if we take the route of cooperation.

I pray that the same careful thought and study could be given to maintaining the unity of the body as is being given to integration. As I reflect on more than 40 years of joyful ministry I am grieved that so much time and emotional energy was given to congregational maintenance and conflict resolution that might have been given to church growth and mission. In some areas of our church, integration may result in more fragmentation.

I have little confidence in ecumenical tides that are flowing. I am confident that the Lord is building his church. As we seek God's will in our search for unity, the Holy Spirit will guide us into all truth and unity of the faith.

I care deeply for the growth and unity of the church. If and when the church agrees that integration is the will of God and the best way to be faithful to our mission, I will do all I can to help it function. But for now,

my counsel is cooperation rather than integration. *David N. Thomas, 10 Newswanger Road, Lancaster, PA 17603*

In the family

A short follow-up to thank you: I have been "adopted."

As a result of your printing my letter, "Please Adopt Me" (July 9 issue), Tim Epp, pastor at First Mennonite Church, Berne, Ind., contacted me by letter. My mention of the church at Berne caught his eye and sparked his interest in me "way out here" in Gallup, N.M.

After some correspondence and a lengthy telephone conversation, I am now an associate member of First Mennonite Church in Berne. What an encouragement to be recognized as part of the family of Anabaptists.

First Mennonite Church's acceptance of me gives me a sense of belonging where my convictions lie. Their recognition of me gives my Anabaptist/Christian testimony the needed credibility I desire, to be more effective in my witness of the way I view living as a follower of Christ.

With the nearest Mennonite church more than 120 miles from where I live, it's great to have my anchor (as Tim Epp calls my faith commitment) firmly grounded in a Mennonite church, even as my family and I are actively involved in a local church here of another denomination.

My sentiments toward our General Conference Mennonite Church are best expressed as I borrow the words from another Paul from another letter, "May the grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen (Galatians 6:18). *Paul C. Thompson, 3423 Churchrock St., Gallup, NM 87301*

The Mennonite on cassette

I continue to appreciate *The Mennonite* on cassette as I drive in the car. Martha Graber does an excellent job. *Rose Diller, Box 633, Orrville, OH 44667-0633*

Jewish Mennonites

I would like to set up an informal group of Jewish Mennonites. If anyone is interested, please contact me. *Mitchell Brown, Evanston Mennonite Church, 736 Dobson, Evanston, IL 60202*

What makes

churches grow?

Nancy Heisey and Paul Longacre

The primary role of the church in society is to evangelize." We heard this many times from Africans—from the head of the Benin Bible Society to a female farmer in Burkina Faso, from a Brethren in Christ bishop in Zambia to a Mennonite female seminary instructor in Zaire. These people often added a second conviction in almost the same breath: The churches in Africa are growing rapidly.

Mennonite World Conference statistics indicate that membership in Mennonite and Brethren in Christ churches in Africa has increased more than 75 percent in the past 10 years. As we traveled throughout the continent for three months, our conversations suggested that growth in most other African churches is equally remarkable. We tried to learn more about this reality by asking our hosts what makes the churches grow. Here are six ideas and three questions we heard.

Christians live different lives:

Many people told stories about how people are attracted to Christ by the changes they see in the lives of those who become Christians. A market woman in Benin gave the example of a new believer who no longer feared the power of sorcery.

"People also see peace in Christian families," said the wife of a Zairian pastor. "I know a family that experienced a lot of conflict. They invited a Christian woman to come and talk to the wife, who became a Christian. When she found peace, there was peace in the family. Eventually her husband became a Christian, too."

"If I turn down a bribe," said a Nigerian high school teacher, "someone who is watching will notice this is different behavior and know it is because I am a Christian."

Christians exercise the gift of healing: "God is doing miracles," said an Ethiopian believer. "When Christians go and pray for the sick, they are healed and saved."

Healing is one of the central aspects of a life of faith for members of African Independent Churches (AICs), which



Six reasons why Mennonite churches are growing at a remarkable pace.

were founded by African believers, not Western missionaries. One AIC leader said that many members in his church joined because of a healing experience.

"I had sore knees and was healed several years ago," said a female leader in the Spiritual Healing Church, an African Independent Church in Botswana. "I don't ever want to leave this church."

Western missionary work in Africa also puts emphasis on healing, through hospitals and clinics. Such ministries are still important to African Christians.

"One of our missions is to respond to the whole person," said a Tanzanian hospital administrator. "If you see sick people in a village and preach to them that God will heal them, this is work only half done. When Jesus said, 'Go,' he added, 'Heal the sick.' I think he meant not only to pray but to give medicine, too."

"We learned that healthy people need Christ, too," said a pastor in Benin. "Our experience was that often people who came to church because of specific health problems did not stay. We learned that the emphasis of our preaching must be the love of Christ, but we still pray for the sick as well."

Christians offer service and mutual aid: The practice of mutual aid, an important part of African tradition, is alive and well in the churches. "We encourage local congregations to help those in need, such as doing farm work for people who are ill," said a pastor in a Nigerian village. "Church women help provide food for widows and clothing for families in need."

"During drought years, donations from Christians in other countries helped churches offer food to everyone," said a pastor in Burkina Faso.

African Christians realize that there are pitfalls in the process of sharing the gospel through responding to material need. "Jesus talked about people who followed him because he gave them bread," said a Zairian Mennonite leader. "When people come to the church to try to get benefits, our growth is superficial." Yet the call to share remains central. "We women give all we have," said a Zairian woman. "This we add to our prayers and the Word of God."

Christians witness personally: "We emphasize the Great Commission for every member," said an Ethiopian believer. "We like to go to places where people gather, to mix with them and chat."

Women are often responsible for this kind of contact. "Women help in bringing people to Christ," said a Tanzanian Mennonite teacher. "We visit, often as a group, and try to help those with particular problems."

Christians sing and make music: "The Bible tells us God enjoys music, the sound of string," said a young Nigerian guitarist. "Everywhere there is music—in cars and homes. We want to send out the gospel this way."

"Our choir is a form of evangelism," said a Tanzanian pastor. "Young people like to sing. They join the choir

"Many Americans are going around planting their own churches in Africa. That does not help the gospel."

and then become Christians."

Musical groups in the church also help to nurture young believers and offer service to others. Choir members in Nigeria talked about their weekly Bible studies together, and a group in Tanzania described a workday they held at the farm of a woman who needed help.

Economic, social and political realities have an impact: Almost all African countries are projected to double their population in the next 40 years. This growth and the increasing percentage of young people in the population affect churches throughout the continent. "Eighty percent of our members are under 30," said the head of the largest evangelical church in Ethiopia.

"Africa is facing economic, social and political crises," said a Kenyan professor. "All these crises are also spiritual. People turn to the spiritual realm for escape or for hope."

An example of this process came from a Brethren in Christ official in the Zimbabwe Ministry of Education. "During the independence struggle there was a tendency to downplay the importance of church in favor of socialist ideology. People have gotten disillusioned now and are coming back to the church."

In Ethiopia, where Christians have faced war, famine and government pressure on the church, one believer said, "We have seen God's blessing and presence. Membership is growing. Faith was taken for granted before. Now it costs people and they want to pay the cost."

Several Africans pointed out that the social, economic and political realities are causing growth in all religious groups, including Christians of Protestant, Roman Catholic and African Independent church confessions as well as Muslims.

What happens to African traditions when people become Christians? We hear many African Christians asking this question and pointing out different answers to it. One perspective is that Christian faith provides new insights to problems that traditional

beliefs tried unsuccessfully to solve.

"Traditionally, families were controlled by fear and belief in spirits," said a Tanzanian Mennonite pastor. "Now Christian families can love and trust each other."

A bookstore manager in Burkina Faso gave another illustration. "Africans live life as a community. If a family rejects a new believer, the church can become a replacement community."

A different perspective on tradition is also important. "We knew God existed before you missionaries came," said the bishop of the Church of Christ in Zaire. "What we learned from you was about the Savior Jesus whom God sent."

"African culture contributes to Christian faith," said a civil servant from Burkina Faso. "Many values of the two coincide. Modernity with its materialism and violence has caused a loss of human elements in society. African Christians should struggle to maintain their traditional values—the sense of family and the rejection of domination over neighbors."

Who does the work of evangelism?

Since a part of our work was to explore roles that Western Christians may play in Africa, we wondered what African Christians would say about mission worker involvement in evangelism. "That is our responsibility," came the clear response. "Many Americans are going around planting their own churches in Africa," said a pastor in Benin. "That does not help the gospel."

A Nigerian seminary student explained further: "We Nigerians should reach our own unreached people. We know our cultures and how to communicate. Indigenous people can understand the problems of their own people and help outsiders understand."

How can growing churches be nurtured? "People are converted every day," said the Zairian bishop.

"It's easy to baptize people. But it's more difficult to bring them up in the faith."

If the church wants to enhance growth, it must pour energy into the area of Bible training," said a Bible school director in Burkina Faso. "This is an area where we can use help from expatriate Christians." Churches in Ethiopia have developed their own plan for nurture in small groups, beginning with a 10-week course for new believers entitled "Following Jesus."

Two African church leaders summarized a vision for future growth of African churches. "Africa is one of the few continents where people are not ashamed of calling themselves Christians," said a Methodist pastor and former president of the All Africa Conference of Churches. "The church's roles in the past were good ones. Now the good news is the same, but it must be tuned to our generation. The powerful as well as the poor must be confronted with the gospel."

Said the head of the Interconfessional Protestant Council of Benin, "All churches should have only one vision—to insure that every person hears of Jesus' salvation and that every creature is brought into the redeemed world. The first and second millennium of the church belong to the West. The third millennium, which is nearly here, will be Africa's millennium."

Nancy Heisey and Paul Longacre, Akron, Pa., led a two-year (1987-89) Mennonite International Study Project sponsored by Mennonite Board of Missions, Mennonite Central Committee and three Mennonite Church conferences involved in overseas mission work. This article first appeared in Missionary Messenger, Box 128, Salunga, PA 17538.



The people of Transkei evangelized me

Before my illness I was just a white man with few problems. During and after my illness these people gave me what they had: support, prayer, love.

Larry Hills

The African Independent Churches (AICs) changed my life. Six years ago, when I struggled with cancer, the independent churches gave to me in a way I had not experienced before.

I stayed in a "whites only" hospital ward in East London, South Africa. One evening as I lay on my bed with my eyes closed, I heard someone praying in Xhosa, the language of the people I worked with in Transkei. Since it was unlikely that black people would be in the ward at that time of night, I assumed that the pain-killing drugs were causing hallucinations, and I kept my eyes closed. The Xhosa prayers continued. Finally I opened my eyes to find two African men kneeling at the foot of my bed. When they saw that I was awake, they came and stood by my bed. They spoke

softly with me; they touched me; they prayed for me.

The two men, who are AIC members, had traveled four hours to visit me. They had convinced the hospital workers that even though they were black, they had a right to visit their Christian friend. The two men had come from a large meeting of Zionist church leaders in Transkei, where they had gathered to pray for my recovery from surgery. But the leaders had not been satisfied to pray for me at a distance and decided to send two members to pray for me in person.

This is the most powerful memory I have of that anxious period of my life. This time of illness altered my relationships with Transkeians. Before my illness, I was perceived as the healthy, educated white man with few problems. During and after my illness,

African people saw me physically and emotionally weak. Suddenly, I was no longer the giver. I needed what they had to offer in the way of support, prayer and love.

My first contact with AICs had been confusing and disorienting. I experienced all-night prayer services, drum-beating and long prayers for healing. Their expression of faith was different from what I had experienced in the United States.

No matter how we talk about faith in North America, it tends to be rational. AIC members start with a spiritual premise. They operate on the assumption that it is possible to be in contact with God on a daily basis. For them God is not locked into a particular church tradition or the Bible. God is a living reality.

Dreams: They also believe that God speaks to them through dreams and messengers. AIC members make important decisions based on dreams. When I saw how well their system worked, I realized that something was missing from my Western approach to faith. I also needed to experience God as living and real.

People in Transkei live with conditions over which they have little control. They are at the bottom of the heap economically, socially and religiously. Mainline churches have often ignored or rejected AICs. Yet through their worship services they experience joy, hope and even a sense of liberation.

So often we in the West want Africans to be weak, sick and poor because we want to feel needed. It puts us in a position of power. If we are serious about working with overseas churches, we need to move beyond our posture of superiority. I think it would be healthy for North American Mennonites to meet with the independent church leaders and say, These are the areas where we are deficient. Can you help us?

They certainly evangelized me.



Larry Hills, Waldoboro, Maine, was a General Conference mission worker in Transkei from 1982-1989. He taught the Bible and trained leaders.

Spiritual premise: An AIC member prays for one who is sick.

Making peace through Bible study

Stan Nussbaum

Twelve African church leaders have completed the first three months of an experimental Bible education project at the Interact Research Centre, Selly Oak Colleges in Birmingham, England. The project produces booklets to help leaders of African churches who preach or teach the Bible without formal Bible training. Working in two teams of six, the writers completed guides to the books of Luke, James and Hebrews. The 12 came from six African countries, one mission church member and one independent church member from each country.

This Africa Bible Guides Project does more than create a new educational resource. It also promotes peace between African churches founded by missionaries (Roman Catholic, ecumenical, Evangelical and Pentecostal) and the so-called African Independent Churches founded by Africans. Independent churches (membership approaches 30 million) are so fragmented that few are large enough to run Bible institutes or produce literature. They appeal to poor and less-educated people, many of whom end up in leadership positions because the churches are growing so fast.

Relationships between these newer churches and the older ones have not been peaceful. Sometimes the new movements began as breakaway groups. The independent churches have criticized missionaries for being imperialistic and claimed that mission churches lack spiritual vitality. Mission churches have replied that the independents are reeducated, heretical or even demon inspired.

The African Bible Guides Project started with the assumption that God

is at work in different ways in mission churches and independent churches. All kinds of churches can now benefit from introductory Bible teaching materials related to African life. It brings a broad spectrum of churches together to write the materials. Independent churches are on an equal footing with the mission churches in this cooperative effort.

Common ground: The booklets or guides help the average lay preacher choose important texts for preaching, interpret them correctly and apply them vividly to the life and situation of any African church member. The guides use particular books of the Bible as their starting points instead of doctrines or themes, such as "How To Become a Christian," "Baptism" or "The Holy Spirit." Those topical approaches could quickly reopen old disagreements. But starting with a book of the Bible allows a fresh start and common ground.

Postponing differences is a strategy for making peace. It does not resolve the differences or deny that they exist, but by the time they come up the 12 writers have developed friendships that make it easier for them to handle their disagreements constructively.

Friendships are a key. This project introduces people and bridges the gap between mission and independent churches in various countries.

The two Zairians on the team were both seminary lecturers in Kinshasa but had never met because one taught at the Catholic seminary and the other at the Kimbanguist seminary (run by Africa's largest independent church). In their writing group they spent 20 hours per week for 10 weeks with four other Africans discussing how the Gospel of Luke should be preached to Africans today. They became aware of the similarities and differences between their churches in the process. They also became friends. They can now feel at home on each other's territory in Kinshasa and also give their own churches a more accurate picture of the other. Similar friendships were forged between the other team members from Benin, Ghana, Kenya and southern Africa.

The continental teams had the advantage of being able to meet on the neutral ground of Selly Oak Colleges, an international and interdenominational educational federation. For the past 10 years the Interact Research Centre has encouraged African

students and missionaries to study African Independent Churches. It receives support for the Bible Guides Project from a diverse group of donors: the Association of Protestant Missions and Churches (Lutheran and others in Germany), the Netherlands Missionary Council (Reformed and others), the Church Missionary Society (Anglican, United Kingdom), the Society for Promoting Christian Knowledge, (non-denominational, United Kingdom), the Presbyterian Church in the United States, Christian Church (Disciples of Christ, U.S.A.) and five Mennonite agencies who also cooperatively support the project coordinator. These agencies are the Evangelical Mennonite Church (contributing through Africa Inter-Mennonite Mission), the Commission on Overseas Mission of the General Conference Mennonite Church, Eastern Mennonite Board of Missions, Mennonite Board of Missions and Mennonite Central Committee.

MCC released two of its workers from Botswana, Sandra McLaughlin and Elinor Miller, to assist with the project. They traveled in September and October 1990 in Zambia, Zimbabwe, Botswana and South Africa. Local follow-up involves organizing local interchurch editing teams to review the local translation of the Bible guide and adapt it so that it says what the local churches agree will be most helpful. In most countries it will be the first time that independent churches and mission churches have cooperated in a writing and publishing project. However, the 12 African writers are each committed to duplicate back home the peaceful cooperation they experienced while writing in England. If they succeed, they will be able to say, We did it. "We." What a peaceful word.

Stan Nussbaum is project coordinator of the Africa Bible Guides Project. Samples of these guides in English or French are available from the Interact Research Centre, Selly Oak Colleges, Birmingham B29 6LQ, UK: Luke—

£4 or \$8, Hebrews—£3 or \$6, James—£2 or \$4, including airmail postage. Checks in pounds should be made payable to INTERACT; checks in dollars, payable to Stan Nussbaum.



serve the General Conference Mennonite Church in this way."

Western District to begin \$2 million fund drive

Moundridge, Kan.—The Western District Conference will try to overcome its yearly struggle to meet its budget by starting a three-year, \$2 million centennial fund drive that combines regular expenses with special projects.

WDC delegates Oct. 26 approved the fund drive, which was billed as "a worthy part of the remembrance of and gratitude for 100 years of history, witness and service."

Three years of regular budget expenses account for \$1.5 million of the money to be raised. The other \$500,000 will be divided this way:

- \$150,000 for grants to help congregations buy land, buy a building or reduce debt on an existing building;
- \$100,000 to reduce debt on the 2500 Place building in North Newton, Kan., which houses the conference center and other services;
- \$75,000 for leadership development, including \$45,000 to support people who enroll at Associated Mennonite Biblical Seminaries, Elkhart, Ind.;
- \$125,000 for congregational development, including funding to pay part of the salary for a new conference minister;
- \$50,000 for camp development, including \$40,000 for renovation at Camp Mennoscah.

Delegates approved the drive by a vote of 253 to 102, or 71 percent in favor. Two delegates said they

The U.S. government exploded its seventh nuclear device this year—an "experimental" nuclear bomb—75 miles northwest of Las Vegas, on Oct. 18. It registered 4.8 on the Richter scale. France has conducted six nuclear explosions in 1991. The Soviet Union has conducted no tests since October 1990, when it announced a moratorium. (*National Catholic Reporter*)

Canadian and African churches have jointly challenged the Canadian government to stop its role in the economic oppression of Sub-Saharan Africa. The Inter-Church Coalition on Africa sent a brief to the finance minister of Canada that accuses the Mulroney government, along with other Western governments, of imposing economic models that have caused massive ecological damage and suffering in the area. Canada supports the Structural Adjustment Programs engineered by the World Bank, which has "resulted in starvation for millions." Countless studies have documented the failure of the programs, whose continued implementation is a "cruel hoax," the churches charge. They claim the programs are designed to enrich northern nations at the expense of the African people. (*Mennonite Reporter*)

The Fellowship of Concerned Mennonites held its eighth annual Bible conference Oct. 6 at Hutchinson, Kan. George R. Brunk II of Harrisonburg, Va., told a crowd of about 500 people that "we are part of a winning cause." FCM claims that many Mennonites have departed from scriptural truth. Among the Mennonite apostasies are an increasing acceptance of homosexuality, allowing women to serve as pastors, teaching liberal theology at church colleges and seminaries and a peace witness that "interferes in the affairs of government."

Stackley resigns as editor of *The Mennonite*

Newton, Kan. (GCMC)—Editor Muriel T. Stackley announced her resignation, effective Sept. 1, 1992, to the Division of General Services of the General Conference Mennonite Church at its midyear meeting Nov. 1-2 in Winnipeg.



'Call it a Sabbath': Stackley

When asked why she will resign after six years as editor of *The Mennonite*, Stackley says, "It's biblical.

After six years it is time to do something else. Call it a sabbath." Her plans for next fall and beyond are indefinite, but she is looking forward to "being underwhelmed."

"The most trying thing about editing *The Mennonite*," she says, "is also the most gratifying thing. There is so much to do: contacts, correspondence, deadlines. But you wouldn't want it otherwise. That's why one should want to do it for a while, then not do it for a while."

Stackley became editor of *The Mennonite* in 1986, after working for two years as GCMC news service editor. Before that she wrote Sunday school curriculum and worked as a free-lance writer.

During her tenure she added the "Prologue" section on the contents page and established a geographically representative group of consultants. She has emphasized a thematic approach to creating each issue.

"This is a lively constituency," she says. "I believe the magazine should and does reflect that. We aren't afraid of controversy."

"To edit *The Mennonite* was the desire of my heart," she says. "I'm grateful to God for the opportunity to

WDC facts

Place: Moundridge, Kan.

Date: Oct. 25-26

Theme: "Remembrance and Restoration"

Speakers: Robert Kreider, James Juhnke, H. Wayne Pipkin

Last year's budget: \$413,659

Next year's budget: \$422,846, a 2 percent increase

Next meeting place and dates: Bethel College, North Newton, Kan., Oct. 23-25, 1992



Theme

Spiritual fitness for pastors

by Marlene Kropf

Keeping pastors spiritually alive has probably never been easy. Today, as in the past, pastors face enormous demands on their time, energy, and faith. The regimen of weekly sermon preparation, the everyday shepherding tasks of leading a congregation, and the special requirements of crisis ministry can quickly drain the pastor's spiritual vitality. If pastors do not maintain their spiritual health, they will not only lose their own life-giving connection with the Holy One but will also find themselves without resources to minister to others.

What do pastors need to keep spiritually fit? What are the essential ingredients for ongoing spiritual health? The following list is proposed as a basic routine for spiritual fitness. The list contains no luxuries—only the necessities for stamina and good health in the ordinary routines of ministry.

1. A graceful rhythm of ministry and sabbath.

Because pastors normally work on the "sabbath," they miss the weekly opportunity for rest and renewal enjoyed by others in the congregation. It is imperative for pastors to claim another day of the week for sabbath—a day for letting go of exterior demands and simply being. In addition to extended time for worship on their personal sabbath, such days should normally include activities that are particularly nurturing to the pastor such as physical exercise, solitude, participation in music or other arts, and visiting with friends. Tilden Edwards' book *Sabbath Time* (Seabury Press, 1982) is one of the best guides I know for reclaiming the sabbath.

2. Daily prayer and reflection on Scripture for personal nourishment.

Because of the demands of preaching and teaching, pastors usually spend a fair amount of time each week in scripture study. Most pastors also feel obligated to pray regularly for their flock. Although these are necessary commitments, they do not automatically nurture the pastor's own soul. Other modes



of prayer (especially listening prayer) and scripture meditation (including praying the scriptures) are needed if pastors are to remain healthy. Guides to prayer such as the Bergan and Schwan series (available from Saint Mary's Press) are an excellent introduction to a variety of modes of prayer based on scripture.

3. Regular spiritual accountability to another Christian.

In our world, Christian leaders do not dare to try to make it alone. All around us the debris of ruined ministries and broken relationships testifies to the absolute necessity of accountability. Whether such accountability takes the form of spiritual friendship (a relationship between peers) or spiritual direction (a relationship with a trained spiritual guide), pastors need to seek out and submit themselves to the scrutiny,

counsel, and encouragement of another Christian.

Although small groups can provide a measure of accountability, they are often not rigorous enough to provide what pastors need. A *Guidebook for Spiritual Friends* by Barry A. Woodbridge (The Upper Room, 1985) could be a place for pastors to start who want to explore the potential of spiritual friendship.

4. Periodic retreats for renewal.

The practice of daily and weekly spiritual disciplines, good as they are, will still not be adequate for replenishing the spiritual energy needed for pastoring in a complex world. In order to keep their priorities clear and to see God's vision for their congregation, pastors need to get away periodically for extended times of prayer and reflection.

An increasing number of congregations are affirming the need for pastoral retreat days and are beginning to write into the pastor's contract a provision for a night and a day of retreat each month. Another provision congregations are instituting is periodic sabbaticals—several months or more of released time for pastoral renewal. Retreat centers such as The Hermitage in Three Rivers, Michigan offer sabbatical opportunities that combine a rhythm of prayer, study, and manual labor.

Marlene Kropf is minister of Worship and Spirituality with Mennonite Board of Congregational Ministries, Elkhart, Ind., and quarter-time Spiritual Formation Program assistant at AMBS.

Inside

How does the seminary prepare pastors to be spiritually fit?

Walking with God

Where God's Spirit hits home

What spiritual formation means in my ministry

President's Window

AMBS Panorama

Supplement to:
The Mennonite, Gospel Herald
Mennonite Reporter

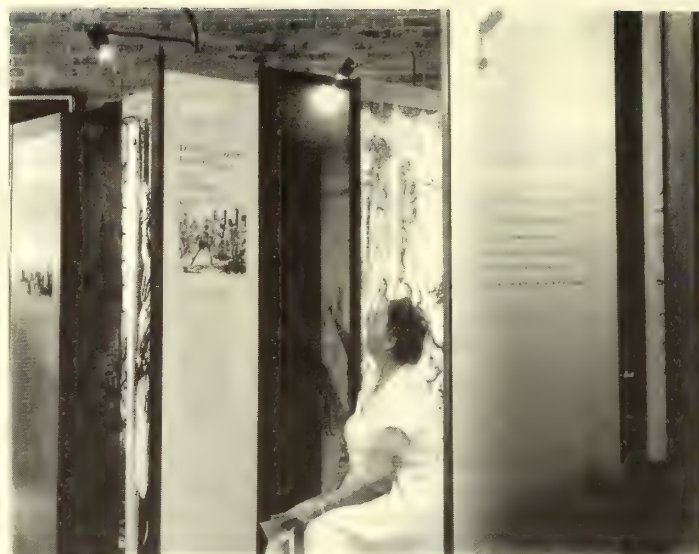
How does the seminary prepare pastors to be spiritually fit?

A growing spiritual formation program at AMBS provides training in spiritual disciplines for pastors-to-be and pastors-on-sabbatical. An introductory course in spiritual life disciplines and one-hour seminars on a variety of disciplines (prayer, journaling, use of scripture, spiritual guidance) are the foundation of the program. AMBS also offers spiritual direction for students who meet regularly (every two or three weeks) with faculty members (both male and female) trained in spiritual direction. In addition, the seminary plans day-long retreats several times each semester so students can participate in extended times of prayer and reflection.

Beyond the experiential focus, courses are offered in the history of Christian spirituality. Students may also choose to study particular dimensions of spirituality in-depth in the context of Bible or theology courses.

It isn't easy learning to pray. I have been neither as consistent as I would like, nor have I spent the time that I would like to have spent at working on prayer, but if nothing else, I have come to a point where I find myself yearning for that time of prayer.

Student (1987)
Prayer Seminar



A visitor to the seminary in June 1991 explores the Mirror of the Martyrs, a traveling exhibit showing and telling the stories of the Anabaptist men and women who valued their faith more than their lives. One estimate is that 4,000 Anabaptists across Europe were put to death for their Christian faith and witness.

Undergirding the spiritual formation of all students are regular corporate worship experiences in chapel, opportunities for participation in small groups, and a special lecture series focusing on spirituality themes.

In recent years students have expressed deep appreciation for expanded spiritual formation opportunities at AMBS. Many of them hold in their hearts a fresh vision for spiritual renewal in congregations as they enter the pastorate. I hope and pray that God will reward their desire and bring about a mighty renewal of faith, hope, and love in the church.—Marlene Kropf

It is with gratitude that I reflect on what I have been learning about relating to God and to other believers in my prayer life. Prayer is much more dialogical than I realized. I have had to learn what it means to wait on God.

Student (1989)
Prayer Seminar



During the annual all-seminary outing at Camp Friedenswald, near Cassopolis, Mich., the get-acquainted activity included going around the circle and having people identify what they had done that nobody else in the group had done.

I discovered that a silent retreat can be most refreshing.

*Student (1991)
Journaling Seminar*

Walking with God

Peter Wiebe

My own spiritual formation has come out of a simple life style and a faith involving a personal and direct walking with God. I remember my father stopping in the field and thanking God for the growing crops. So aspects of spiritual formation for me were prayer, trusting in God's providence, pausing, and practicing a way of life that shaped my approach to the rest of life. Spiritual formation in the congregation, for me, has been similarly event-oriented, such as in birth, marriage, sickness, bereavement. Each "crisis" becomes a call to pause in the presence of God for a reorientation of life. Time and again in these experiences people have helped me in my walk of faith as together we found the way. Looking for God in our lives is one of the things I try to do as spiritual formation. God is at work!

Peter Wiebe is pastor of Trinity Mennonite Church, Glendale, Ariz. Peter has just concluded 12 years on the Goshen Biblical Seminary Board of Overseers. He celebrated his 40th year of ordination on Sunday, October 13, 1991.

Where God's Spirit hits home

Laura Loewen

What has spiritual formation meant for me in my ministry? I was pleased that I was asked to respond to this question.

Spiritual formation has provided a lifeline for me. It has become very important for me to have someone to walk with in my spiritual journey, to have a place to process my faith questions and struggles as I minister to others.

Even though I trace my spiritual formation to my childhood, my friendship with God has taken a new direction since I found new ways of approaching God. Our Anabaptist tradition has shown us the importance of studying scripture. Now I am also blessed by knowing how to pray with scripture. Praying and identifying with scripture has helped me to encounter Jesus on a more personal and feeling level. These experiences have then often inspired me with ideas for my sermons. It is when scripture has something to say to me in a personal way that I become excited in sharing it with others.

As important, if not more important, has been the re-creative and energizing nature of the spiritual disciplines. In taking the time to be with God and to share these experiences with someone on a regular basis, I am continually needing to look within to ask how God's Spirit is presently at work in my own life. And if God is not alive and well in my own being, then I know that my ministry will also lose it savor.

Laura Loewen, a 1988 AMBS graduate, is pastor of the Mennonite Fellowship of Montreal, Montreal, PQ.

What spiritual formation means in my ministry

Steve Ratzlaff

The life of a pastor is busy, stressful, emotionally-draining, and exhausting (it is also very rewarding). The importance of a strong spiritual base cannot be over-estimated. Without a regular time of study, prayer, meditation, and reflection a pastor cannot expect to withstand the stresses and pressures

prayer and reflection is essential to sustain that commitment. The spiritual connection is vital for me to remain faithful and obedient. It also keeps my life healthy, balanced, and focused.

Steve Ratzlaff is pastor of Seattle Mennonite Church, Seattle, Wash., and has studied at AMBS during a recent sabbatical.



of the task. And more importantly, without regular contact with God a pastor can't possibly be able to speak to others or counsel them about spiritual life. One who spends little or no time with God cannot possibly help others find a significant relationship with God either.

Perhaps it is easiest to speak about the importance of spiritual formation in my ministry by describing what happens when I neglect that part of my life. There are times when my life gets so busy that I do not allow for regular spiritual time. During those times I find that I lose a sense of focus, I get irritable, I experience the physical symptoms of stress, and I feel overwhelmed. I also tend to question why I became a pastor in the first place. In other words, life gets out of balance.

My life, as a pastor and Christian, is committed to Christ and his church. A regular connection with Christ through

AMBS Community Day brought out hands joined in on- and off-campus work projects, children's recreation, and a potluck supper. The alternate day of instruction and experience is designed to explore, learn, and appreciate what "community" means in theological education.

I have appreciated the tools this course has taught me to promote spiritual growth. I have especially appreciated my journaling partner, who has become my prayer partner—one who challenges and stands with me.

*Student (1991)
Journaling Seminar*

President's Window

The test of prayer

During the annual senior breakfast at AMBS graduates recount memorable experiences, express their gratitude to faculty members, or even offer parting advice to faculty and administrators. Several years ago, a bright and mature student rose to thank the faculty especially because he had "learned to pray again." I shall call the student "Fred" (not his real name).

Fred had come to seminary to study theology thoroughly in order to better understand God and Christian faith. And Fred had in fact been very pleased with the courses and with the faculty who had met all his expectations. But he hadn't expected to learn to pray again, that is, to rediscover the sustaining power of a disciplined prayer life. He ended up understanding God better through both disciplined prayer and careful study.

Fred's surprise came partly because the seminary had started an emphasis on spiritual formation in the early 1980s, a



few years before he arrived. That emphasis continues. It includes courses on prayer and spiritual life, week-end retreats, guided meditation on scripture, journaling, and working with a spiritual companion or mentor. In a recent survey, over half of all students at the seminary were involved in one or more of these activities in one semester (even after Fred graduated!). Contributors to this issue of *Window* agree that nurturing the pastor's spiritual life remains absolutely necessary.

Since 1982 Marcus Smucker has given leadership to the emphasis on spiritual formation. Others who have been or are directly involved are: Thelma Groff, Erland Waltner, Marlene Kropf. Marcus' commitment to the importance of spiritual disciplines was deepened during his years as a pastor. During a time of crisis brought on by the demands of pastoral ministry, he rediscovered the importance of taking time and disciplining himself to commune with God in order to nurture others.

An ancient church tradition says that prayer is one test of good theology. It's also a test of good pastoral ministry. The quality of ministry and theology depends to a significant degree on the quality of prayer.

—Marlin Miller

AMBS Panorama

Fall enrollment

Fall enrollment at AMBS held close to the previous year: a total of 187 students enrolled compared to 190 the previous fall. However, the full-time equivalent declined from 117.1 to 109.5. Students come from 22 states, 4 Canadian provinces, and 12 overseas countries.

Call on faculty

Plan ahead for a guest speaker from AMBS. Ask for the Speaker's Bureau brochure listing names of faculty and possible topics. Write or call Rosemary Reschly for a copy.

Pastor's week

AMBS Pastor's Week, January 27-31, 1992, will focus upon the passion and resurrection stories of the gospel. This is an opportunity for personal renewal of pastors through biblical teaching, corporate worship, workshops and fellowship. A one-day workshop is included (Tuesday) on "Pastoring in Suffering and in Hope." Led by Dan Lord, a United Methodist pastor from Wichita, Kansas, it will incorporate the week's biblical materials within a family systems perspective. For more information inquire with Bev Sawatzky.

Seminary sampler

Are you interested in testing whether seminary studies are in your future? If so, try AMBS's "Seminary Sampler," February 28-29, 1992. You are invited to be part of a day-and-a-half campus event including inspirational lectures by AMBS faculty, worship, interaction with faculty members and students, a tour of the seminary campus, and fellowship with others exploring seminary education. Write or call Steve Fath for more details.

Not for singers only

Alice Parker, well-known composer and expert on hymnology, will be leading a hymn-singing workshop and concert on the AMBS campus, March 13-15, 1992. For more information, check with Dorothy Nickel Friesen.

Summer school

Now is the time to plan for a 1992 summer school course at AMBS. Courses offered are: John, Pastoral Psychology for Hispanic Congregational Leaders, Worship, Issues in Anabaptist and Mennonite Life and Thought, Christian Initiation, The World of the Bible, Ethics for Church Institutions, Conflict and Conciliation, Creation and Spiritual Renewal (includes an eight-day canoeing trip in northern Minnesota), and Greek. Check with Steve Fath for more information.

For information

To obtain further information about any of the above events, write the designated person at 3003 Benham Ave., Elkhart, IN 46526; or call 219 295-3726.

Prayer

Thank you for your prayers for students you know at seminary. Your continued prayer support undergirds them as they fulfill their part in preparing as pastors, missionaries, teachers, evangelists, and other church leaders for Christian ministry.

The purpose of AMBS Window is to invite Mennonite churches to further the work of God's kingdom by calling people to leadership ministries and helping to support their training for ministry.

Editor: John Bender

Consulting editor:

Richard A. Kauffman

Design: Glenn Fretz

Distributed three times a year as a supplement in church periodicals.

November 1991

Printed in U.S.A.



Robert and Nancy Lee spent some of their fall North American assignment at AMBS. They are Mennonite Board of Missions workers based in Tokyo, Japan. Robert directs the Tokyo Mission Research Institute. Nancy, English editor of institute publications, also recently had a composition textbook and teacher's guide published for use in English programs in China.



Associated
Mennonite
Biblical
Seminaries

3003 Benham Avenue
Elkhart, IN 46517-1999
Telephone 219 295-3726



100 years of history: Members of the Western District Young People's Union perform a skit in which they make a pot of borscht out of ingredients that symbolize elements of Western District history. But the borscht does not taste good until they add salt. They then handed out salt to the audience, showing that we need to pass on the faith to others.

disagreed with the inclusion of part of a conference minister's salary in the drive.

Tim Schrag, pastor at First Mennonite Church, Beatrice, Neb., said the conference may have a budget problem after the fund drive is over because it made a commitment to paying salaries that would not end when the fund drive ends.

But Jim Gingerich, pastor at First Mennonite Church of Christian, Moundridge, said, "When you raise the level of giving, the level does not drop down below where it was before the fund drive."

The new conference minister position, whose salary is partly included in the fund drive, will be created as a result of a restructuring proposal that delegates approved. The conference will have a conference minister and an associate conference minister.

WDC now has a conference pastor and church-planting coordinator, Floyd Bartel. The position of executive minister has not been filled since Frank Keller resigned in March 1990.

Michael Yeakey, co-pastor of Salina (Kan.) Mennonite Church, said, "I am greatly concerned when we begin to spend more on staff for ourselves than spending money on planting churches and proclaiming the gospel."

But Marvin Zehr, pastor at Hope Mennonite Church, Wichita, Kan., said, "Part of the reason we need to increase staff is that we've been

successful in our mission."

Crises: Zehr said the conference was meeting its goal of starting 15 churches in 10 years. He also said the conference needed to give more help to churches and ministers going through crises.

Delegates approved a resolution calling for meeting the needs of people suffering in post-war Iraq, though some people thought the resolution should have addressed the issue of sanctions more directly.

The resolution was revised after two delegates said they disagreed with its statement that "all human beings are children of God." Joe Atherton, pastor at Kingman (Kan.) Mennonite church, said, "We only become children of God as we become part of his family through the blood of Jesus Christ."

The wording was changed to "Jesus died for all human beings and calls us to a caring and compassionate response to all of humanity as per Matthew 25:31-46."

A resolution was approved that calls for Israel to give the Palestinians land for peace and for the United States to stop selling armaments to Israel and other Middle Eastern countries.

Moderator James Dunn, pastor at First Mennonite Church, Newton, presided at the business meeting.

Patty Shelly, assistant professor of Bible and religion and campus minister at Bethel College, was chosen moderator-elect. *Paul Schrag*

Faith Mennonite Church in Minneapolis held a pay-as-you-sing fundraiser on Oct. 11 and added about \$80 to its coffers to buy new hymnals. Following a potluck meal people gathered to sing their favorite hymns—at the cost of \$2 per song. The funds raised will go toward buying copies of *Hymnal: A Worship Book*, which is due out in 1992.

The American Friends Service Committee is disturbed by the possibility of escalation of the armed stand-off in Korea into a nuclear confrontation. An AFSC delegation that visited North and South Korea in June noted that a single misstep by either party could lead to a sudden, dangerous nuclear escalation on the peninsula. The United States deploys nuclear warheads at its military bases in South Korea. North Korea is carrying out research on nuclear energy and is apparently constructing a facility that is capable of processing spent nuclear fuel into weapons-grade material. AFSC opposes the development or deployment of nuclear weapons anywhere and by any party in Korea. (AFSC)

"Don't dump America's toxic wastes and garbage on the poor" was the message sounded by more than 300 leaders of African-American, Native American, Hispanic and Asian-American communities at the Oct. 24-27 First National People of Color Leadership Summit on the Environment. Benjamin F. Chavis, United Church of Christ Racial Justice Commission director, condemned environmental racism, which he defined as "the deliberate targeting of people-of-color communities for toxic-waste facilities, the official sanctioning of the life-threatening presence of poisons and pollutants in our communities and the history of excluding people of color from the leadership of the environment movement." (*National Catholic Reporter*)

Murray Hiebert, former Mennonite Central Committee worker in Southeast Asia and one of the few North American voices in Hanoi, Vietnam, was interviewed Oct. 24 on [U.S.] National Public Radio. What Hanoi wants, said Hiebert, is normalization of relationships with the International Monetary Fund and the World Bank. It desperately needs financial aid, he said, especially since Soviet help has dried up.

• • •

The four-member advisory committee to *Der Bote* held its fall meeting Oct. 19 in Winnipeg. It was the first time the committee had met with the new editor, Erwin Strempler, who began Sept. 1. *Der Bote* is a German-language newspaper published cooperatively by the General Conference Mennonite Church and the Conference of Mennonites in Canada. Advisory committee members are Lawrence Klippenstein of Winnipeg, Mary Harder of Vineland, Ont., Dick Epp of Saskatoon and Albert Wiens of Herschel, Sask.

• • •

On Aug. 23, four men armed with machine guns and hand grenades entered the offices of the Colombia Mennonite Foundation for Development, report Jack and Irene Suderman, General Conference Mennonite Church mission workers in Bogotá. The four forced all the employees into three rooms and tied the doors shut. After stealing money there, they went into the Latin America Anabaptist Resource Center offices and stole 40,000 pesos (about \$70 U.S.). They took all the equipment—computers, printers, FAX machines, photocopier, typewriters—and put it at the door to load onto their truck. However, when they saw a police escort arrive across the street for a meeting of dignitaries, the intruders left without taking the equipment they had stacked beside the door. It is believed they were urban guerrillas trying to help finance operations.

WDC approves associate membership for MC churches

Moundridge, Kan.—Western District Conference (General Conference) and South Central Conference (Mennonite Church) delegates have made it easier for congregations to join the movement toward MC/GC unity.

WDC delegates Oct. 26 approved a new category of associate membership that allows congregations to be members of both conferences while keeping their financial commitments primarily with only one conference.

South Central delegates approved the same arrangement in July. It is the first time that Mennonite Church and General Conference Mennonite Church conferences have made it so easy for congregations to become dually affiliated.

Giving congregations the option of an inter-Mennonite associate membership is "further evidence of interest in exploring integration," according to the proposal that Western District delegates approved.

The process of exploring MC/GC integration began in 1989 and will continue until 1995, when GC and MC delegates are scheduled to vote on whether their groups should merge.

Fifteen congregations already are fully affiliated with both the Western District and South Central conferences. Those congregations are expected to divide their giving equally between the conferences.

Associate members, however, would only be encouraged to give to their associate conference 10 percent of what they give to their primary conference. This 10 percent would be "a symbol of participation, mutuality and commitment," according to the resolution. *Paul Schrag*

DGS recommends budget, looks at philosophy of *The Mennonite*

Winnipeg (GCMC)—The communications and administration sections of the General Conference Mennonite Church wedded three years ago as an

experiment called the Division of General Services. At its fall meeting held here Nov. 1-2, the administrative agenda overlapped with communications in the form of the question, How do we communicate about the budget?

DGS recommended an expenditure budget of \$5,147,833 for 1992 to the General Board, which then met Nov. 8-9 in Newton, Kan. This figure represents an increase of less than 1 percent over last year's budget and is based on the actual income figures from 1990.

DGS wondered how the constituency would understand the slight increase in the overall budget compared to the cutbacks in the Commission on Home Ministries for 1992. "We have to be careful not to alienate our brothers and sisters in CHM," said Bev Suderman, Port Rowan, Ont.

Ted Stuckey, GC treasurer and business manager, offered one explanation: "CHM increased its regular program in recent years due to income provided by A Call to Kingdom

• • • • •

The board affirmed the role of *The Mennonite* as a forum for GC constituents to express their views.

• • • • •

Commitments (CKC). The Commission on Education, the Commission on Overseas Mission and Mennonite Biblical Seminary used their income from CKC to fund special projects. CHM has now had to face the difficulties of bringing its regular budget down since CKC income is no longer available."

Forum: Other joint agenda for DGS included an examination of the philosophy of *The Mennonite*. The board affirmed the role of *The Mennonite* as a forum for GC constituents to express their views. They accepted Muriel Stackley's resignation as editor effective Sept. 1, 1992 (see page 516), and set up a search committee to name her successor.

The board heard reports on fund raising and examined a document called the "Philosophy of Fund Raising." In accordance with the plan set this spring by General Board, Gary Franz, the director of planned giving,

named an 11-member fund-raising advisory council. Several members of the council were on hand and reported on their work.

Finally, DGS conducted an in-depth review to determine whether or not the current structure of combined administration and communication divisions works. Staff and board agreed to recommend the continuation of DGS to the General Board. If approved, the recommendation will be voted on by the delegate body at Sioux Falls '92. *Beth Hege*

Chinese Mennonite leader dies at age 87

Newton, Kan.—James Liu, 87, a Mennonite educator and leader in China, died Oct. 13 in Hengyang, Hunan Province, from complications following a fall nine days earlier in his home. He was preceded in death in 1984 by his wife, Hazel. Surviving are a son, Timothy, and his wife, Edna, of Hengyang, and two grandsons, John and Paul, the latter a student at Canadian Mennonite Bible College in Winnipeg.

Born June 19, 1904, Liu was the eldest child of peasant parents living near Kaizhou (Puyang) in Hebei Province, 300 miles south of Beijing. His father was employed as a gatekeeper by the General Conference Mission at Kaizhou. His parents soon became Christians. In 1916, after studying for several years in a Confucian school, Liu enrolled in the newly built Mennonite elementary school. He continued his schooling at Kaifeng, Kaizhou, and graduated from a Baptist high school at Dezhou, Shandong Province, in 1928.

Liu and classmate Stephen Wang



Imprisoned for being a Christian: Liu

studied two years, 1928-30, at Yenjing, a Christian university in Beijing. With assistance from former Mennonite missionary Ed G. Kaufman and others, Liu and Wang came to North America as the first sons of mission to study in Mennonite colleges: at Bluffton (Ohio) College, 1930-31, and at Bethel College, North Newton, Kan., 1931-32. After graduating from Bethel in 1932, they returned to China to be teachers and leaders in the growing Mennonite program. In 1934, Liu married Hazel Yang, a nurse and teacher.

Orphanage: During the Japanese occupation and the years of World War II, Liu continued at Kaizhou as teacher, school administrator and church leader. In 1940 he was elected chairperson of the Mennonite conference that numbered some 2,500 members. In 1946 and continuing until 1951, James and Hazel served with the Mennonite Central Committee relief work along the Huang Ho River and in the management of an orphanage at Hengyang.

Following five years of MCC service, Liu returned to teaching high school at Hengyang. During the Mao Tse-tung era all communication with overseas friends halted. For three years during the Cultural Revolution he was imprisoned in his own school on charges of being an intellectual, a Christian and a friend of foreigners.

In 1979, three years after the death of Mao, Liu wrote his first letters to his missionary friends, Marie (Regier) Janzen and Wilbert Lind. In 1985 and in 1990 he visited friends in Canada and the United States.

In the last decade, as the post-Mao government has lifted its repressive controls of the church, Liu emerged as an unofficial counselor to the churches of his native Kaizhou area. There the former Mennonite mission churches have grown in number and size, with an estimated regular attendance today exceeding 20,000.

Among the most satisfying events in his last years were the decisions of his grandson Paul and then his son, Timothy, and daughter-in-law, Edna, to become Christians and join the church.

James Liu and Stephen Wang, a retired chemistry professor now living at Changchun, tell the story of their lives in a twin-autobiography, *Christians True in China*, edited by Robert Kreider (Faith and Life Press, 1988).

Robert Kreider



Mark Bauman (MCC)

Indonesian Mennonite youth and village residents work together on an irrigation project in August at the fourth annual work camp. Mennonite Central Committee helped sponsor the event, which was hosted by the Christian Church of Central Sulawesi.

• • •

The Ethiopian government has returned five church buildings to the Meserete Kristos Church. In 1982, when the Marxist government of Ethiopia closed the MKC, the government confiscated the buildings and froze bank accounts. The Marxist regime was deposed in May, and a government intent on extending democratic freedoms is now in power. During the years of restrictions on the church, the membership of MKC, which is the Mennonite church of Ethiopia, grew from 5,000 to 20,000 and from 12 congregations to 31.

• • •

"A Time for Healing: A Biblical Perspective on Domestic Violence and Sexual Abuse" is the title of an upcoming conference cosponsored by Mennonite Central Committee Manitoba peace and social concerns and Voices for Non-Violence. The conference will be held March 13-14, 1992, at Fort Garry Mennonite Brethren Church in Winnipeg. Lois Edmund and Dan Unrau will be keynote speakers. For more information contact Heather Block at (204) 269-8555.

Mission fest in Saskatoon draws hundreds

Newton, Kan. (GCMC)—Hundreds of people learned about General Conference Mennonite Church work overseas at a mission fest Oct. 25-27 in Saskatoon. Individuals from 25 GCMC churches in the Saskatoon area initiated, planned, funded and carried out the event, called "A Celebration of the Mission Field Around the World."

According to Gary Martens, pastor at Mount Royal Mennonite Church, Saskatoon, the purpose of the festival was to "develop awareness and excitement about missions, especially the work of the Commission on Overseas Mission and to draw us as churches together."

Participants visited booths representing the 17 countries where COM is involved in mission work. Visitors to each location could request that their programs—in passport form—be stamped. Planners indicated that the function of the centers was to help visitors understand Christ in other cultures rather than see North American values transplanted.

Three churches in the city served as pavilions for the booths and for five educational programs on Friday evening and during the day Saturday. Cornerstone Mennonite Church hosted centers depicting mission work and daily life of people in Latin America, including food, crafts, authentic dress and music. Nutana Park Mennonite Church and Mount Royal Mennonite Church housed

'Ideas came thick and fast'

The concept for a joint mission fest emerged more than a year before when some pastors were talking of promoting missions. One said, "When you get some 25 people together planning, the ideas soon come thick and fast."

Local people coordinated and staffed the mission fest, with help from the Commission on Overseas Mission of the General Conference Mennonite Church. Planners used area people who had served under COM and/or Mennonite Central Committee to staff the various displays.

Each pavilion had designated times when a half-hour program told more formally the work of outreach in that area. At the Asia pavilion Hilda Epp gave a quick lesson in writing Chinese. Johnny Wong presented a graphic picture of life in Hong Kong to a friend as they rode the bus to a pavilion. *From a report by Jake Nickel*

mission workers and supporters representing Africa and Asia, respectively. At each location visitors could help cover costs by making financial gifts. Over \$1,000 was raised in the Latin American pavilion.

Despite a snowstorm on Sunday morning, hundreds gathered at the city's Centennial Auditorium to celebrate overseas mission, hear the

Rosthern (Sask.) Junior College choir sing music from Asia, Latin America and Africa, and listen to featured speaker Erwin Rempel, executive secretary of COM. Rempel shared information about new developments in overseas mission and relayed the biblical challenge from Romans 1:14-16 to declare the gospel. *Dave Linscheid*



Frank Keller (MCC)

Children at St. Mary's Coptic Orthodox Church in Ain Shams, Cairo, raise cans of Mennonite Central Committee canned beef. Church members removed the MCC labels from the cans. "One of the men explained to us that in a Muslim country it is not wise to distribute anything with the motto 'In the name of Christ,'" said Frank and Holly Keller, MCC workers in Egypt. St. Mary's, a church of 250 families, distributes canned beef each month to needy families.



Christians from the Soviet Republics have urged Christians from Africa, Asia and Latin America to help them in evangelization. An eight-person delegation made the appeal at a six-day September meeting on "Evangelism in Post-Marxist Situations," organized by the Lausanne Committee for World Evangelization in Budapest. Delegation leader Johannes Reimer said that Christians from the Third World can be more effective than Christians from the United States and Europe in helping evangelize the people of the Soviet Republics. He said that when the doors of freedom flew open suddenly in the Soviet Union, about 200 religious groups, most of them from the United States and Europe, "invaded" the Soviet Union. Soviet Christians, he said, expected major financial assistance from the Americans and the Europeans. (MWC)



Dick Epp

Other cultures: Susan Froese dresses like a Mennonite from Mexico.

Public policy an act of worship, says seminar

Akron, Pa. (GCMC/MC)—About 30 people gathered at Akron (Pa.) Mennonite Church Oct. 10 to learn about the biblical basis for political advocacy, their state's government and how they can be politically effective.

The evening seminar was sponsored by Paul Gehris of the Pennsylvania Council of Churches Office for Social Ministry and by Akron Mennonite Church, which has dual Mennonite Church/General Conference Mennonite Church affiliation. Participants included church and community members. Noah Wenger, a Pennsylvania state senator, and Titus Peachey, co-executive secretary of Mennonite Central Committee (MCC) U.S. Peace Section, were speakers.

"Public policy work, motivated by compassion, is as much an act of worship as giving a hungry child food or a homeless person a place to live," Peachey asserted.

He recalled that he first became keenly aware of the connections between individual acts of kindness and public policy during the Tet Offensive in the early 1970s in Saigon, where he was an MCC worker. A missionary friend told how he felt distributing Mennonite-donated roofing tin to a bombed-out neighborhood while bombs dropped on a nearby neighborhood.

"In that moment, that missionary knew that the greatest act of kindness would have been to stop the bombing and prevent destruction of homes and lives in the first place," said Peachey.

Some say Christians should not be involved in public policy because they belong to the kingdom of God and not the kingdom of this world. But Peachey says that many North American Christians are tied to kingdoms of this world because of the economic choices they have made.

"In the context of the entire world, many of us are people of power and wealth. For us to claim separation from the world in this context feels dishonest. ... Our lives, even if we don't vote and are silent about public policy, have profound political content and meaning ...," he said.

Nonetheless, Peachey said, our primary identity is in the kingdom of

God, there are points of tension between the kingdom of God and the kingdoms of this world, and no matter how "successful" our efforts are at reshaping public policy, we will never be able to legislate the kingdom of God. "God will move mysteriously in ways to accomplish what public policy cannot hope to," he said.

Upside-down world: "Public policy is moved along by the consensus of the majority, which may or may not bear a resemblance to the obedience the Scriptures call us to," said Peachey. "We are called to the upside-down world of the kingdom of God. When the kingdom of God is in tension with the consensus of the majority, we follow Jesus."

Finally, Peachey said that if we want to enter the realm of public policy we must do so with integrity; we should not ask the government to address issues we as a church are not ready to confront. "If we want the government to deal with racism, we have to deal with it in our churches," he said.

Senator Wenger, a third-term Republican whose district includes Lancaster and Chester counties, gave the group a "life-of-a-bill" civics lesson reminiscent of high school but with behind-the-scenes additions that brought the legislative process alive.

Following the presentations, participants split into small groups to talk about their personal commitment to advocacy and how that fits into their Christian lives. "I used to think even voting was wrong for a Christian," said one participant, who is now active in promoting the grass-roots, environmentally aware Green Party. "Now I firmly believe individuals can make a difference. Politics is open to anyone who is willing to invest time in something they are about; you don't have to be an expert."

Senator Wenger agreed. "It's true that an informed person has more than one vote," he said. "If you get excited about one candidate and tell your family and friends, it's likely they'll vote as you do. At local levels that can make a big difference."

This seminar was an outgrowth of Akron Church's mission and peace commission, said Melody Rupley, a member of the congregation. The commission plans "activities to help members increase awareness of who we are as believers in relationship to the world around us," she said.

Andrea Schrock Wenger



Howard Zehr (MCC)

Eleanor Wiebe (left) of Seattle and Mark Roy of Lafayette, Ind., are two of 10 people who gathered in Akron, Pa., in September to learn about starting church-based Victim Offender Reconciliation Programs. Sponsored by the Mennonite Central Committee U.S. Office of Criminal Justice, the workshop aimed to inspire and help equip participants—each of whom is or has been involved in a VORP—to assist communities interested in starting VORPs.

"When people have snow coming through a hole in the roof and rain blowing in through broken windows, you can't just start telling them about God," said carpenter Chris Keller, 21, who is serving his second year in the Mennonite Voluntary Service unit in Wichita, Kan. "You've got to follow Jesus Christ's example and help others. I've never seen the kind of poverty that exists here in Wichita," said Keller, a member of Deep Run Mennonite Church West, Bedminster, Pa. "We go to houses that have a drum [for a fire] in the middle of the floor and a hole in the roof to keep warm in the winter. That's the only way to heat the house. We help them as much as we can, but sometimes the house is so far gone there's not much we can do." When asked how he could give up so much to do this work, Keller said, "I've gained a new family. I'm serving Christ and the community, helping give people back their self-esteem and a little hope, a home that is safe and warm. Someday I may have a job where I make more money, but I don't know if I could ever have a better job." (*Sharon Hamric in The Wichita Eagle*)

Evangelical Lutheran Church in America delegates voted overwhelmingly Aug. 31 to oppose capital punishment in the U.S. criminal justice system. Three reasons lay behind opposition to the death penalty: ministry with and to people affected by violent crime, commitment to justice and concern regarding the actual use of the death penalty. Although adopted by the national decision-making body of the church, the statement is not binding on the individual members. (MWC)

Speakers, seminars and a tour highlighted events marking the 125th anniversary Oct. 12-13 of Mennonite activity in Chicago. During the fall of 1866, John F. Funk and Peter Neff gathered a group for worship in a small room on the city's near north side. The group disbanded in 1869, but by 1893, M.S. Steiner had arrived to begin mission work in the city. He started the Home Mission, which was organized as a congregation in 1903. *Emma Richards*

The Hispanic Ministries Reference Council, at its meeting Oct. 18-20 in Santa Fe Springs, Calif., approved this mission statement: "The main thrust of the Hispanic Ministries Department is to educate and affirm the leadership and provide resources for Mennonite Hispanic churches and fellowships." The council includes representatives of Canada, Latin America, the five General Conference Mennonite Church districts in the United States and the GCMC Commission on Home Ministries. Marco Güete, secretary for Hispanic Ministries, will move his office from Newton, Kan., to Miami by next fall. His administrative assistant, Violeta Ajquejay, will continue to work in Newton, and the council voted to support her in a leadership training program through Hesston (Kan.) College. The council will meet next October in Miami. (GCMC)

WORKERS

Joe Buller, Bethel Church, Mountain Lake, Minn., has begun a one-year Mennonite Central Committee Intermenno term in Treuchtlingen, Germany, as a farm laborer. **Kevin Dyck**, Trinity Church, Hillsboro, Kan., has begun a one-year term in Ittlingen, Germany, as a farm laborer. **John Hege**, First Church, Aberdeen, Idaho, has begun a one-year term in Vielbach, Germany, as a farm laborer. **Jeff Konrad**, North Leamington (Ont.) Church, has begun a one-year term in Wierhof, Germany, as an agricultural assistant. **Anita Klassen**, Vineland (Ont.) United Mennonite Church, has begun a one-year term in Aerdenhout, Holland, as a nanny. **Jay Lugibihl**, Grace Church, Pandora, Ohio, has begun a one-year term in Aalsmeer, Holland, as a gardener for a flower nursery. **Kent Musselman**, Shantz Church, Baden, Ont., has begun a one-year term in Hannover, Germany, as a laborer. **Robert Suderman**, Berghthaler Church, Winkler, Man., has begun a one-year term in Signau, Switzerland, as a farm laborer. **Minka van der Zwaag**, First Church, Upland, Calif., has begun a one-year term in Aalsmeer, Netherlands, as a greenhouse worker in a flower nursery.

Henry Enns, an activist for disabled people, was honored by Prime Minister Brian Mulroney at a luncheon Sept. 6 in Winnipeg.

Rodney Crowell, pastor at Emmaus Church, Whitewater, Kan., has had his doctoral dissertation, *Musical Pulpits: Pastors and Laypersons Face the Issue of Forced Exits*, accepted by Baker Book House for publication.

Marcus Smucker, Southside Fellowship, Elkhart, Ind., has been granted Fellow status with the American Association of Pastoral Counselors. He is on faculty at the Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Udit Sona, Bharatiya Mennonite Church, India, has been appointed by Scripture Union as honorary editor of *Aaj Ki Roi*, a daily devotional guide. He is on the faculty of Allahabad (India) Bible Seminary.

Johannes Stolz resigned as pastor at Springfield Heights Church, Winnipeg, effective Aug. 31.

Lynn Thompson began in August as the new administrator of Mennonite Memorial Home, Bluffton, Ohio.

John Unrau has resigned as pastor at Cedar Hills Church, Surrey, B.C., effective Dec. 31.

Bob Wiebe began Aug. 12 as director of Camps with Meaning for the Conference of Mennonites in Manitoba.

Ralph Wischnewski, associate pastor at First Church, Winnipeg, completed his work there in July.

Terry and Karen Martens Zimmerly have resigned as assistant pastors at West Abbotsford Church, Abbotsford, B.C., effective January 1992.

—compiled by Sharon Sommer



Buller



Dyck



Hege



Konrad



Klassen



Lugibihl



Musselman



Suderman



van der Zwaag



Crowell

General Conference Women in Mission seeks applicants for the one-third-time position of **editor** of *Window to Mission*, to begin May 1, 1992. Writing and editing skills required. Qualifications include college education, interest in lay women of the church and commitment to the General Conference Mennonite Church.

Request application from Susan Jantzen, Coordinator of Women in Mission, 722 N. Main St., Newton, KS 67114, (316) 283-5100. Application deadline: **Jan. 31, 1992.**

Needed: voluntary service worker for position of **director** of program at **Lifeline Ministries Women's Shelter**. Applicant should have some social work background as well as counseling skills.

Contact Sheron Brunner, Lifeline Ministries, 424 Guerrero St., San Francisco, CA 94110, (415) 861-4820.

Faculty position in history: Two-year temporary position beginning Fall 1992. Women and minorities are urged to apply.

Send resumé to Dr. Lee F. Snyder, **Eastern Mennonite College**, Harrisonburg, VA 22801.

Program director for Washington, D.C., study-service year: Half-time, 11-month position beginning July 1992. Responsibilities include seminar teaching, oversight of internships and student counseling. Master's degree and experience in program administration required. Women and minorities are urged to apply.

Send resumé to Dr. Lee F. Snyder, Eastern Mennonite College, Harrisonburg, VA 22801.

Canadian Mennonite Bible College invites applications for an opening in the area of **theology**. Doctoral work in the discipline is expected. The appointment will be either a one-year term appointment, or a two-year tenure track appointment. Applicants should be committed to the Christian faith and in agreement with the goals of the school. The appointment will take effect July 1, 1992.

Send inquiries or applications to the Academic Dean, CMBC, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4 by **Dec. 16.**



Send us your change of address six weeks before you move.

Write to:

Doris Yoder

Circulation Secretary

Box 347

Newton, KS 67114-0347.

The **Associated Mennonite Biblical Seminaries** invites applications for the position of Mennonite Biblical Seminary **director of development** to be filled by July 1, 1992. Applicants should be from the General Conference Mennonite Church with experience in fund-raising and/or business management. A college degree is preferred.

Persons interested in the position should send a letter of application, resumé and three references by Dec. 6 to President Marlin E. Miller, AMBS, 3003 Benham Ave., Elkhart, IN 46517.

Position opening: **secretary for Asia, Commission on Overseas Mission**, General Conference Mennonite Church. Summer 1992. Office in Winnipeg.

Responsibilities: coordination of COM program in Asia

Qualifications: administrative and relational skills; Asia mission/service experience desirable; college and seminary training with adequate grasp of theology and missiology; ability to communicate a vision for mission.

If interested send resumé by **Dec. 31** to COM, Box 347, Newton, KS 67114 U.S.A. or 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

Director for Goshen College degree completion program in organizational management. Program is for students who have two years of college, work experience and who are working concurrently. The director is responsible for leadership and management of the program. Requirements include an understanding of adult learning, communication skills, management experience and marketing skill. Teaching experience and doctorate preferred, master's degree acceptable. Minority persons and women encouraged to apply.

Reply to John W. Eby, Academic Dean, Goshen College, Goshen, IN 46526, (219) 535-7503.

Assistant director for Goshen College degree completion program in organizational management. Program is for students who have two years of college, work experience and who are working concurrently. Responsibilities include recruitment, evaluating credit for prior learning, faculty relations and other management tasks. Requirements include understanding of adult learning, communication skills, management experience and marketing skill. Master's degree required. Minority persons and women encouraged to apply.

Reply to John W. Eby, Academic Dean, Goshen College, Goshen, IN 46526, (219) 535-7503.

Wanted:

The General Conference Mennonite Church Vision and Goals Committee wants to hear your dreams for our church.

Dream 1

What do you think God is calling our church to be and to do in the next decade?

Dream 2

What strengths and gifts do you think the General Conference Mennonite Church could offer for local and global ministry?

Dream 3

In what creative ways can the General Conference Mennonite Church carry out its ministries in the next decade and beyond?

Send

your response by Jan. 31, 1992, to Vern Preheim, General Secretary General Conference Mennonite Church General Board Box 347

Newton, KS 67114-0347.

GC symbol

“If MMA’s special assistance programs don’t increase premiums, why not just say so?”

Good idea, Mrs. Kusch.

Like a lot of MMA members, Mrs. Clarence Kusch of Fairview, Okla., is concerned about the rising cost of health care and health insurance. She’s also concerned about a misunderstanding among other members in her congregation. Some of them feel MMA’s Sharing Fund program is the cause of increasing health insurance premiums.

Of course, that’s not true. MMA health insurance premiums are used to help cover the claims filed by our members. As claims costs increase, so must premiums.

But Mrs. Kusch raised a good point: a lot of people don’t understand that. She challenged us to explain how it works.

Part of MMA qualifies for a special tax advantage as a fraternal organization.* Since MMA exists solely to serve the needs of Mennonites and other Anabaptists, the IRS allows us to channel our tax obligation back to our members, provided that the

money goes to charitable causes.

This special arrangement allows MMA to provide the Sharing Fund, which supports a variety of special needs among families and congregations not covered by insurance.

Best of all, the Sharing Fund doesn’t increase premiums! It represents the money MMA would otherwise pay in taxes as a result of earnings and investments.

That’s what makes MMA different from commercial insurance companies—with MMA, you are part of an organization which helps others in need rather than paying taxes and lining the pockets of shareholders. So you see, the Sharing Fund is made possible by our members’ participation in MMA—not by increased premiums.

We’re grateful to Mrs. Kusch and other members like her who feel this difference is something worth talking about.



We’re more than just insurance.

For a copy of our new video, The Spirit of Community, call 1-800-348-7468.



**Mennonite
Mutual Aid**

*This part of MMA is known as Mennonite Mutual Aid Association, which provides health, life and long-term care insurance, and annuity accounts, as well as the Sharing Fund program.

Remember this?

you'll
find it
in the
new
hymnal

AVAILABLE
JUNE 1992

regular price \$14.95
pre-paid order price \$11.95

to order call

BRETHREN PRESS
1-800-323-8039

FAITH AND LIFE PRESS
1-800-743-2484

MENNONITE
PUBLISHING HOUSE
1-800-245-7894

O worship the Lord
BEAUTY OF HOLINESS irregular with refrain

1-3 O wor-ship the Lord in the beau-ty of ho-li-ness, in the
beau-ty of ho-li-ness, in the beau-ty of ho-li-ness.

Glo-ry to the Fa-ther a-bound-ing in mer-cy!
Glo-ry be to Je-sus, our gra-cious re-deem-er!
Glo-ry to the Spir-it, the ho-ly re-veal-er!

Be-joy-ful, all ye peo-ple, and mag-ni-fy the Lord God!
We praise him, for he loved us, and brought a great sal-va-tion.
Sing praises to the spirit, to the Father, and the Sav-ior.

Refrain
O glo-ry hal-le-lu-jah, hal-le-lu-jah, hal-le-lu-jah,

O come be-fore his pres-ence and glo-ri-fy his name.

Hymnal
A WORSHIP BOOK

Reviews

BOOKS

Refugee story

Up From the Rubble: The Epic Rescue of Thousands of War-Ravaged Mennonite Refugees by Peter and Elfrieda Dyck (Herald Press, 1991, 384 pages)

Reviewed by Adolf Ens, Canadian Mennonite Bible College, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4

When Peter and Elfrieda Dyck told this remarkable refugee story in person during an August-November speaking tour in 1947, more than 100,000 came to hear them in Mennonite communities in Canada and the United States. Now they have retold it for us in print. While some details may have blurred, their gift of storytelling and their insights have improved over the years, giving this book "drama, suspense, humour, pathos," as Katie Funk Wiebe writes on the jacket blurb.

Of the 35,000 Mennonites who managed to escape the repressive regime of Stalinist Russia during World War II, some 23,000 were forcibly repatriated. Mennonite Central Committee sought to locate, gather, shelter, feed, clothe and resettle those who were able to remain in the West. The Dycks were part of the team of MCC workers involved in that enormous task.

Profoundly moving without becoming sentimental, provocative without lecturing or sermonizing, and informative without becoming pedantic, their book is accessible to a wider range of readers. The authors succeed in making the story personal while staying out of the spotlight themselves.

The Dycks filmed and photographed much of the story as it unfolded. A

selection of their large photo collection is included in the book, sometimes in blocks of 4-14 consecutive pages of pictures. But the story is so powerful that one may skip over the photos to finish reading to the end.

Peter Dyck and Elfrieda Klassen were in their 20s when they responded to MCC's call for service workers to Britain in 1941-42. Now retired after a full and rich life of Christian service, they have given us this window into our involvement, through MCC, in the dramatic decade of the 1940s.

I recommend this book highly. The generation that remembers the war will want to buy it for their children. Every church librarian will want to acquire it, and having read it, to promote it as excellent, informative and inspirational reading.

Urban change

Empowering the Poor: Community Organizing Among the City's 'Rag, Tag and Bobtail' by Robert C. Linthicum (MARC, 1991)

Let Christmas be a time of thought, reflection, and celebration.

Born Giving Birth Creative Expressions of Mennonite Women

A meaningful and treasured gift for anyone interested in the artistic expression of Mennonite faith and life! Join a host of Mennonite artists, all of them women, as they explore the feminine creative spirit at work in the various cycles of their lives. Containing over 50 poems and 30 visual images (some in full-color) from artists across Canada and the United States, this book is as beautifully crafted as the art it contains. An ideal gift book. Limited quantities are available.

Paper, 88 pages

\$19.95 U.S. / \$23.95 CAN

Christmas Goose

By Geraldine and Milton Harder, *Christmas Goose* is a heartwarming story of love, loss, and sacrifice. This children's book offers rare insight into Hutterite life. Children and adults alike will feel Rosie's anguish and struggle as they follow her relationship with First Gosling, and her decision to give him up. If your Christmas list includes children, this book belongs under the tree! Appropriate for ages 8-14.

Paper, 77 pages

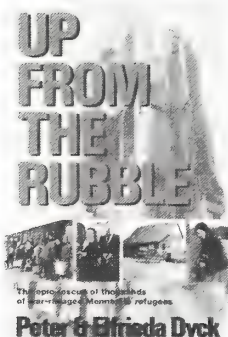
\$5.95 U.S. / \$7.75 CAN

Available at Faith & Life Bookstores, Provident Bookstores or from Faith & Life OrderLine:

1 800 743-2484

Faith and Life Press Box 347 Newton, KS 67114-0347
Faith and Life Press Canada 600 Shaftesbury Blvd.
Winnipeg, MB R3P 0M4

CODE TM007



Reviewed by Dorothy Friesen, 1821 W. Cullerton, Chicago, IL 60608

This is a clearly written, well-organized book, covering the biblical and demographic reasons for the church to focus its attention on the poor in the cities and how to do effective community organizing with them. In less than 35 years there will be 93 giant cities (each with more than 5 million people), 80 of them in Asia, Africa, Latin America and the Middle East.

Linthicum, a former inner city pastor, now director of the Office of Urban Advance for World Vision International, says that the chief task of organizing is to create a new "community" of people who love God and their neighbor as themselves. An organizer begins by networking in the community, then builds a coalition and helps people act and reflect on their action. The group moves into establishing community projects and, if necessary, confronting the powers that be. The organizers' work is completed when she or he develops leadership within the community. Biblical stories and vibrant examples, especially from organizing in the United States, illustrate these steps.

This book provides practical guidelines to pastors and lay leaders concerned with social change in the city, but this is not yet the manual for international urban organizing. Linthicum writes that the task of international mission agencies is to advocate for the poor and powerless before the Western world's power systems. The rubber will truly hit the road if Linthicum describes how to accomplish that task with the same fervor as he has described organizing within poor communities.

Biblical women

Remember Lot's Wife (And Other Unnamed Women of the Bible) by April Yamasaki (Brethren Press, 1991, 112 pages)

Reviewed by Elaine Sommers Rich, 112 S. Spring St., Bluffton, OH 45817

This book contains 50 thought-provoking meditations on unnamed women of the Bible. Each entry consists of five parts: a title, the Scripture reference, the two-page meditation itself, a meditation focus made up of several questions, and a prayer. The material

is presented in the order found in the Bible. It moves from Lot's wife in Genesis 19 to the four prophet daughters of Philip in Acts 21.

I see three main uses for the book. It can be used (1) as a source for devotions customarily presented at the beginning of Christian women's meetings, (2) as study material for a small group, one meditation a week for a year, with the exception of Christmas and Holy Week, and (3) for personal perusal. At the end of the book are suggestions for journaling and for small group use.

One example from the book can illustrate her technique. The Scripture reference is 2 Samuel 14:1-22, the title "Politics and Peacemaking." "What kind of woman was the unnamed woman of Tekoa?" Yamasaki reviews the story of how this unnamed woman carried a critical message from Commander Joab to King David. She compares and contrasts her with a contemporary lobbyist for a worthy cause. Her meditation focus is the following: "Think of a specific social or community need. How could you help to be part of the solution instead of part of the problem?"

Elizabeth Schüssler-Fiorenza in her book *In Memory of Her* helps biblical scholars toward a method of imaging the original texts in such a way that our understanding of the participation of women is enhanced. This book is a significant contribution to such an effort. A minor disappointment for me was that Yamasaki did not include Acts 1:14, for I have often wondered how written church history might have been different if the women's names had been given in that verse, as were men's in Acts 1:13.

Yamasaki is a careful student of the biblical text and an excellent writer.

Resources

• **The Fact Book of Congregational Membership 1990** by Leland Harder (GCMC, 1991, \$6) features data and analysis from Harder's most recent survey of 233 GC churches comprising

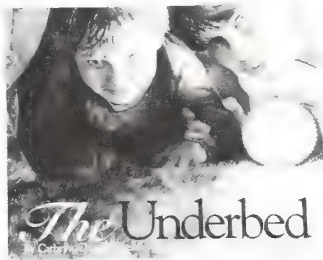
76 percent of the total membership. Order from the General Secretary, General Conference Mennonite Church, Box 347, Newton, KS 67114.

• **Resolving Conflict with Justice and Peace** by Charles R. McCollough (The Pilgrim Press, 1991, \$14.95) addresses the need for effective conflict resolution within the church and between individuals who serve it.

• **The Hutterite Community Cookbook** by Joanita Kant (Good Books, 1990, \$12.95) includes not only recipes but essays on Hutterite history, beliefs and current way of life.

• **The Underbed** by Cathryn Clinton Hoellwarth, illustrated by Sibyl

Graber Gerig (Good Books, 1990, \$12.95), tells the story of how a mother helps her boy face the fear of a monster under his bed.



• **The German Peasants' War and Anabaptist Community of Goods** by James M. Stayer (McGill-Queen's University Press, 1991, \$34.95 in Canada) argues that Anabaptist community of goods continued the popular radicalism of the early Reformation and the Peasants' War of 1525.

• **Church Finances for People Who Count** by Mack Tennyson (Zondervan, 1991, \$8.95) is a basic handbook for church treasurers, trustees, deacons and ministry staff.

• **Mennonite Peace Theology: A Panorama of Types**, edited by John Richard Burkholder (MCC, 1991, \$5), examines the variety of peace theologies in the Mennonite church. Order from Mennonite Central Committee, Box 500, Akron, PA 17501-0500, (717) 859-1151.

• **Good News in Hard Times** (17-minute video or slide set, MCC, 1991) shows how MCC U.S. Service Program workers share help and hope with people in New Orleans, southeastern Kentucky, Miami and Belle Glade, Fla. It is available from all MCC offices.

• **Dreamers**, Edition 13 of the All God's People video series (MBM, 1991, \$24.95, \$29.95 in Canada), challenges youth and adults to seek ways to serve God and inspires action. Order from MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801-2497, 1-800-999-3534.

—compiled by Gordon Houser

Editorial

01 0022 031 368
LIBRARY
ASSOC MENN BIBLICAL SEM
3003 BETHAM AVE
ELKHART IN 46517

'We feel a bit abandoned'

Most of us assume that when mission workers return to their country of origin, they simply pick up living where they left off before when they went overseas. That is simply not true. Circumstances change. People change.

We tend to think that such people are glad to be home again and that they can now live "normal" lives. I thought that, too, until I listened to some people tell their re-entry stories. Here is some of what I heard:

- "During our years away, several of my peers, close friends, died. I miss them dreadfully. We also moved into a different house when we returned. It is not yet a home; it contains no memories. Now I find myself going back in my thoughts to the country I served in and to the people who became my friends there. I long for them."

- "While we were overseas, people prayed for us. We felt strengthened, knowing that. But after we returned, a friend greeted me on the street and said, 'I just heard that you have been in town for three weeks already, and here I was still praying for you.'"

- "When we terminate with the Commission on Overseas Mission, our names and pictures are no longer included in the *Prayer Directory*.* That means people need no longer feel the need to pray for us. We realize that's the way the system works, but we do feel a bit abandoned."

- "I still do not have a job and am experiencing a lot of pain and even anger. Because I am unemployed I have become dependent. My sense of self-worth takes a good beating. The world seems so uncaring."

- "I have to struggle hard to find my niche in the community that we now are asked to call home. I have spent most of my life outside Canada. Canada is not really my home. I feel like an outsider. Every fiber of my being reaches out with intense longing to be included, accepted for what I am."

- "In the country where we served I knew the ropes. I could cope with an exceedingly high inflation rate and still come out on top. Here I don't have a feel for what is right, proper, good, safe or timely in matters pertaining to money or business. That feels strange."

- "I learned many good cultural traits in the country

where I worked and would like to apply them here. But people look at me strangely when I do things differently. Then I realize how culturally bound our people in North America are."

- "Saying goodbye was difficult. Leaving results in grieving. Establishing intimate, fulfilling relationships back home takes time. In the meantime I long for my friends back there. This is also true for our children."

Sensitivity: Such expressions as these call for sensitivity. They required a change of attitude on my part. I determined to continue to pray for returned mission workers.

Resource people can guide in working through the difficult times that come with re-entry to North America. I sensed a high level of trust at the retreat where I heard these stories. We moved toward close community.

I encourage you to remember and pray for not only those on the mission field but also those who have returned. I appreciate all our mission workers.

*For a copy of the *Prayer Directory*, contact Roberta Harms, COM, Box 347, Newton, KS 67114, U.S.A.



Jake Harms, 767 Buckingham Road, Winnipeg, MB R3R 1C3, was for six years the Canadian coordinator for the Commission on Overseas Mission of the General Conference Mennonite Church.

Inside

Terror and grace in the
'holy' land / p. 532

I prefer living stones
to holy rocks / p. 534

This peace needs to
be disturbed / p. 538

THE

Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ

106: 23
DECEMBER 10, 1991

Palestinian children in a
Gazan refugee camp give
the peace sign.



P

*ray for the peace
of Jerusalem*

Prologue

In the beginning was the Word, but the word had to be heard. Christ's body was broken, the word spoken.

With these words, adapted from poet Jean Starr Untermeyer, we four who put this magazine together wish you joy this Advent and Christmas season. We chose to focus on that part of the world where "peace on earth" was proclaimed and where peace is so illusive. Read the words of Edna Dyck, Jake Elias and Terry Rempel to add to your understanding of the complexities of the Middle East. Two other excellent resources are Norman Horner's *Guide to Christian Churches in the Middle East* (1989), available from Mennonite Board of Missions, Box 370, Elkhart, IN 46515-0370, and *A Middle East Reader* (1989),

available from Mennonite Central Committee, Box 500, Akron, PA 17501-0500. mts



We wish you joy: Sharon Sommer, Gordon Houser, Muriel T. Stackley, John Hiebert—The Mennonite staff

Editor
Muriel T. Stackley

Assistant editor
Gordon Houser

Editorial assistant
Sharon Sommer

Art director
John Hiebert

Editorial offices
722 Main St., Box 347
Newton, KS 67114-0347
(316) 283-5100



The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: one year, \$20 U.S., \$23 Canada; two years, \$35 U.S., \$41 Canada; three years, \$48 U.S., \$56 Canada. Group rates available. Outside North America add \$24 U.S. per year to U.S. rate for surface mail, \$55.20 U.S. for airmail. Single copies: \$2 U.S. Five or more: \$1 U.S. each. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to The Mennonite, Box 347, Newton, KS 67114. ©1991**

Contents

531 '...a time for peace'

Ted Koontz outlines nine components of peace in the Middle East.

532 Terror and grace in the 'holy' land: two stories

Palestinians face injustice but also encounter miracles in the so-called holy land.

534 I prefer living stones to holy rocks



534

On a visit to the Holy Land, Jacob Elias finds a church made up of "living stones," people who faithfully follow Jesus.

536 Letters

538 This peace needs to be disturbed

The record of a trip to the Gaza Strip from a diary

539 The peace of a new Jerusalem

A resource for holding a communion service that focuses on hope for justice in the Middle East

540 News

- General Board ponders MC/GC integration, General Services
- Symposium addresses legacy of Columbus and Mennonites
- Killing and friendship: a view of the Mideast Peace Conference from Jerusalem
- Record

550 Reviews

552 Oh Jerusalem, Jerusalem Integration checkpoint 1991

Cover: The photo is by Lowell Detweiler (MCC)

Next issue: Area reports from the consultants to *The Mennonite* from the 10 districts and provincial areas of our conference

'...and a time for peace'

Ted Koontz

For everything there is a season ... a time for peace" (Ecclesiastes 3). Remember the celebrations over "peace" last spring, when we "won" the war against Iraq? In hindsight it was not yet a time for real peace. As events since and current peace negotiations show, peace in the biblical sense is something yet to be built in the Middle East, not yet something to be celebrated.

What would such a peace look like? Some components might include the following.

1. Guarantee security for Israel coupled with Israeli withdrawal from the Occupied Territories (in compliance with U.N. resolutions) and the establishment of a Palestinian homeland/state;
2. Withdraw all foreign troops from the Gulf, except perhaps a U.N./Arab peacekeeping force;
3. Demilitarize the entire region, including a ban on military weapons sales and the establishment of a nuclear-free zone;
4. Address forthrightly the grievances that, at least in part, led to the Iraqi invasion of Kuwait;
5. Provide assistance to heal and rebuild, both in Kuwait and Iraq;
6. Refuse to impose impossible war reparations burdens on impoverished people;
7. Move decisively to stop the "war" on Iraqi children, who are dying of malnutrition, poor sanitation and lack of medicine;
8. Support the emergence of governments that respect human rights and allow popular participation;

9. End military assistance and weapons sales to countries in the region and economic support for Israeli settlements in the Occupied Territories.

Leadership and humility: Some of these we in the church can work on directly, and others we can encourage our governments to pursue. Peace requires more than the destruction of an aggressor's army. Achieving it will require at least the commitment and energy given to the war. It will require both leadership from the West and the humility to let the countries in the region lead.

Most of all it requires us to resist the temptations of gloating and vindictiveness. It requires a compassionate and generous spirit. It requires readiness to see the beams in *our* eyes and confess *our* sins.

The Persian Gulf War fanned the flames of hate toward the West (the United States) and toward Christians among Arabs and Muslims. Arrogance and vindictiveness will not help.

What! you say. Be generous and compassionate to our enemies? Yes, recall the peace settlements of World Wars I and II. President Woodrow Wilson was ridiculed as an idealistic dreamer for seeking a generous peace in 1918. Instead Germany was saddled with war guilt and crippling bills for war damages. Twenty years later the war resumed, despite the demilitarization of Germany. Enemy countries were rebuilt after the war, and they have become our closest allies.

Let this be a time to heal, a time to build, a time to love. Let this be a time for peace.



Ted Koontz teaches and directs the Peace Studies Program at Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517-1999.



A Palestinian prisoner meets an angel in the form of an Israeli soldier.

Prison miracle

Edna Krueger Dyck

Miracles happen. The Khoury* family knows this because they experienced one, actually several.

It was a sad night one cold and rainy December when the military authorities picked up 20-year-old Sami Khoury. A loud pounding on the door awakened the family at 2 a.m. Parents, brothers and sisters watched helplessly as the soldiers took Sami away. The charge that he had participated in protest activities was unfounded and never proved. They took Sami to a military prison miles from home, the family discovered later.

Sami was always a religious boy, and the horrendous prison environment tried his faith severely. There were daily beating and torture sessions. Though his parents and other family members were not allowed to visit him, they learned that Sami's health was deteriorating; he had lost a lot of weight and was spitting blood regularly. His lawyer told a Red Cross official that outside intervention on the young man's behalf was needed. The Red Cross assisted in this intervention.

Sami's mother sent a Bible for him to read in prison. Not long after he received it, the soldiers took it away—a further means of intimidation and torture. So Sami was surprised one day when one of the soldiers returned

the Bible to him. He had noticed that this particular soldier was not cruel like others and that other prisoners also appreciated his presence. He seemed different somehow, even friendly. He often did small favors for the prisoners. Sami wondered what their relationship should be. Could he really trust an Israeli soldier?

Thinking about his dilemma one day, Sami decided to pray about the matter. He had a bad taste in his mouth from the injuries to his stomach and digestive tract. "Lord," he prayed, "if this man who seems so different is really genuine, let me know. I want a taste of chocolate in my mouth." And he named a popular candy.

Chocolate candy: Not five minutes later the soldier whom he had prayed about came in, bringing the regular meal. Then he cheerfully pulled a chocolate candy out of his pocket. "This is for you," he said. It was the very brand Sami had just mentioned to God. Sami jumped up and, to the soldier's amazement, hugged and kissed him. At that instant the two became brothers, for the Israeli soldier was indeed a fellow Christian.

The first miracle in this story is that God sent an "angel" to sustain Sami in his darkest hour. The second miracle is that Sami came out of prison remembering Jesus' words about loving your enemies. His faith had been strengthened through his terrible prison experience. He reminded friends to bless and not curse those who had mistreated him. Sami was released from prison after two months. He is studying theology in a foreign university in order to be a pastor. He

still has health problems because of the beatings he received in prison. The military authorities forbid him from going home for two years.

His mother has his prison Bible on her shelf in the living room and in the Bible is the miracle candy wrapper. She says, with tears in her eyes, "I have three sons; two are Palestinian and one is an American Israeli reserve soldier."



■ = occupied territories

*Lebanese occupation lines as of early May, 1985

*These stories are true but the names have been changed.

holy' land: two stories

Israeli forces hand down 'justice' by bulldozing houses of anyone they suspect.

Power in the shadow of the Mount

Edna Krueger Dyck

When Jesus wrestled with the devil in the wilderness, the issue was power. The mountain where this battle is supposed to have taken place rises starkly in the area just north of Jericho. It is awesome, beautiful. It stands as a memorial to

the triumph of the cross. Jesus climbed down from that mountain, having said no to the inappropriate use of the divine power.

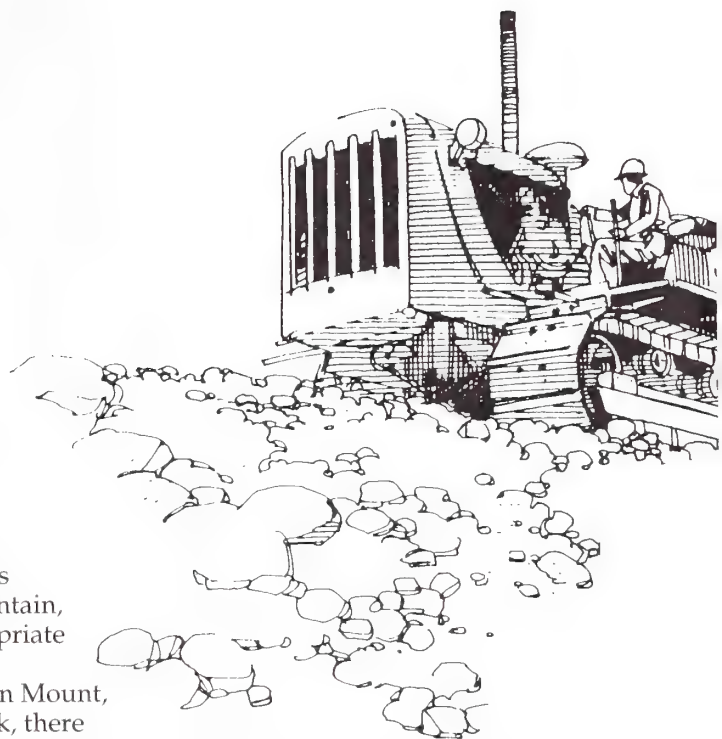
In the shadow of Temptation Mount, in the little village of Ein Dyuk, there is another memorial, this one to the unfair use of power: three mounds of rubble that were once homes.

Three years ago the military authorities rode into the village on a powerful bulldozer and demolished three houses belonging to one family. The parents of five sons (and several daughters) lived in one, a grandmother and her granddaughter lived

in another, and an uncle and aunt lived in the third. Earlier that week a bus had been fire-bombed in the continuing struggle between Palestinians and Israelis in the Occupied Territories. The nearest place that the perpetrators of the crime might have come from was the home of the parents with the five sons. And any of the five sons might have been involved, the authorities figured.

With little questioning, justice was handed down by bulldozer—three times. One brother remains in jail, and the family has been unable to get a permit to rebuild their home. They live in a rough shack near the scene.

According to *Washington Report on Middle East Affairs* (October 1990), "[In recent years] ... the IDF [Israeli Defense Force] blew up or bulldozed more than 102 houses for 'security-related' charges which included non-violent resistance to Israel's occupation and virtually anything concerning manifestations of Palestinian identity."



When schools close

I miss my sons," Mariam* says, her beautiful, dark eyes filling with tears. Mariam's sons, one in his late teens and the other slightly older, are studying in the United States. They have gone because their options for education have virtually been cut off by the Israeli occupation.

Since the beginning of the intifada in 1987 the six Palestinian universities, the 10 community colleges and various training schools and institutions have been closed. (Bethlehem University opened briefly in October 1990 but closed again as a result of the "Temple Mount incident" in Jerusalem.) The Jerusalem Media and Communication Centre publication "Lessons of Occupation" lists numerous incidents of harassment of the educational institutions by the military, dating back to 1974: deportation of students and faculty members, arrests, raids, confiscation of property and land.

Palestinian young people have the options of going to Jordan, where there is a strict quota of students accepted, of going abroad, if they can afford it, or of foregoing higher education altogether, in which case the likelihood of getting a good job is minimal.

The reason given for the closures is to preserve "security and discipline" and that universities are traditionally "hotbeds of anti-Israeli protest."

"How can this terrible situation be corrected?" I asked Mariam.

"Pressure from the international community, especially the United States," she said. *Edna Krueger Dyck*



Edna Krueger Dyck, 1505 Hillcrest, Newton, KS 67114, is editor of *Venture Clubs* materials for the General Conference Mennonite Church. From September to December 1990 she worked for Mennonite Central Committee on the West Bank.

A visitor to the Holy Land is more impressed by the faithful people than by the sacred sites.

I prefer living stones to holy rocks

Jacob W. Elias

Too many Christian tourists look at the ruins of Peter's mother-in-law's house or anticipate or ponder the end times at Armageddon, but have no contact with the church in the holy land today.

I went for a walk in the village of Biram, West Bank. A young man showed me the sights. "That is my house," he said, pointing to a stone house in ruins. Vines and weeds hid the crumbling wall.

We stood in silence. Then this young Palestinian deftly climbed a fig tree in his front yard. Reaching for the juicy figs on the higher branches he dropped them down to me.

Biram (two kilometers from the Israel-Lebanon border) was destroyed "for security reasons" in 1948, when the state of Israel was being established. The young man who showed me his house and gave me figs from his tree had never lived there, but his parents and earlier generations had. Some 43 years ago the question of whose land it was was answered by guns and bulldozers. My young guide's family had to leave.

Elias Chacour's book *Blood Brothers* first made the story of Biram vivid for me. Chacour said to us who had gathered for a work camp in Biram: "Both Jews and Palestinians have experienced much pain and oppression and persecution. May we work together in love in this land we both call home."

Later I thanked Chacour for his talk and for his moving book. He was eating grapes from the untended grapevine of his destroyed home.

One evening during the workcamp I was invited to lead in a song. Wondering what our mixed group of Jews,

Palestinians and Westerners could sing together, I asked for suggestions. Without hesitation one of the descendants of the Biram villagers piped up, "We Shall Overcome." We sang: "Deep in my heart I do believe we shall overcome some day."

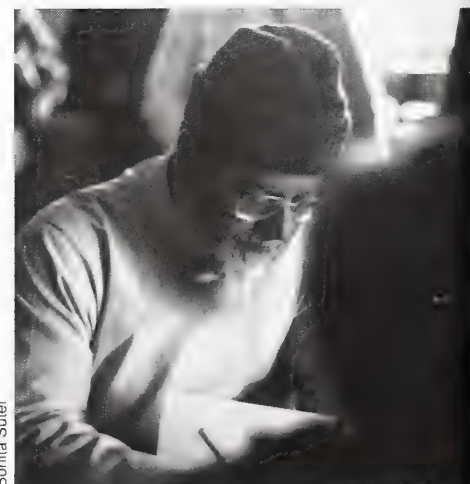
Life: After walking where Jesus walked I am moved more by the living stones from the present than by holy rocks, the sites.

For example, on Palm Sunday I joined the processional from Bethany down the Mount of Olives through the Kidron Valley to ancient Jerusalem. We marched along this historic route with Christians from all over the world and Christians from Israel and the West Bank. We sang together hymns and choruses exalting Jesus as Lord.

We were in the company of Palestinian Christians and Messianic Jews and Christian pilgrims from all over the world. Not only the holy rocks on which we walked but the living-stones people made this a rare Palm Sunday.

I was reminded of Jesus' answer to the Pharisees when they urged him to silence the crowd: "I tell you, if these were silent, the very stones would cry out" (Luke 19:40).

Crusaders: The disciples of Jesus have not been silent. Their story has sometimes been confusing, their testimony muffled and their witness



Bonita Suter

Vivid: Elias Chacour, a Palestinian and a Melkite priest, has aided understanding of the pain in the Holy Land through his book *Blood Brothers*.



Bonita Suter

Holy rocks: Bethel College (North Newton, Kan.) students (left to right) Larissa Fast, Daagya Dick and Sheryl Goering at Tel Shiva. The person on the right is Will Crago from McPherson (Kan.) College.

compromised. For example, the crusaders came with the sword to "kill the infidel" in the name of Jesus who taught his followers to love their enemies. The various groups within the church have argued with each other and excluded each other, some-

times in contention over the holy rocks themselves.

Despite these failures the church still speaks through its life and worship. I saw this by visiting numerous churches: Orthodox, Catholic, Protestant, Latin, Greek, Russian, Syrian,

I turned my back on the ruins

I could not find God within the walls of church or cathedral amid tourists and ancient blood-stained ruins. The violence and symbols of violence left me numb.

Rather than touring this country with a bus full of people to archaeological places of biblical and historic circumstance, I found other holy sites. I sat on an old chair, my back to the ruins of three homes demolished by the Israeli army. I drank tea and laughed with the family and friends who once lived in those houses. Jericho is their home, beautiful despite the losses. These Palestinians welcomed me into their hearts and treated me as their honored guest even though they had no ceiling or walls or doors.

I climbed an old ladder to get over a wall and slipped uneasily down narrow streets in order to enter a dirty, low building. As I passed through the doorway 20 smiling little faces greeted me. Preschool was in full swing in this refugee camp building, 10 minutes from Jerusalem. People have been refugees here since 1948. Many own homes and land but are not allowed to claim them. Even within the Occupied Territories the Israeli army or Jewish settlers have taken 53 percent of Palestinian land since the 1967 war.

I walked through the high school founded by Mennonites, where soldiers had the week before grabbed four teenage boys. The boys were taken to a nearby street and beaten by the soldiers. Fear of an uprising and fear of unprovoked beatings has both sides living in a nightmare of terror.

The sins of Christians toward both Arab and Jew throughout the centuries stain my conscience. Christ's place is with those who suffer, not in ancient ruins or ornate churches. *Tim Lehman, a member of the Creation Care Mennonite Voluntary Service unit, 4103 S.E. 60th St., Newton, KS 67114*

Armenian, Ethiopian. The hospitality was most heartwarming.

The church in the holy land is alive even though threatened: by the political situation, by dwindling numbers because of emigration, by external pressure from both Jews and Muslims, by internal dissention. My regret is that many Christian tour groups gaze at monuments without meeting the living stones.

Too many Christian tourists look at the ruins of Peter's mother-in-law's house in Capernaum or anticipate the end-time prospects at Armageddon but have no significant contact with the church of today.

King David: Peter himself was interested in holy rocks but points to living stones. In his Pentecost sermon he said about King David: "He both died and was buried, and his tomb is with us to this day" (Acts 2:29). Yet in this sermon and later in his first letter Peter extends this invitation: "Come to Christ, to that living stone, rejected by the builders but in God's sight chosen and precious" (1 Peter 2:4). This "stone" holds the whole "building" together. This living stone unites the structure.

Peter goes on. The church itself is made of living stones: "Like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 2:5).

It is not that we must choose between holy rocks that remind us of the past and the living stones, the faith community of the present. May many pilgrims continue to pray at these sites. But the living stones are built into a structure that spans the globe. Only the church can tell the love of God to our world.



Jacob W. Elias teaches at Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517-1999.

Favorably impressed

[In response to the Commission on Overseas Mission presentation "We Seek a City"] we were favorably impressed with such a well-planned and creative service that was informative about our mission work and so enjoyable at the same time. We enjoyed being asked to participate in the African singing.

One mother remarked that her teenaged daughter had stayed home but knew that she would now regret it. *Roberta Krehbiel, Route 2, Box 55, Donnellson, IA 52625*

Full circle for Jean Isaac

Elmer and Esther Dick pastored my home church during my early years. I was too young to remember their presence, but they were mentioned often in my parental home. Soon after leaving our church, they left for missionary service in Zaire (then the Belgian Congo) [working for the General Conference Mennonite Church from 1946-1981].

Years passed. In my quest for a career, missionary service and Africa were never far from my thoughts. My interest in teaching and in education could perhaps be used by God in Africa in some way.

Gary and I did come to Africa. Our main ministry has been in education, now in informal Bible teaching in weekend conferences and in individual church services.

Then we got a letter from Esther and Elmer Dick. Could they visit us on their way home from Zaire?

They came. We took in some of the sights: a trip to the Indian Ocean and a visit to a lovely curio shop. More significantly we went to the homes of our church leaders, who shared with us their call to and involvement in the ministry of the church.

I thought of those days long ago, when the Dicks had shown pictures of people and places as they told of ministry to people of a different culture. Now we stood together, they

and I, on Africa's soil. It was a moment of fulfillment. *Jean Isaac, Box 65, Umtata, Transkei, South Africa 5100*

Good news in Colombia

In our first nine months here the big discovery has been the sheer intensity of life. The Colombian pace, it seems, has been about three or four times that of Canada.

The Colombian National Mennonite Church is small in numbers but not in events. There are 12 congregations with a combined membership of about 700 people. The most tragic event this year was the death of José Chuquín, the president of the National Church, who died of gunshot wounds in Lima, Peru [see June 11 issue, page 255].

In late August, MENCOLDES, the relief and development agency of the church, was the victim of an armed robbery [see Nov. 26 issue, page 518].

Other occurrences include a break-in at one of the churches with which we work, an attempted break-in at another church in the city and personal visits to two congregations with requests for money by representatives of guerilla groups. This has all been somewhat overwhelming.

National political news has included the drafting of a new constitution and peace negotiations with the guerillas.

Mennonites have been heading up a coalition seeking the right to conscientious objection to obligatory military service. A center for justice and peace has been formed.

Most people here live day to day. They find meaning in friends and family instead of in plans and savings accounts. Most importantly many Colombians rely on the mercy of God. The government has betrayed the majority, and their communities cannot always provide the kind of security that is needed. They believe that God intervenes, and it's true.

I drove a 65-year-old woman to a nearby town so she could distribute some used clothing to the poor. She says that God has called her to this ministry. She washes all the clothing by hand, mends the tears and irons all of it. On the way to the town she told me about her life. At 20 she was miraculously healed from a hemorrhage and has been trying to share the Good News and serve the poor ever since.

It's hard to tell what the next few years will hold for us. I do have a

hunch about one thing, however: God will bring "missionaries" into our lives, the Colombian saints like Rosa, to bring us the Good News and to call us to repentance. *Scott Brubaker-Zehr, Apartado Aereo 53-024, Santa Fe de Bogotá, D.E. 2, Colombia*

Will missionaries be extinct?

Will missionaries soon be extinct? Yes, if it depends on our congregation to provide the people. This statement is not a judgment on my part but simply fact according to current statistics.

Since 1975, 19 members of our congregation [of about 700] have entered and served a long-term (one or more years) Mennonite Voluntary Service assignment. Since 1975, 13 members have entered and served a

How can we bring service and missions back into the heart of our gospel message?

short-term voluntary service assignment, not including high school summer voluntary service. During the last five years we have had just four members enter long-term voluntary service and only one of these four was a college-age young adult. In the last 15 years we have had five members enter and serve terms with Mennonite Central Committee. Four of these were international, and one served in the United States. In the last 10 years we have had only one member serve internationally with MCC. Two of our members have served in the Peace Corps within the last five years. In the last 15 years we have had no member enter service with the Commission on Overseas Mission or the Commission on Home Ministries or any other mission board. As you read this we have no one in any kind of voluntary service or missions assignment.

What do these figures mean for the future of voluntary service and missions and MCC? What does this mean for our congregation? It is clear that we support COM, CHM and MCC with money. But money is only

one of our resources. In Matthew 28 Jesus says, "Go into all the world."

How will our church stay in touch with the world? From where will our future leadership come? What is to keep us from becoming more and more internally focused?

What do these figures mean for how we have educated our youth in the last 15 years? As the economy worsens have we compensated by focusing more on our own needs? How do we as pastors, parents, grandparents, Sunday school teachers and other lay leaders work together to change the current trend?

How can we bring service and missions back into the heart of our gospel message? I suggest some ways.

Adopt three to four missionary families referred to us by COM. We could provide partial support for their material needs. We could write letters, sponsor children's Sunday school projects and keep pictures, letters and other information about them on a special bulletin board.

Declare our commitment to support any individual, couple or family from our church who responds to God's call to missions, MCC or voluntary service. This pledge should include congregational help in discerning the call. Our pledge of support should include the care of vacated homes, farms, businesses. Not all will be called overseas or across the country, but all can partake in the mission by making it possible for those whom God calls.

Keep focused on those from our congregation who go into missions, being sure that pictures, letters and information get highlighted.

Send out one missionary individual or family annually for the next five years, two MCC workers or families annually and three or four voluntary service workers or families annually.

Pledge that we will open ourselves to God's call, to make ourselves available, so that missions and service outside our community become an assumed part of each member's life.

Pray that God will use you somehow in this cause for service and missions. Pray, "Here am I, Lord. Send me." *Name withheld by request*

Dismayed by MVS cuts

I read with dismay the article stating that Mennonite Voluntary Service took the brunt of the Commission on Home Ministries budget cuts (Oct. 8 issue).

The separation of service from evangelism is deeply disturbing.

[In] my two years with MVS my eyes were opened in a profound way to the systematic injustices imposed upon many people in North America, as well as people around the world, by U.S. war-mongering policies. The day-to-day rub of living with four other people (all strangers to one another initially) has permanently impressed upon me the value of differences and the reality of what it means to live with them. These are just two aspects of the gospel for me. My Christian faith was strengthened.

It is impossible to measure the "witness" that my faith commitments provided during those two years or vice-versa. My assignments included teaching inner-city preschool- and elementary-age children. I believe that for every positive moment I offered those children, it was one less negative moment in their life. I saw changes in individual children's lives as they moved from responding in a conflictual situation with physical violence to

• • • • •

I fear for our denominational witness when evaluations categorize whether an act is 'evangelical' or not.

• • • • •

expressing verbally how the conflict made them feel, then trying to work it out in a positive, verbal manner.

I grieve the loss of personnel for those who are in and will enter MVS. I grieve the loss of human resources and services for our brothers and sisters by the closing of units. Those human resources (MVS workers) and services (agencies they work for) can offer hope and meet basic needs of those they serve. This is part of spreading the gospel.

Evangelism/service and discipleship were an integral part of my MVS experience. I fear for our denominational witness when evaluations categorize whether an act is "evangelical" or not and then place a "higher" value on those acts that pass the "evangelical" litmus test. With such a

process, it appears as if we Mennonites have to "keep up" with the evangelical movement, thus allowing for a narrow definition of evangelism. When will we refuse to be "threatened" by the fact that what we do may not fit into the neat categories/definitions someone else has created? When will we instead celebrate what we are offering and what others offer as *both* being relevant to the goals of spreading the gospel?

I am sympathetic to the fact of "the budget woes." I am troubled by the process and rationale used in this decision. *Charlene Epp, 3262 Rochambeau Ave., Bronx, NY 10467*

A real challenge?

Where would Civilian Public Service have been 50 years ago if each group of Mennonites had dealt alone with the National Service Board for Religious Objectors and with government? Had it gone that way, I fear we would not have had any CPS. I feel that five decades ago already, true integration had been achieved in regard to the military draft. So isn't it time for at least the Mennonite Church and General Conference Mennonite Church to integrate? Isn't it time to show other denominations that we can and do work together? Stuart Showalter's comment is good (Oct. 22 issue, page 465). The cover of that issue with the question What are you going to do for a real challenge? made me uncomfortable. *Name withheld by request*

Correction

An item in the Record section (Nov. 12 issue) indicates that I resigned. It is more accurate to say that a renewal was not offered when my pastoral contract expired.

I feel led to be in the world as a Christian without being a member of nor participating in the kingdoms of the world. I wish to communicate with anyone interested in such goals. *John Addink, Route 1, Buhler, KS 67522*

Editor's note: The U.S. Post Office returned a copy of the Nov. 12 issue of *The Mennonite* with the address (zip code 67114) marred and illegible. If you did not receive your Nov. 12 copy, let me know. *mts*

This peace needs to be disturbed

On a trip to the
Gaza Strip the author
finds a peace that is
no peace.

Terry Rempel

9 a.m. It is already hot. We've been on the road for more than an hour, watching the landscape slowly melt before our eyes, from the rocky hills around Jerusalem to the sandy desert-like terrain near Gaza.

We pass by numerous military compounds. Everything is quiet. Gaza is at peace. Still I am afraid, because we are disturbing the peace

by coming to Gaza.

For a short time our presence will upset the precarious balance that is both the sustainer and destroyer of the Palestinians who live in this narrow strip of land.

9:15 a.m. Our small bus pulls up to the military checkpoint. Without stopping our driver Ishmael passes through. Palestinians do not have such an easy time.

About 100 meters inside the Gaza Strip our bus pulls over onto the gravel shoulder. We get off the bus. It is hot, windy. We all climb into the U.N. van that is waiting for us. They say it is too dangerous for us to take our own bus.

The U.N. van is just a metal shell with seats in it—like Gaza itself. The van starts. It is loud. My thoughts become loud. They are amplified. Eye contact replaces words from now until we stop.

9:25 a.m. We make a right turn and pass between two cement barricades. This is Jabalia, the largest of eight refugee camps in Gaza. Asphalt dissolves into sand as we drive over what no longer can be called a road.

There are no houses here, only cement and asbestos shelters. They are homes. They seem to grow, one out of the other. At times they are separated by long, narrow corridors and less frequently be wide sandy alleys.

9:30 a.m. We enter a crowded market street. Mules, goats and other animals lie at the side of the road in the dusty sand. They look hot.

Here Palestinians sell fruit, vegetables, meat and bread.

We stop.

Ahead is a donkey cart. Its license dangles at the back. People mingle—one side of the street to the other.

We watch and are watched. Our eyes break the silence.

We start moving again. It is hot.

9:35 a.m. The street opens to a wide alley. There are fewer people. Children play barefoot in the sand. Sewage runs down the side of the alley. Sometimes it overflows, creating small cesspools.

Some children wave. I wave back.

9:38 a.m. Near a large garbage pile someone is holding a wake. We enter what seems to be a large square. On the left is an open sewage pit. There are stories about what it is used for.

Not far away is an Israeli military compound. People walk slowly.

On the left is an open
sewage pit. There are
stories about what it is
used for.

9:40 a.m. At a hospital someone tries to take a picture. The children run. The military takes pictures.

Inside a doctor dumps a bag of hardware on a table in the corner. Grenades. Tear gas canisters (made in the U.S.A.). Rubber bullets. He drops the bullets. They do not bounce.

I take photographs. Someone tells me there is a military outpost behind the hospital. I look out the window. I am afraid, and I am not Palestinian.

The director tells us stories. Her voice is quiet and trembles. She sees us taking notes. I stop. We all stop. You must be careful.

It is hot.

Someone brings in a young boy. He is crying. Alone. His leg is fractured. They say he fell off a staircase when soldiers entered his school.

Boys with stones. One in each hand.

The doctor has not come. I move away to a corner. My eyes break the silence, and I cannot stop the flow of words.

9:58 a.m. We leave. I can leave. The drive is quick and eternal. The van is crowded. We are quiet.

Gaza is at peace.

Disturb that peace.

Author's note: *The Gaza Strip was occupied by the state of Israel during the 1967 six-day war. It covers approximately 360 square kilometers of land. Thirty percent of this land is occupied by Jewish settlers. Currently there are an estimated 750,000 Palestinians living in the Gaza Strip, of which 70 percent are refugees (statistics from UNRWA).*



Terry Rempel, Tofield, Alta., is in Menmonite Voluntary Service at 13419 Pleasant Valley Road, Woodstock, IL 60098. He was part of the Christian Peacemaker Team that went to the Middle East in August.

The peace of a new Jerusalem

An order of worship and communion

Adapted from a communion service held by the Christian Peacemaker Team near the Mount of Olives just prior to departure from the city of Jerusalem last April, this is an expression both of hope for land and of commitment to seeking a peace with justice that will nourish all the people of the Middle East.

On the worship center are the following items:

- two plants. One is thriving and healthy as a result of consistent access to abundant resources. The second plant is cut back and struggling for life, representing the struggle of the Palestinian people for resources, equality and recognition.
- a jug of water, symbolizing the life-giving resources needed by all and the commitment of individuals for seeking a just distribution of resources,
- a lighted candle, standing for God's illumination of the human search for justice,
- bread and juice to be shared by all participants in communion, symbolizing the community of all God's children.

Hymn suggestion: "Veiled in Darkness Judah Lay" (*The Mennonite Hymnal*, page 114)

Scripture: Isaiah 61:1-3

Hymn suggestion: "To Us a Child of Hope is Born" (*MH*, 125)

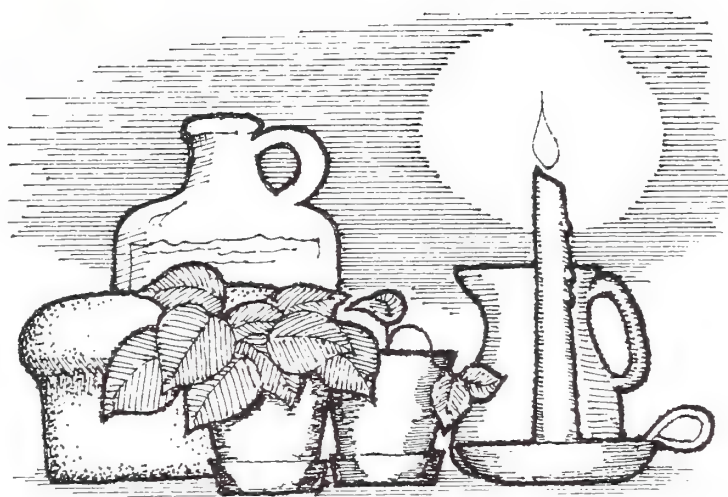
Leader: We are a peaceloving people. We are a justice people. We strive to be a righteous people. Yet people are bruised because of our lethargy. In the land of our Lord, God's people who are called the Palestinians are crying in the wilderness. They are a "foreign people" in their homeland. Like this undernourished plant they need the substance of life-giving water ... the Spirit of God working through us to sustain life. Let us unite with them in their non-violent struggle for justice and peace.

I invite you to come to the altar and offer your prayers and pour water on this undernourished plant as a symbol of uniting your spirit with the Palestinian people as they seek justice.

The response: (Worshippers come to the altar, kneel and offer their prayers silently or aloud. Upon completion they pour a small amount of water on the plant. After each prayer, the congregation responds with the following):

Let justice roll down like waters and righteousness like an everflowing stream (Amos 5:24).

The admonition: (After prayers are completed, the leader reads Isaiah 65:17-25, saying), Hear the words of Isaiah as he looks toward a new Jerusalem.



Leader: God is creating a new heaven and earth in Jerusalem, Judea, Bethlehem, Jericho, Samaria, Nazareth, Ramallah and Gaza today. God is renewing the covenant with the people—the Palestinians—to freely inhabit the land that was given to them for safe keeping. The promise of a "new Jerusalem" is a promise to these people, like their brothers and sisters—the Israeli nation—that God will answer and that "the wolf and lamb," the Palestinian and Jew, will be guided by the "light" of the one true God whom both acknowledge and follow.

Hymn suggestions: "O Holy City, Seen of John" (*MH*, 450), "Pour Down Thy Spirit" (*MH*, 452), "Let There Be Light" (*MH*, 455)

The Communion

Leader: Our Lord, before his death, ate with his disciples. He knew that they were weak and could only be sustained through his power. The sharing of bread and wine was a symbol of his commitment to be with them in their trials in the struggle for a just world.

I invite you to join in Christ's promise to God's servants to be with them to the end of the earth.

(The congregation joins the leader at the altar and communion is shared. After communion the leader offers a prayer for the assembled worshippers, using John 17:20-29.)

Leader: Let us hear Christ's words as recorded in John 17: 20-29.

Closing song: "Kum Ba Yah," congregation holding hands, or "God of Grace and God of Glory" (*MH*, 434).

For additional resources contact Christian Peacemaker Teams, 1821 W. Cullerton, Chicago, IL 60608, (312) 421-5513.

Soviet president Mikhail Gorbachev met Nov. 4 with a delegation of North American Evangelical Protestants about the future of the Soviet Union and the role of religion and democracy in its development. Designated Project Christian Bridge, the group of 19 Evangelical leaders involved in evangelistic and humanitarian ministries came at the invitation of the leadership of the Supreme Soviet and Gorbachev advisers. Soviet politicians, economists and journalists described the moral and spiritual vacuum in their country.

For Arnold Sprunger, a Mennonite who grew up in Berne, Ind., living out his pacifist beliefs meant changing jobs. His story was told in the alumni magazine of Taylor University. The Persian Gulf War led to his decision. "As a software manager for Digital Equipment Corp., Sprunger changed his job description so that he was not involved with government defense contracts," Ann Caulkins wrote in *Taylor*. "I was faced with the question of how to deal with a company that manufactures the F-18s and other weapons capable of significant destruction," said Sprunger, of Glenco, Mo. "I chose not to support that effort."

A 371-year-old congregation in Ouddorp, the Netherlands, is regaining strength after being near death from 1946 to 1987. Ouddorp Mennonite Church, established in 1620, hired a full-time pastor in 1987, held a baptismal service for 23 candidates last December and is building a new 250-seat sanctuary. In 1946 the 31 members were too few to support another pastor after (pastor) Jacob Thiessen left. Current pastor Johannes Smink expects to baptize about 10 candidates each year. "If the growth continues, the new church building will soon be too small," Beno Hofman wrote in *ADW*, a Dutch Mennonite periodical. (*Mennonite Weekly Review*)

General Board ponders MC/GC integration, General Services

Newton, Kan. (GCMC)—Proposed denominational integration with the Mennonite Church and an in-depth review of the Division of General Services were major topics of discussion when the General Board of the General Conference Mennonite Church met here Nov. 8-9.

Board members engaged in lively discussion after Vern Preheim, general secretary, reported on behalf of the Integration Exploration Committee. Preheim noted that "there are reflexes that are triggered by different traditions on authority and ideals. We've tried to respect each other's tradition and values, but there has to be give and take."



'Creative messiness':
Preheim

Preheim presented nine key concepts that the committee had agreed on for designing integration models. They included one stating that "flexibility will be valued over uniformity in designing the role, structure and boundaries of area conferences and ... denominational structures." Another states, "We will seek simple and efficient structures."

Conference moderator Florence Driedger asked, "Are we a denomination that allows for a whole range of diversity, organically developing and working together in many different ways?"

"Different agencies can do different things," said Jake Fransen, Smithville, Ont. "I think we have to be creative."

Preheim said that "we can't necessarily conceive of a tidy structure where everything fits neatly. Perhaps

it will take creative messiness."

Anna Juhnke, North Newton, Kan., said, "I think the question is whether or not we can tolerate messiness."

The board also reviewed the work of the Division of General Services. The division, an experimental combination of communication and administrative functions, has been operating for the past 2 1/2 years. The board proposed making the change permanent, with a final decision to be made at the triennial sessions of the conference next summer.

Though the board affirmed the work of the division, some members expressed concern about the role of the conference magazine, *The Mennonite*. "It seems to me the *The Mennonite* has been very controversial," said Ron Krehbiel, Freeman, S.D. "It has caused a lot of disputes." He said that some people want the magazine to be "the official voice" of the conference.

Driedger said that the magazine "does not cause dissention; it only reflects it." Others noted that the GCMC, from the beginning, has been a fellowship of many different voices.

Bill Toews, Leamington, Ont., agreed: "I'm glad there is a forum for the minority voice to be heard. We do have diverse opinions—let's hear them."

Edgar Rempel, Winnipeg, summarized the discussion thus: "We want *The Mennonite* to be a place for many opinions to be expressed. That's how we allow conversation. But any official conference position must also be stated."

Discussion also focused on fund raising. Staff members presented a working document, "Philosophy of Fund Raising for the General Conference Mennonite Church." Although congregational giving is still the financial base of the conference, staff members also contact individuals and invite them to support specific mission projects. Some have also been asked to be part of a fund-raising advisory council.

Krehbiel expressed support for the work of the staff: "[In the past] we've made people with substance feel like lepers, maybe even driven them out. Making money is no sin. It's how you use it."

However, Juhnke cautioned, "It seems to me that the emphasis on individual projects is stronger than I would like to see it." Fransen said that he likes the current balance that allows

- A Mennonite Central Committee publication
- November 1991
- vol 15
- no 5



.....
A tale of two bullets, page 2

.....
MCC history shaped by war,
page 3

.....
Playing soldiers, page 4

.....
El Salvador and the Gulf
War, page 5

.....
MCC profile: Africa,
pages 6-7



A tale of two bullets

War's terrible cost

Most people who travel overseas bring back souvenirs. After visiting Ethiopia earlier this year, I also brought back some souvenirs — two machine gun bullets.

I picked up the bullets at the sites of major battles between the Ethiopian army and fighters of the Eritrean People's Liberation Front (EPLF). One was found near Afabet, where more than 18,000 soldiers were killed or wounded. The other was picked up at the Red Sea port city of Massawa, where more than 11,000 soldiers were put out of action.

The debris of war litters Eritrea, the northern Ethiopian province which was at war with the central government continually from 1962 until this year. Burnt-out tanks, blasted trucks, artillery shells, human remains, graves — everywhere, graves — are found throughout the region.

As I look at the bullets, I am reminded of the terrible cost of war. I think of families separated by the fighting; of refugees driven from their farms by battles; of the scores of people disabled by wounds; of the sad eyes of prisoners of war.

I also remember standing beside a burnt-out truck, its flat bed littered with the bones of soldiers. The truck was carrying wounded away from the fighting when it was hit. I held part of a skull with a bullet hole in my hands.

The bullets connect me to these terrible memories. Looking at them, I realize that while North Americans have the luxury of debating whether war is just or not, people in the developing world die daily because of fighting. While we seem to quickly tire of discussions about peace, war and civil unrest are a normal part of life for large numbers of the world's citizens.



Unloading relief supplies, Ethiopia

The bullets remind me that war is one of the most important issues facing MCC today. Much of our service today occurs as a result of war, including a great deal of our food assistance to Africa and other parts of the world. If we want to feed hungry people, we should try to find ways to end the wars that disrupt their lives and economies.

One way to do this, according to Hizkias Assefa, an African conflict resolution consultant who specializes in mediation efforts in the Horn of Africa (Ethiopia, Sudan, Somalia), would be to give a percentage of the funds for relief to efforts aimed at finding peaceful solutions to conflict.

Assefa, whose work is supported by MCC, suggests that for every \$100 given in food relief, \$5 should be given for peace. "That way we might not have to send another \$100 of food next year."

The bullets I brought back from Ethiopia came from the Soviet Union. For years African nations have received two major export items from East and West: food and weapons. Perhaps now is the time for us to work with them as they find something homegrown: peace.

• • • **John Longhurst**
MCC Canada Information Services



MCC history shaped by war

Meeting human need;
speaking against war

Over the past 71 years, MCC service has been linked to the human suffering caused by war.

MCC was founded in the aftermath of World War I as a response to the suffering that followed revolution and civil war in the Soviet Union.

World War II gave rise to service in Europe, Taiwan, Hong Kong and Japan as MCC helped people rebuild shattered lives and homes. The war also produced creative peacemaking efforts in North America, with the Civilian Public Service program in the United States and the alternative service program in Canada, as well as the founding of MCC's Peace Section.

War in the Middle East in 1948 resulted in the beginning of MCC's program in Jordan and the West Bank a year later. MCC workers continue to serve in that troubled region today.

After the Korean War MCC began a program which lasted throughout the 1950s in that country.

Conflict in post-colonial Africa in the 1960s also prompted MCC service. MCC service on that continent continues to be shaped, influenced or impeded by wars or civil conflicts in Nigeria, Ethiopia, Sudan, Mozambique, Angola, Somalia, Liberia and southern Africa.

The Vietnam War was an important moment in MCC's history, and a difficult one. It resulted in service to both sides at a time when feelings about the war and the question of support for government ran high in the United States and Canada. It demonstrated the connection between war, nationhood and human suffering in a dramatic way for North Americans. It also found MCC responding to the needs of thousands of "boat people" who were resettled in North America.

It is too early to tell how the most recent war in the Persian Gulf will affect MCC. Clearly world tensions are shifting away from East-West and towards North-South. It is also clear that a rejuvenated Islam, speaking for the powerless and poor, will be a major factor in these tensions. MCC is committed to building bridges between North American Christians and the Islamic world.

Over the past 71 years, MCC has seen again and again that hunger is seldom the result of drought only, but also of conflict. As disciples of Jesus, we are committed to meeting human need. As a peace church, we are committed to speaking against war. By doing the latter we may not have to do as much of the former.

• • • **John A. Lapp**
MCC Executive Secretary

MCC Contact (USPS 689-760) is published in February, April, June, August, and November by Mennonite Central Committee, PO Box 500, Akron, PA 17501-0500. Editors are Charmayne Denlinger Brubaker, Ardell Stauffer and John Longhurst. Design by Ronald Tinsley. Copies are sent in bulk to church addresses upon request. Address correspondence to **MCC Contact** Editor, 21 South 12th Street, PO Box 500, Akron, PA 17501-0500. In Canada, address correspondence to **MCC Contact** Editor, MCC Canada, 134 Plaza Dr., Winnipeg, MB, R3T 5K9. Second class postage paid at Akron, Pa., and additional mailing offices. POSTMASTER: Send address changes to PO Box 500, Akron, PA 17501-0500. Printed in U.S.A.

Photo credits: Page 2, John Longhurst; page 3, John Longhurst; page 4, Howard Zehr; page 6, John Longhurst, John Longhurst; page 8, Al Friesen.

War damage, Ethiopia



West Bank child

Staff comment The first and the last

• • •

The last Allied soldier to die in World War I was Private George Lawrence Price of Moose Jaw, Sask. He was killed at 10:58 a.m. on November 11, 1918 — two minutes before the "war to end all wars" officially ended. He was shot on the outskirts of the Belgian village of Ville sur Haine, eight kilometres (five miles) from the city of Mons.

Price is buried in a cemetery at St. Symporien, Belgium. Not far from his grave lies the body of Private J. Parr of Great Britain — the first Allied soldier to die in World War I. As irony would have it, the last Allied push recaptured the very ground lost in the war's first days, four years earlier. The war ended exactly where it began, at Mons, Belgium. Between the deaths of those two men lay four years of conflict and the deaths of 30 million other people.

The Bible tells us that Abel was the first human being to die violently. Will there ever be a last?

• • • **John Longhurst
MCC Canada
Information Services**

Playing soldiers

What shall we tell these children?

Some young boys are playing army outside our home here in a village of the Israeli-occupied West Bank. Three of them pretend to be Israeli soldiers, and the other three pretend to be shabab (Palestinian youth).

The three "shabab" face the wall in the position the military or police place suspects for interrogation. The three "soldiers" stand behind their captives yelling at them. Then the "soldiers" begin to kick the "shabab" on the back of their legs and slap them across the back of their heads.

It is a rough game.

The same day I go to visit the village priest. In the course of our conversation I tell him about the game the boys played and how it made us feel. He tells me about a similar game that took place in the village kindergarten that same morning.

Two boys, 4 and 5 years old, were playing army while the girls played house, in the toy kitchen preparing food for their dolls. At some point in the game the boys perceived that stones had been thrown at them as they patrolled the village in their jeeps.

The boys rushed the girls with their make-believe guns drawn. They insisted that stones were thrown at them and demanded to know where the men were hiding. The girls said no men were present. The boys grabbed the girls' dolls and tried to take them away. The girls struggled with the boys, then ran to the teacher to plead their case.

The priest looks at me and asks, "What shall we tell these boys?"

Playing army is the most common game for children here. We see it every day, and we say to ourselves, "This is not the way it should be." But how can it not be this way? Military occupation, its violence, and resistance, are the themes of life here.

On four consecutive days one week soldiers fired tear-gas canisters on the village as they passed through. One afternoon I watched as they shot five canisters into different areas of the village from the main road. They were just passing through.

• • • **Angel Ocasio of Harrisonburg, Va.
MCC West Bank**

El Salvador and the Gulf War

Is your family safe?

After the war in the Persian Gulf began, many friends here in El Salvador approached us with concern on their faces. "Is your family safe?" they wanted to know.

They had heard that our country, the United States, was at war with Iraq and were anxious to share their concern for our families and loved ones. Their understanding of the Gulf War was sketchy at best, and many thought that battles were being fought in or near U.S. territory.

Though our Salvadoran friends lacked precise knowledge of the Middle East conflict, it did not detract from the intensity of their concern. Most of them know firsthand the horrors of war — the terror of battle, the desperation of fleeing for their lives as refugees, the grief over loss of life and community.

As we reassured them that our families were safe, it was hard to ignore the irony of the situation. Several people had only recently told us stories of how sons, brothers and sisters were lost to death squad killings in the early 1980s, or how they had to flee their homes after their communities were bombed. Some are still displaced 10 years later, and long to return to their homes.

In contrast, I thought of a largely comfortable population in the United States and Canada turning a deaf ear to the tragedy taking place in the lives of Salvadorans. When we returned home for a brief visit last year, few people asked us, "Are your friends safe?"

Now, as many North Americans have experienced their own personal tragedies associated with the Gulf War, we pray that they will have new ears to hear the pain of their Salvadoran brothers and sisters who are so ready to listen in return.

• • • **Ed Stamm Miller of Wellman, Iowa**
MCC El Salvador

Resources

• • •
Contact the MCC office nearest you for these resources.

• • •
The different path: *Mennonite conscientious objectors in World War II*, a 30-minute video, tells stories of Mennonites and Brethren in Christ in World War I and World War II who declared that though they would serve humanity, they would not take a human life.

• • •
How should we respond to the call to war?
"Sourcebook: Oral history interviews with World War I conscientious objectors" tells personal stories of how one generation of conscientious objectors responded. Use these interview transcripts to put together skits or presentations for youth groups or churches. Available for \$1 postage and handling from MCC, PO Box 500, Akron, PA 17501-0500.

• • •
Seeking peace tells more than 90 true stories of Mennonites, Amish and Hutterites facing violence and the call to war. Covering 450 years of history, this new book was written by MCC U.S. Peace Section co-secretaries Linda and Titus Peachey. Available from Good Books, Intercourse, Pa., or Fitz Henry and Whiteside, Markham, Ont.



MCC worker Kate Warn greets children in Khartoum, Sudan, refugee camp.

Is God calling you to fill one of these urgent personnel needs?

• • •
Vietnam: English teacher

• • •
Mozambique: Physician

• • •
Bangladesh: Food technologist

• • •
Pennsylvania: Material resource warehouse coordinator

• • •
British Columbia: Material resource warehouse manager

• • •
Brazil and Indonesia: Community development workers

• • •
Haiti and Uganda: Agriculturists

• • •
Vietnam, Jordan, Haiti: MCC country representatives

If you or someone you know are interested in any of these positions, contact MCC Personnel Services, PO Box 500, Akron, PA 17501-0500, (717) 859-1151.

MCC country profile

War and hunger in Africa

Over its 71-year history, MCC has seen firsthand the link between war and human need, such as hunger. This is particularly apparent in Africa today, where all of the most food-deficient countries on that continent are experiencing, or have recently experienced, conflict. Following are the African countries most in need of food assistance:

- **Sudan.**
A decades-old conflict between north and south, combined with serious crop failure, has left over 11 million people at risk of starvation. Over 1.2 million metric tons (MT) of food relief will be needed to prevent mass starvation. MCC has sent 4,400 MT in 1991.
- **Ethiopia.**
Despite the recent peace agreement, almost 30 years of war have left the country with tremendous food needs. About 1 million MT of food assistance will be required to help the 7 million people at risk of starvation. MCC has sent 4,000 MT of food to Ethiopia this year.
- **Liberia.**
This country, which usually receives little attention in North America, exploded into the news when bloody fighting took place this year. Despite good crop growing conditions, civil strife and massive population displacement have limited crop yields. Liberia still needs 160,000 MT of food aid. MCC sent 10 MT of aid to Liberia in 1991.
- **Mozambique.**
Food production levels will be 25 percent lower than last year and well below food needs despite late season rains. About 800,000 MT of food aid will be needed, but continued conflict between government and rebel forces complicates relief distribution efforts. MCC is sending 5,500 MT of food aid this year.

Africa



- **Angola.**
The food supply remains critical, due to conflict and drought. A recent ceasefire agreement brings hope that things will improve. MCC is sending 1,850 MT of food this year.
- **Somalia.**
This Red Sea coast country was devastated by a brutal civil war. Half of the country's population of 7 million people are at risk of starvation. MCC is sending 500 MT of food aid this year.

Your assistance in helping MCC feed hungry people in Africa is appreciated. Send your contribution for food relief to the MCC office nearest you. You may also want to designate a portion of your contribution for MCC international peace work to help resolve conflicts that create food needs. Please include project number B118 with your contribution for food relief and project number D860 for peace work.

News from MCC

Teaching adults in Appalachia to read is challenging, reports MCC worker Emily Appleby Grizzard. The task seems straightforward, she says, but "I found out that people can't learn if they can't see well... are in physical pain... suffer mental anguish or hopelessness born of manifest lack of opportunity."

Extending the table: A world community cookbook is now available from Herald Press. This MCC-commissioned book combines recipes from more than 80 countries with stories of how people around the world extend friendship and hospitality through food; how they produce, prepare and serve food; and how they value food as a sacred gift to be shared by all.

"Our work, and that of other [non-governmental organizations], is often thwarted and undermined by armed conflict and the consequences of militarization," read a recent MCC letter to U.S. Congress foreign relations leaders and the State Department. "The correlation between hunger and war is all too clear." MCC urged the deletion of all military aid to African countries from the 1992 U.S. Foreign Aid Bill.

Dry-season gardens in Piela, Burkina Faso, are getting a boost from new shallow-well rower pumps. Blacksmith Dayamba Nagono and MCC worker Steve Metzler together learned to make the pumps. Made with simple hand tools, the pumps sell for a fraction the cost of equivalent pumps available in Burkina Faso.

Andrew Wagner,
Lititz, Pa.,
prepares MCC
school kit.



Thoughts on personnel

MCC workers must believe in peace

Why does MCC approve only applicants who hold a biblical view of peacemaking?

Part of the answer lies in the history of the Mennonite and Brethren in Christ churches that support MCC. These churches have explicitly committed themselves to nonresistance in response to Christ's command to "love your enemies."

Another part of the answer lies in MCC's mandate. When the churches formed MCC, they gave it the responsibility of promoting peace, along with activities such as relief and development. Originally, this meant developing a program of alternative service to war, but over the years the mandate has broadened to include peace education, criminal justice issues, reconciliation ministries and other concerns.

A third part of the answer arises from our involvement in locations where conflict is a daily part of life. This includes places like Sudan, Lebanon, the Philippines and El Salvador, and even some urban assignments in North America. Workers in situations where violence is too often the first resort need to believe that peace is God's will, and that promoting peace, justice and reconciliation is our responsibility as co-workers with God.

Our workers are called upon to demonstrate God's love around the world. Sometimes this means responding to a violent situation by turning the other cheek. This powerful witness can be offered only by people committed to peace.

• • • **Len Siemens**
MCC Canada Personnel Services

Cash projects

• • •
(December) The Honduras Mennonite Church organizes alternative service projects for conscientious objectors. In one project, youth construct drainage ditches in marginal neighborhoods of the capital. \$2.25 buys a bag of cement. \$18 buys devotional materials for the youth. \$40 transports a load of sand. Please include project number B919-60 with your contribution.

• • •
(January) MCC helps Bangladeshi farmers plant tree nurseries for additional income. \$5 provides tree seeds and materials for one farmer. \$15 trains a farmer in nursery management and provides a start-up loan. Please include project number B702-10 with your contribution.

• • •
(February) Villagers in Hiep Phuoc, Vietnam, store rainwater in large cement water jars. Health workers there, with MCC support, provide these jars at low cost. \$6 buys one water jar. \$7,200 provides jars for every family in Hiep Phuoc. Please include project number B722-40 with your contribution.

• • •
(March) Faith Center is a home for the homeless in a slum area of Kingston, Jamaica. Faith Center also delivers food several times a week to people who are very poor. \$2 buys a bunch of green bananas or a sack of sweet potatoes. Please include project number B920-40 with your contribution.

Material resource projects

• • •
(December and January) School kits: In 1992 MCC will ship 4,000 school kits to northern Somalia. To prepare a school kit, place these items in a 10- by 16-inch (25- by 41-centimeter) drawstring bag: 4 unsharpened pencils, 1 plastic metric ruler (30 centimeters long), 4 spiral notebooks (a bit smaller than the bag and about 75 pages each), 1 package of 12 to 16 crayons or colored pencils and 1 pencil eraser.

• • •
(February and March) Children's clothing: MCC shipped more than 41 tons of clothing to refugees in Liberia and Angola in 1991. Because of these shipments, inventory is low. Donated clothes should be light- or medium-weight, preferably wash-and-wear. New or used clothing is welcome.



**Mennonite
Central
Committee**

Mennonite Central
Committee and MCC U.S.
21 South 12th Street
PO Box 500
Akron, PA 17501-0500

MCC Canada
134 Plaza Drive
Winnipeg, MB, R3T 5K9

**Please include the following
information with all
contributions for contact
cash projects:**

Name of project:

Your name:

Address:

Conference or church affiliation:

Project no.

individuals as well as congregations to support the work of the conference in varied ways.

In other business, the board

- communicated to the Mennonite Church General Board concerns about the ways that cooperative programs are eliminated,

- passed a resolution acknowledging with regret the withdrawal of the Toronto Chinese Mennonite Church from the General Conference,

- approved a budget of \$96,858 for Sioux Falls '92,

- recommended a change concerning membership on the Mennonite Biblical Seminary board: the Conference of Mennonites in Canada would elect two members and the General Board appoint one,

- approved a proposal for an Inter-Church Relations Leadership Group for the GCMC and the Mennonite Church,

- in response to a proposed new formula for denominational support, decided that the GCMC could not increase its giving to Mennonite World Conference,

- heard from Marlin Miller, president of Associated Mennonite Biblical Seminaries, Elkhart, Ind., regarding funding proposals,

- reviewed salary and budget-building proposals, with final action to come in March,

- reappointed Preheim to a three-year term as general secretary. *Dave Linscheid*

Symposium addresses legacy of Columbus and Mennonites

Corpus Christi, Texas—The crucifixion of Christ is not cause for celebration but of commemoration, said Lawrence Hart here Oct. 19. Similarly the quincentennial of the arrival of Christopher Columbus to North America and the subsequent violence of Europeans against Native Americans give the latter no cause to celebrate, but their survival as distinctive citizens is reason for celebration and commemoration. However, mere survival is not enough.

Hart suggested that perhaps Mennonites more than other religious groups can understand what Native Ameri-

Sam Steiner



No cause to celebrate: Lawrence Hart responds to questions at the symposium.

cans mean by sacred geography because of the historic Mennonite affinity for land. He pleaded for an understanding of various cultures found today in the United States.

Christians may be different in many ways, but all are one in Jesus Christ.

Hart, a General Conference Mennonite minister and a chief of the Cheyenne tribe, is from Clinton, Okla. He spoke at the "1492-1992 Christobal Colon and the Mennonites Symposium," sponsored by the Mennonite Church Historical Committee and hosted by the Prince of Peace Iglesia Menonita. All sessions were in Spanish and English.

Levi Miller of Scottsdale, Pa., spoke about the 1492 event and European Mennonite immigrants. He noted the tragic irony that landless and persecuted Mennonite and Amish peoples gratefully settled on land in America that was taken from persecuted Native peoples. Nevertheless, these immigrants sought peaceful if not always just relationships with Native Americans. For Amish and Mennonites, America meant land, peace and gratitude. For Native Americans, however, this meant loss of land, anger and grief.

Arrowhead: Historical committee members presented gifts to Hart to symbolize their complicity, contrition and commitment to increasing justice and goodwill. The gifts included an arrowhead, a book and an article regarding interactions between Native Americans and Canadians or Pennsylvania Mennonites, an ear of Indian corn and an Indian peace pipe.

José Ortíz of Goshen, Ind., and José Matamoros, pastor at the Corpus Christi host congregation, said that the Spanish explorers and immigrants wanted to Christianize Native peoples. "Their motivations were good, but the

Mennonite Central Committee Canada representatives agreed in September that a minimum of 60 percent of the undesignated donations to MCCC should be used for overseas programs. The remaining funds will be divided between the provincial MCCs and MCCC for programs in Canada. Last year MCC sent more than \$37 million of aid, including material assistance, to countries overseas. Just over \$17 million of that came from Canada.

"The City a Place of Healing" was the theme for the annual gathering Sept. 20 of Anabaptists from Southern California. The Council of Anabaptists in Los Angeles sponsored the event. Representatives of Hispanic, African-American, Belizean, Anglo and Indonesian groups contributed songs, dances and readings. Ethiopian-born Tesfation Dallelew, director for East Africa at World Vision and a member of Mountain View Mennonite Church, told stories of the survival of the church through totalitarian regimes in the Horn of Africa. Brenda Isaacs led a prayer for healing for each congregation as representatives came forward to be anointed.

Rep. Dan Rostenkowski, chair of the U.S. Ways and Means Committee, has asked Rep. Charles Rangel, chair of the subcommittee on Select Revenue Measures, to schedule a hearing of the U.S. Peace Tax Fund Bill (HR1870) before the end of the 102nd Congress, which concludes at the end of 1992, according to Marian Franz, executive director of the National Campaign for a Peace Tax Fund. A hearing provides a permanent public record. A hearing can lend legitimacy to the bill and attract more serious consideration from prospective cosponsors and provide a demonstrable record of some Congressional scrutiny, says Franz. This will be an informational hearing on the constituent need for this legislation for both individuals and religious bodies.

strategy was a mistake," said Matamoros.

Ortiz outlined various images of Christ, one being the Christ who mediates and brings people together yet honors distinctiveness among various peoples.

Matamoros spoke of his ancestry, of both Spanish oppressors and Native American oppressed. Jesus, he said, changed his attitudes and ways of relating to people, from hate to love. He said that Mennonites can do better in preaching the gospel of peace. We can begin by eliminating stereotypes. We need to respect and rediscover peoples of various cultures in the spirit of becoming one in Christ. The gospel of peace is the only message that can reconcile people. *Hope Kauffman Lind*

Hispanic pastor takes zigzag journey to a Mennonite church

Newton, Kan. (GCMC)—Ramiro Hernandez took his post as Hispanic ministries pastor at Calvary Mennonite Church, Aurora, Ore., on Sept. 1 this year. It was as much a beginning



Always looking:
Hernandez

as an end: the end of a long path that took him across the United States many times.

Hernandez was born in Arlington, Texas, the son of migrant workers from Mexico.

When he was 2 years old, his father left the

family. His mother remarried an Anglo man, and Hernandez grew up learning English and Spanish.

"I left home at 14," Hernandez says. "I drifted. After a while I came back. When I was old enough I joined the army. I was pretty mixed up."

After a three-year stint in the army and more "drifting," Hernandez moved with some friends to Grand Rapids, Mich. In his mid-20s he decided to head for California.

On the way he stopped to visit his mother and sister, who had moved to Chicago. He ended up staying there longer than he intended. In fact, he did not make it to California then.

Hernandez got a job as a janitor. On Sundays he drove his mother to church five miles away, then picked her up when the service was over.

"That got old, driving back and forth. One Sunday I decided to stay, but I was going to wait in the car," he says. "I decided to go in. I listened to the pastor, Guillermo Espinoza, and I realized this was what I had been looking for all my life. I was always looking, always going somewhere, but I didn't know where."

Hernandez attended Espinoza's church, Iglesia Evangelica Menonita, for more than a year. There he met his wife, Martha Corpus. "That's another reason I kept going," he laughs.

Espinoza had the dream of an Anabaptist institute to train Spanish-speaking church leaders. The dream was realized when the General Conference Mennonite Church established the Instituto Biblico Anabautista a Distancia in 1988.

But before that, Espinoza taught his own courses, and Hernandez was one of his students. "I wanted more training, so we moved to San Antonio, Texas, where Goshen (Ind.) College had a program," Hernandez says. After his first year, however, Goshen moved the program to Indiana.

Hernandez and his family followed, and he graduated in 1983.

Mathis, Texas, became the next destination, where Hernandez served a one-year term as interim pastor at a small church there.

Then back to Indiana. Hernandez took courses at Associated Mennonite Biblical Seminaries in Elkhart. He will finish his master's degree in pastoral counseling next year.

He is also working part-time to plant a Hispanic church in Aurora, Ore. The two-year post is sponsored by the Calvary congregation, the Pacific District Conference and the Commission on Home Ministries of the General Conference Mennonite Church. "I'm saying by faith that I would like to see the church grow, and maybe I can stay longer." After zigzagging across the country so many times already, it may be a welcome relief.

"My wife has played an important role. Martha has been very supportive," Hernandez says. "She worked while I studied. And my kids understood and helped me out. We're all in this together." The Hernandezes have three children, Ramiro Jr., 13, Eli, 11, and Lisa Karina, 2. *Beth Hege*



Ardell Stauffer (MCC)

Sahir Dajani (above) is founding member and now vice chair of the Economic Development Group, a Palestinian organization in Jerusalem that offers credit to small businesses in the Israeli-occupied West Bank and Gaza Strip. The non-profit organization began four years ago with Mennonite Central Committee support. EDG's biggest obstacle to encouraging small entrepreneurs is the Israeli occupation, says Dajani. "In our projects we are swimming against the tide: restrictions, jailings, devastated farms." The Israelis sometimes force Palestinian-run factories to close because they are competing with Israeli products. In the West Bank and Gaza, Israel limits Palestinian access to water, essential for both agriculture and industry. "We can solve most of our problems if the occupation ends," says EDG project manager Abdul-Rahman Awad.

● ● ●
A gathering of singles in midlife who have lost their spouses through death met earlier this fall in Goshen, Ind. The group appointed a committee of four to plan for another gathering next spring and asked that Barbara Reber, executive director of the Mennonite Association of Retired Persons office, continue as the facilitator.

Killing and friendship: a view of the Mideast Peace Conference from Jerusalem

Jerusalem (MCC)—War, celebration, killing, friendship; as always, Israel/Palestine is full of conflict and occasional reconciliation. Recently it has been marked by many surprising juxtapositions of these opposed activities.

In February this troubled land was the target for Scud missiles, some of which were expected to contain chemical or biological warheads. By Oct. 30 we are amazed to see intractable foes such as Syrian, Israeli and Palestinian leaders facing off across a peace conference table.

What can be agreed upon at such a conference is much in doubt, but this conference brings a breath of hope to many who have long lived without such emotion. As George Bush observed in his opening address at the Madrid conference, "Peace in the Middle East need not be a dream."

While the leaders talk peace at the other end of the Mediterranean, in Jerusalem a dreamlike quality is in the air. Palestinian labor has been hindered for the third day now. On the first day Israeli authorities allowed no Palestinians to enter Jerusalem for fear of anti-peace conference riots, while on the second and third days Muslim fundamentalists opposed to the conference called general strikes. Opposition to the peace conference crystallized into a violent automatic weapons attack on a bus full of Israeli settlers, themselves traveling to an anti-peace conference demonstration.

The next day, just before the peace conference began, Palestinian supporters of the mainstream Fatah faction held a demonstration in Gaza in support of the peace conference. Several thousand youth rallied in the streets, approaching and handing olive branches to Israeli soldiers. These surprised soldiers watched the pro-peace conference group face off with the radical and fundamentalist factions opposed to the conference. Violence was avoided, but the next day saw factional bloodshed as Fatah supporters attempted to break the

anti-conference strike.

Smoke screen: Israelis are anything but united. Settlers and other right-wing groups insist that the conference is simply a smoke screen for giving up the Occupied Territories—lands they feel God gave to Jews alone. Hundreds picketed James Baker on his final preconference visit to Jerusalem—"Shame on you, Uncle Jim." Opinion polls show that a majority of Israelis would be willing to give up "land for peace." Where are their voices?

Meanwhile Israeli settlers continue to move American mobile homes onto Palestinian lands. Having confiscated a hilltop belonging to a remote village of sheep herders, settlers sit behind their barbed-wire fences taking potshots at sheep and sheepdogs. An old man showed us his two mortally wounded hounds, one suffering with three bullets in the leg and back, the other with lead in his chest. He had not bothered to collect his three dead sheep.

A few miles away, simultaneous with this senseless violence, Israelis and Palestinians met together for dialogue at the Palestinian Centre for Rapprochement Between People. The subject for the evening was, naturally, the peace conference. An Israeli opened by saying he supported the conference and hoped that the Occupied Territories could be traded for regional peace. A Palestinian responded that the long-term Palestinian bargaining position would be weakened were they to give in to all preconditions demanded by Israel: no discussion about Jerusalem's status, no halt in settlement activity and no talking with the PLO.

Another Israeli chimed in, "Yes, yes, but it is much more dangerous for us, with the whole world against us at an international conference." Finally an elderly Palestinian said: "If this conference can bring me a homeland and freedom, then blessed be all those at the conference. I haven't celebrated Christmas since 1967. If I can celebrate Christmas again, then I am for this conference."

Yes, there is conflict in this contested land. There are also surprising glimmers of peace. Whatever hesitations there have been and continue to be, peace talks have given most people a measure of realistic hope to replace utopian dreams. *John F. Lapp, MCC West Bank*

Four exchange scholars from the University of Maria Curie-Skłodowska in Lublin, Poland, plus one faculty member and his son, are living in a home adjacent to the Bluffton (Ohio) College campus for the fall term. Last spring 10 Bluffton students spent 10 weeks at the university in Lublin. A similar exchange will take place in 1993 and 1995, with Bluffton students going to Poland during the spring term and Polish scholars visiting Bluffton in the fall of those years.



Santa
didn't come
for the poor.

Jesus did!

Will
you?

MENNONITE VOLUNTARY SERVICE
BOX 347 NEWTON KS 67114 (316) 283-5100
General Conference Mennonite Church



The ministerial committee of the Pacific District Conference of the General Conference Mennonite Church has withdrawn the ordination credentials of Jay McCall, pastor at Peace Mennonite Church, Portland, Ore. The leadership council of the congregation dismissed McCall as of Sept. 15, following discussions regarding inappropriate sexual activities within his role as pastor and as director of Peace Counseling and Health Center. McCall was unavailable for comment. Peace Church is dually affiliated with the GCMC and the Mennonite Church.

"Partnership: Standing Together for Redemption & Justice in Our Cities" is the theme for the 1992 Congress on Urban Ministry, sponsored by the Seminary Consortium for Urban Pastoral Education. To be held March 23-27 in Chicago, the conference will feature seminars/workshops and speakers such as J. Alfred Smith Sr., Yvonne Delk, James Forbes, Elward Ellis, Justo Gonzalez, John Karejti, Brenda Little and Jim Wallis. To register or for more information, contact the Congress on Urban Ministry, SCUPE, 30 W. Chicago Ave., Chicago, IL 60610, (312) 944-2153.

According to the December 1990 issue of the South and Meso American Indian Information Center Newsletter, several families from the "Civil Society of the Sommerfeld Committee" invaded lands that had been reclaimed by the Mbya people. A total of 1,430 hectares had been expropriated on Nov. 21, 1989, and designated for use by 90 Mbya families from Cheiro Arapoty, as stipulated in Paraguay Law 23/89. "Nevertheless, the Mennonites began erecting prefabricated houses, building roads and cultivating the land without regard for the law," says the newsletter. Mbya leader Máximo Gonzalez said that the Mennonites entered "by force, threatening us and ignoring our protests. They told us the law meant nothing to them, that the expropriation papers were pure garbage."

DEATHS

Edgar Epp, 60, died Oct. 10 of cancer. A member of First Church, Saskatoon, he was dean and head of social work at Saskatchewan Indian Federation College at the time of his death. From 1976-1986 he worked for MCC, first as a consultant for the Victim-Offender Ministries program and then as executive director of MCC Saskatchewan.

WORKERS

Mark Bakker, Bradenton (Fla.) Christian Reformed Church, began a one- or two-year MVS term Aug. 26 in Fresno, Calif. He is a mediator/case manager for the Victim Offender Reconciliation Program. His parents are Harry and Betty Bakker of Bradenton.

John and Tina (Warkentin) Bohn, COM/AIMM workers from Grace Church, Pandora, Ohio, returned to Lesotho Oct. 20 after an extended NAA and leave of absence.

Eric Buller, Bethel Church, Mountain Lake, Minn., has begun a three-year MCC term in Colonia Berlin, Bolivia, as an agricultural systems worker.

Bob Campbell, Erb Street Church, Waterloo, Ont., began a two-year MVS term Oct. 21 in Kansas City, Kan. He is an assistant program coordinator for the Mental Health Association in

AIMM—Africa Inter-Mennonite Mission
COM—Commission on Overseas Mission
MCC—Mennonite Central Committee
MVS—Mennonite Voluntary Service
NAA—North America Assignment

Wyandotte County. His parents are George and Jesse Jean Campbell of Camlachie, Ont.

Steve Cheramie, pastor at Ashland (Mont.) Christian Fellowship, resigned effective Oct. 31. **David Wagner** has begun as pastor there.

Gordon and Jarna (Rautakoski) Claassen, COM/AIMM workers in Zaire, and sons Joshua and Caleb returned to Berne, Ind., in August for a three-month NAA. They were involved in church planting and leadership training in Mbuji Mayi.

Jennifer Davis, Ham Lake (Minn.) Baptist Church, began a one-year MVS term Sept. 1 as a community worker at Samaritan House in Brandon, Man. Her parents are Keith and Laurel Davis of Anoka, Minn.

Brenda Dyck teaches senior English and English as a Second Language at Mennonite Collegiate Institute, Gretna, Man. Other new staff members are **Kerry Enns**, who teaches English, Bible and history; **Leann Goertzen** and **Lois Heinrichs**, who are residence life coordinators; **James D. Janzen**, who is music director; and **Judi Neustaeter**, the librarian.

Karis Engle, Lindale Church, Harrisonburg, Va., began a one-year



Bakker



J. Bohn



T. Bohn



Campbell



Cheramie



G. Claassen



J. Claassen



Davis



Engle



Epp

MVS term as a resettlement worker for Interfaith Immigration Counsel, Winnipeg. Her parents are James Engle of Harrisonburg and Patricia Jordan, Mount Crawford, Va.

Weldon Epp, Meilun Church, Hualien, Taiwan, began a one-year MVS term Sept. 4 in Winnipeg with Project Peacemakers. His parents are Carl and Hilda Epp, Winnipeg.

Julia Farquhar has begun working for the Institute of Peace and Conflict Studies at Conrad Grebel College, Waterloo, Ont., She has a half-time position with Project Ploughshares as copy editor of *Ploughshares Monitor* and a half-time position as coordinator of The Horn of Africa Project, succeeding **Menno Wiebe**, who has begun an MCC term in northeast Kenya.

Brent Frey, Elmira (Ont.) Church, began a one-year MVS term Sept. 1 as a home repair worker for Mennonite Housing and Rehabilitation Services, Wichita, Kan. His parents are Doris and Gerald Frey, Elmira.

John J. Friesen was commissioned in September as a lay pastor at Fort Garry Church, Winnipeg.

Lindsay Friesen, Berghthaler Church, Morden, Man., began a seven-month MVS term Oct. 21 as a construction and home repair worker for Mennonite Housing and Rehabilitation Services, Wichita, Kan. His parents are Esther and Max Friesen, Morden.

Richard Gehring was installed Oct. 27 as pastor at Sermon on the Mount Church, Sioux Falls, S.D.

Terry Goertzen began in September as associate pastor at Cornerstone Church, Mennonite, Saskatoon.

Donovan Graber, assistant and youth pastor at Faith Church, Newton, Kan., has resigned effective Feb. 23,

1992. He will begin March 1 as associate pastor at Eden Church, Moundridge, Kan.

Danielle Gugler, Hamilton (Ont.) Church, began a one-year MVS term Oct. 1 at Cincinnati Fellowship and the Intercommunity Justice and Peace Center. Her parents are Dean and Delores Gugler, Hamilton.

Philip Gunther began as pastor at Carrot River (Sask.) Church in September.

Timothy Harper is one of seven new faculty and staff this year at Freeman (S.D.) Academy. He is a part-time instructor in industrial arts and technology. **Kevin Hofer** teaches history and social science and is the athletic director. **Virginia Hofer** teaches Spanish part time. **Joni Kaufman** teaches home economics part time. **Carla Reed** joined the clerical staff. **Dennis Schrock** teaches science, health and physical education. **Marilyn Wollman** joined the house-keeping staff.

Patrick Hopper, pastor at Fort Collins (Colo.) Church, resigned effective Oct. 12.

Randall Jacobs, Goshen, Ind., is the new Mennonite Foundation central region manager for Indiana, Illinois, Ohio and Michigan. He succeeds **Paul Goering** who is retiring.

Dale Klassen, Alexanderwohl Church, Goessel, Kan., began a two-year MVS term Sept. 29 as a carpentry supervisor with Latino Youth in Chicago. His parents are Analene and Ruben Klassen of Goessel.

Adina Kehler is the new editor of *EMMC Recorder*, the magazine of the Evangelical Mennonite Mission Conference, in Steinbach, Man.

Nick King, co-pastor at Mennonite

"In a Mennonite Voice: Women Doing Theology" is the title of a conference sponsored by Mennonite Central Committee Canada Women's Concerns and by Conrad Grebel College, Waterloo, Ont., to be held April 30-May 2, 1992, at the college. Topics and speakers include "Reimaging God in the Context of Reimaging a Mennonite Community of Faith" by Melanie May, "Women's History/Women's Theology" by Lois Barrett, "Toward a Mennonite Feminist Approach to the Bible" by Lydia Harder, "Sharing Our Stories" by Katie Funk Wiebe and "Mennonite Women Connecting Faith & Practice." Patty Shelly will lead the worship celebration. To register write to Women Doing Theology, c/o Conrad Grebel College, Waterloo, ON N2L 3G6. For more information call Chris Stickel at (519) 885-0220.

An Oct. 23 decision by the Federal Court of Canada "cleared the way for Ottawa to strip Canadian citizenship from a man accused of Nazi collaboration in the Second World War," according to a Canadian Press story. After a delay of two years, the judge ruled that Jacob Luitjens, 72, concealed his Nazi past to gain acceptance to Canada. Luitjens is a retired botany teacher at the University of British Columbia and a member of First United Mennonite Church in Vancouver. Whether his citizenship is revoked, or whether he is deported, is now up to the federal cabinet. At court hearings in 1989, Luitjens said that as a university student in the Netherlands during World War II he had signed declarations of loyalty to the occupying Nazis so he could continue his studies. He later joined a Dutch group that helped the German secret police. Bill Janzen of the Mennonite Central Committee Ottawa office said he was "saddened" by the decision and by the government's selective approach to justice. He noted, for example, that in a recent Cambodian treaty signed by Canada there is no mention of genocide by the former Pol Pot regime and no prohibitions for Pol Pot re-entering politics. (*Mennonite Reporter*)



Frey



L. Friesen



Gehring



Graber



Gugler



Klassen



B. Neufeld



G. Neufeld



Penner



Potts



Howard Zehr (MCC)

Leonardo Hosh, a staff member of the Applied Research Institute of Jerusalem, now a registered non-profit organization based in Bethlehem, explains the hydroponics projects. Using this water-based growing process, grain such as barley or oats becomes grass for feed in eight days. No fertilizers are used and the forage provides most of the nutritional needs for cattle. The institute, which receives support from Mennonite Central Committee, is testing and adapting the process before promoting its use.

Church of the Servant, Wichita, Kan., was ordained Nov. 10.

John Krahn, pastor at Carman (Man.) Church, resigned as of Sept. 1.

Bob Laubach has begun as program director at Camp Men-O-Lan, Quakertown, Pa., on a half-time basis.

Barry Lesser, pastor at Zion Church, Swift Current, Sask., has resigned.

Paul Martin began in mid-October as interim pastor at Salem-Zion Church, Freeman, S.D.

Moses and Sadie Mast, interim pastors at Joy Church, Oklahoma City, will move to Hesston, Kan., in January 1992 to do voluntary service.

Clare Neufeld began Oct. 17 as interim pastor at Nordheim Church, Winnipegosis, Man.

Gerald and Beverly (Dueck) Neufeld, COM/ AIMM workers from Manitoba, returned to Burkina Faso Oct. 9. They are linguists involved in evangelism and church planting ministries among the Siamou-speaking people in Orodara.

Larry Penner, First Church, Beatrice, Neb., began a one-year MVS term Sept. 2 in community development for St. Jude Cluster in Chicago. His parents are Marvin and Ruth Penner of Beatrice.

Kristin Potts, St. Andrews Lutheran Church, Wichita, Kan., began a one-year MVS term Oct. 5 as a development manager and grant writer for Mennonite Housing and Rehabilitation Services in Wichita, Kan. Her parents are Alice and George Potts of Wichita.

Lisa Prichard, St. Paul Lutheran Church, Davenport, Iowa, began an eight-month MVS term Sept. 30 as a social worker aide for the Interfaith Task Force in Denver. Her parents are

Mr. and Mrs. Philip Prichard of Davenport.

Nancy Pschorr, St. Paul's University Catholic Center, Madison, Wis., began a two-year MVS term Oct. 21 as assistant director for Dallas (Texas) Peace Center. Her parents are Audrey and William Pschorr, Monona, Wis.

Harold Regier, Faith Church, Newton, Kan., received the Dr. Karl Menninger Award Oct. 29 from the Kansas Department of Corrections for outstanding contributions to corrections. Since 1973, the beginning of the M-2 program in Hutchinson, Kan., 1,500 volunteers and 3,500 inmates have been in the program.

Lisa Scheckel, Olivet Church, Clearbrook, B.C., began a one-year MVS term Sept. 1 as a child-care worker at Community Day Care Center in Markham, Ill. Her mother is Erna Scheckel, Clearbrook.

Harold Schlegel was ordained and began Sept. 8 as co-pastor at St. Jacobs (Ont.) Church. He also relates to the St. Jacobs Lao Fellowship.

Jalane Schmidt, a 1991 Bethel College (North Newton, Kan.) graduate, received first place in the C. Henry Smith Oratorical Contest for "Discipleship, Abortion and Militarism."

Myron Schrag, pastor at Faith Church, Minneapolis, has resigned effective Feb. 10, 1992. He will begin March 16 as pastor at Eighth Street Church, Goshen, Ind.

Darlene Shantz, Hanover-Chelsey (Ont.) Fellowship, began a two-year MVS term Sept. 19 as a literacy worker and recreation coordinator in Denver. Her parents are Gladys and Sam Shantz of Elkhart, Ind.

Maynard Shelly, a former editor of *The Mennonite*, (1961-1971) has ac-

Eight students from Associated Mennonite Biblical Seminaries, Elkhart, Ind., completed congregational internships this summer. First Mennonite Church, Kitchener, Ont., hosted Gary Jewell of Spokane, Wash., and Allan Froese of Thompson, Man. Terry Zehr of Goshen, Ind., was the 44th consecutive summer intern at First Mennonite Church, Beatrice, Neb. Tabor Mennonite Church, Newton, Kan., hosted Lynell Bergen of Winnipeg, and Brian Dyck of Winnipeg served at West Zion Mennonite Church and First Mennonite Church of Christian, both in Moundridge, Kan. Ruth Isaac, Canfield, Ont., was the first intern at Sunnyside Mennonite Church, Elkhart, Ind. Walter Bergen of Abbotsford, B.C., spent the summer at Point Grey Fellowship, Vancouver, and Steve Musselman of Telford, Pa., was at Emmanuel Mennonite Church, Reinholds, Pa.



Prichard



Pschorr



Regier



Scheckel



Shantz



Shelly



Sherman



Tracey



C. Tymchyshyn



L. Tymchyshyn

cepted the invitation of his home congregation, West Swamp Church, Quakertown, Pa., to write its history.

Chad Sherman, Assembly Church, Goshen, Ind., began a one-year MVS term Aug. 26 with Project Peacemakers in Winnipeg. His mother is Ruth Sherman, Goshen.

Doug Stump began Aug. 15 as pastor at Herbert (Sask.) Church.

Donna Tracey, First Church, Kitchener, Ont., began a one-year MVS term Sept. 8 as a child-care worker at Carter Day Care, Winnipeg. Her mother is Audrey Tracey, Kitchener.

Carole and Lloyd Tymchyshyn, Fort Garry Fellowship, Winnipeg, began one-year MVS terms Sept. 10 in St. Paul, Minn. She is a hospice volunteer and he is supervisor for Habitat for Humanity. Her parents are Anna and Peter Sawatzky; his mother is Rose Tymchyshyn, all of Winnipeg.

Deborah Walton, Cedar Valley Church, Mission, B.C., began a one-year MVS term Oct. 18 as an assistant at Prairie Places in Winnipeg. Her parents are Fred and Winnie Walton of Mission.

Jonathan Wenger, Mennonite Community Church, Fresno, Calif., began a two-year MVS term Sept. 16 as a community service worker with the John Howard Society in Brandon, Man. His parents are James and Faith Wenger, Fresno.

—compiled by Sharon Sommer



Walton

Wenger

Position opening: **secretary for Asia, Commission on Overseas Mission**, General Conference Mennonite Church. Summer 1992. Office in Winnipeg.

Responsibilities: coordination of COM program in Asia

Qualifications: administrative and relational skills; Asia mission/service experience desirable; college and seminary training with adequate grasp of theology and missiology; ability to communicate a vision for mission.

If interested send resumé by Dec. 31 to COM, Box 347, Newton, KS 67114 U.S.A. or 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

Singles: Crossroads, the Mennonite introduction service, now has a monthly **newsletter**. Current clients' ads containing age, area and interests are there for you to choose from. This is an easy, private way to meet those friends you have been hoping for.

For a free sample copy, write to Crossroads, Box 32, North Tonawanda, NY 14120.

Needed: voluntary service worker for position of **director** of program at **Lifeline Ministries Women's Shelter**. Applicant should have some social work background as well as counseling skills.

Contact Sheron Brunner, Lifeline Ministries, 424 Guerrero St., San Francisco, CA 94110, (415) 861-4820.

Position opening: **director of housing and residence life** (11 months, full time). Master's degree in student personnel, counseling, higher education or a related field is desired. Responsible to provide a safe, secure and comfortable housing environment which is conducive to a Christian lifestyle, the pursuit of academic excellence and personal growth for approximately 500 students. Also responsible for policy development and implementation, selection, training and supervision of residence staff. Minorities encouraged to apply.

If interested, contact Peggy Landis, Director of Student Life, Eastern Mennonite College and Seminary, Harrisonburg, VA 22801-2462, (703) 432-4000.

Mennonite

The Mennonite is available on cassette tape for \$30 (U.S.) per year. The past 14 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North Newton, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106

Circulation: 10,237

Opening for president/chief executive officer

The board of directors of **Kidron Bethel Retirement Services**, North Newton, Kan., offers an exciting opportunity for a proven leader with experience in health-care management who has strong managerial, business and interpersonal skills and who embraces the preventive-health-care model.

Kidron Bethel operates a HUD residential facility, a condominium association, a licensed nursing facility and a community-based wellness center. It has an operating budget of \$2 million, 80 employees and 250 residents, sponsored by four General Conference Mennonite congregations.

Send resumé to Personnel Committee, 3001 Ivy Drive, North Newton, KS 67117. For additional information, call John R. Suderman, Board Chair, (316) 283-1700 (days) or (316) 283-0873 (evenings).

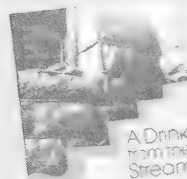
Canadian Mennonite Bible

College invites applications for an opening in the area of **theology**. Doctoral work in the discipline is expected. The appointment will be either a one-year term appointment, or a two-year tenure track appointment. Applicants should be committed to the Christian faith and in agreement with the goals of the school. The appointment will take effect July 1, 1992.

Send inquiries or applications to the Academic Dean, CMBC, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4 by Dec. 16.

General Conference Women in Mission seeks applicants for the one-third-time position of **editor of *Window to Mission***, to begin May 1, 1992. Writing and editing skills required. Qualifications include college education, interest in lay women of the church and commitment to General Conference Mennonite Church.

Request application from Susan Jantzen, Coordinator of Women in Mission, Box 347, 722 N. Main St., Newton, KS 67114, (316) 283-5100. Application deadline: **Jan. 31, 1992.**



A Drink from the Stream

Edited by John K. Sheriff and Alain Epp Weaver

The essays by Bethel College faculty and staff and brief biographies in this collection give a taste of the spirit, vision, dedica-

tion, and scholarship that give Bethel College its unique identity and energize the students who *drink from the stream* of learning and faith teeming at Bethel College.

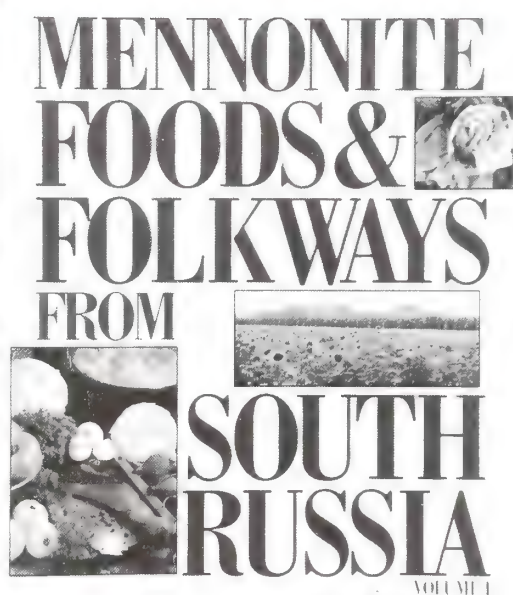
To mail order: send your request together with \$14.50 per book to either

Faith and Life Bookstore
724 Main
Newton, KS 67114
1-800-743-2484

OR

Bethel College Bookstore
300 E. 27th St.
N. Newton, KS 67117
316-283-2500

Classic Food and Memories!



Mennonite Foods and Folkways from South Russia, Volume I

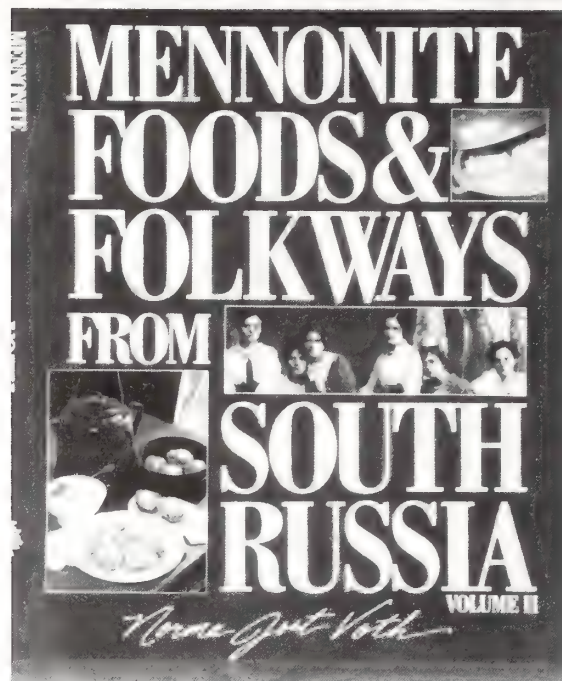
by Norma Jost Voth

Mennonite Foods and Folkways from South Russia, Volume I explores the abundant food tradition which developed when Mennonites from eastern Europe settled in the Soviet Union. Their flavorful cooking blended with their Ukrainian neighbors' foods to create delectable and distinguishing dishes. This thoroughly researched collection of recipes is laced with memories from these people and their North American descendants, many of whom maintain the food tradition. A wonderful cookbook and foodbook, rich with stories and more than 500 recipes.

"This book deserves a special place on the bookshelf of anyone interested in South Russian Mennonite food," writes Katie Funk Wiebe in the *Mennonite Weekly Review*.

In the *California Mennonite Historical Society Bulletin*, Fran Loewen calls this title "more than a traditional ethnic cookbook. It is also history brought to life with personal stories."

480 pages ♦ 20 color plates ♦ hardcover ♦ \$24.95 (\$31.95 in Canada)



Mennonite Foods and Folkways from South Russia, Volume II

by Norma Jost Voth

Who were these people who originated in The Netherlands in the 1600s, who later drained the swamps of the Vistula Delta (in the Danzig area of Poland) and who eventually answered Catherine the Great's invitation to farm the Ukraine? How did the villages they built on the steppes sustain their faith and community life?

A Russian Mennonite herself, Norma Jost Voth interviewed persons whose lives have spanned from Chortitza in South Russia to Newton, Kansas, from the Molotschna to Winnipeg, Manitoba. Their memories of orchards and gardens, Faspa and weddings, food preservation and wheat harvest fill this volume. In addition, there are more than 100 recipes (different from those in Volume I), as well as typical menus and menus for special occasions.

Publishers Weekly calls it a "meticulously researched chronicle of the Russian Mennonites."

288 pages ♦ hardcover ♦ historic black and white photography from Russia ♦ \$19.95 (\$25.50 in Canada)

Available from local bookstores
or directly from the
publisher.
Mastercard and Visa accepted

P. O. Box 419, Main Street
Intercoarse, PA 17534
Call toll-free 800-762-7171
(In Canada, call collect 717/768-7171)

Outdoor Peace Sculpture National Juried Competition

Sponsored by
The Lion and the Lamb Peace Arts Center

Bluffton College
Bluffton, Ohio

Participants must have experience with outdoor sculpture, slides of up to 3 works (no more than 10 slides total) to accompany application.

Entry deadline March 2, 1992. No entry fee. For prospectus send SASE to Dr. Elizabeth Hostetler, Director:

The Lion and the Lamb Peace Arts Center
Bluffton College
Bluffton, Ohio 45817
(419) 358-3207

Giving Productively

In the past five years MEDA's Small Business Development Program has assisted 9,100 struggling micro-businesses and created 2,000 new jobs. And the money loaned (not given!) continues to work (our repayment rate is over 95%). The poor in low income countries don't need handouts. They can use some help. The dollars you direct toward this program provide that help. In fact they work at justice — providing an opportunity for the poor. A real gift!

When planning your year-end giving, consider a gift to MEDA's program for small business development. This year's target — 7,000 micro-businesses assisted in Jamaica, Haiti, Nicaragua and Bolivia.

Join us! Give productively!

Send your contribution to:

MENNONITE ECONOMIC DEVELOPMENT ASSOCIATES



12 Greenfield Road
Lancaster, Pennsylvania
17602-3312

We'll send you a free copy of the booklet *The Small Business Solution* and, if you wish, a floppy disk on which you can see how our SBPD works and try your hand at program decision-making

Western District Conference is seeking to fill the position of **conference minister**, beginning July 1, 1992. This person will give overall leadership and direction to the mission, ministry and well-being of the district, now observing its centennial year.

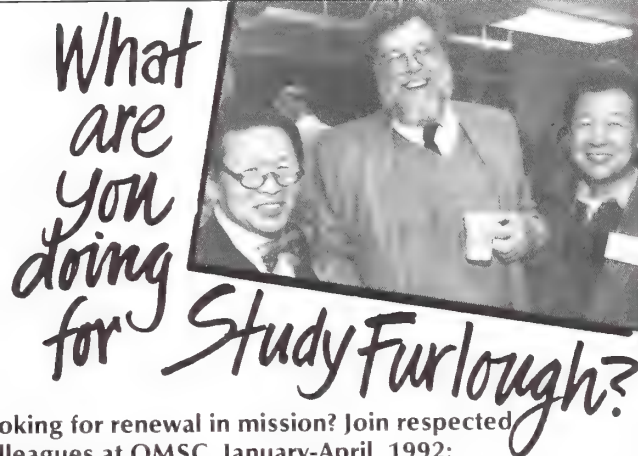
Qualifications include ordination with significant pastoral experience; ability to relate to pastors, lay leaders and congregations; commitment to Mennonite/Anabaptist theology and view of the church; acquaintance with conference-level programs; administrative, organizing and visioning skills; and a good communicator. Positions supervised include associate conference minister, youth minister and conference administrator.

For a more complete job description or to submit a resumé or letter of inquiry, contact James Dunn, WDC Moderator, Box 291, Newton, KS 67114, (316) 283-0273 (days), (316) 283-2185 (nights and weekends).

In a hurry?
Fax it
to *The Mennonite*:
(316) 283-0454

The OASIS Guest House is seeking a **live-in Respite Team** to provide socialization, stimulation and supervision to three dependent elderly persons on weekends. This 63-hour respite assists family caregivers to postpone institutionalization of loved ones. Housing, utilities and salary are offered. Applicants should have a Christian commitment and be caring, socially concerned persons.

Contact Ruth N. Enns, Fresno Pacific College/OASIS, 1717 S. Chestnut, Fresno, CA 93702, (209) 255-8051.



Looking for renewal in mission? Join respected colleagues at OMSC, January-April, 1992:

Jan. 20-24: **Contextualization in Mission**. Case Studies with Alan Neely, Princeton Seminary.

Jan. 27-31: **Workshop in "Base Christian Communities"**, led by BCC specialists José Marins, Carolee Chanona, and Teolide Trevisan.

Feb. 10-14, Reading Week: Discuss David Bosch's *Transforming Mission: Paradigm Shifts in Theology of Mission*. (No tuition)

Feb. 18-20: **American Cities: Reclaiming our Mission**. Harvie Conn, Westminster Seminary. Tuesday-Thursday, in Richmond, Va. \$35

Mar. 3-6: **Mission Under Authoritarian Governments**. James Phillips, Associate Director, OMSC \$60

Mar. 9-13: **Toward an Evangelical Theology of Religions**. Harvie Conn, Westminster Seminary. Cosponsored by SIM Int'l.

Mar. 16-20: **Anthropology for Mission Workers**. Paul G. Hiebert, Trinity Evangelical Divinity School. Cosponsored by SIM Int'l, Southern Baptist FMB, and Wycliffe Bible Translators.

Mar. 23-27: **Christian Art in Asia and Africa**. Andrew Walls, Univ. of Edinburgh, Scotland.

Mar. 30-Apr. 3: **The Gospel in Multi-Cultural Urban Settings**. Roger Greenway, Calvin Seminary, with case studies by Paul Pretz, Eldin Villalafie, and Richard Williams. Cosponsored by Christian Reformed World Missions and World Vision.

Apr. 6-10: **Community Development and Health Care**. Richard Crespo and Deborah Dorzbach, MAP Int'l. Cosponsored by American Leprosy Missions.

Apr. 20-24: **Mission in Latin America, 500 Years after Columbus**. Guillermo Cook, Latin American Theological Fraternity. Cosponsored by Latin America Mission.

Apr. 27-May 1: **Christians Meeting Muslims: Presence, Dialogue, Witness**. David A. Kerr, Hartford Seminary; at Maryknoll, New York. Cosponsored by Mennonite Board of Missions and Maryknoll Mission Institute.

Overseas Ministries Study Center
490 Prospect St.
New Haven, CT 06511
Tel.: 203-624-6672
FAX: 203-865-2857

☐ Send more information
☐ Here's my tuition (\$90 except as marked); register me for the following seminars:

NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____

Photo: Dr. Harvie Conn with friends. Dr. Conn is OMSC Senior Mission Scholar in Residence, January-May 1992

Reviews

BOOKS

Who are we?

The Mennonite Mosaic: Identity and Modernization by J. Howard Kauffman and Leo Driedger (Herald Press, 1991, 336 pages)

Reviewed by Calvin Redekop, 104 Flint Ave., Harrisonburg, VA 22801

This book updates and expands on *Anabaptists Four Centuries Later* (1975), which reported on a 1972 survey of five branches of Mennonites: the Mennonite Church, the General Conference Mennonite Church, the Mennonite Brethren Church, the Evangelical Mennonite Church and the Brethren in Christ Church. The research reported here was done in 1989.

This volume compares changes in the "Mennonite family" since 1972 and adds 30 percent new information. Topics include indicators of modernization, demographic changes, Mennonite identity and commitment, community and individualism, family patterns, educational and political institutions, peoplehood, outreach, moral and ethical positions and new identities, especially fundamentalism, leadership, male/female relationships and the generational gap. A methodological section, selected bibliography and index conclude the book.

Mosaic represents a massive amount of competent work and devotion to the Mennonite phenomenon by the authors and others who assisted. It provides much useful data on various aspects of the Mennonite experiment. The information on the current Mennonite family, for example, merits the cost of the book (\$15.95). The striking positive function of education to the beliefs and behaviors of the membership is another example.

The comparison with the Mennonite church 17 years earlier is also valuable and in some areas surprising. Change comes alive in the results and helps us see how fast Mennonite society is

changing. Where will it lead?

There are shortcomings, though only a few can be listed. The 17-year span is too short—not a generation, as the authors maintain. Some important topics are missing, such as economics, entrepreneurship and work, deviance, defections and congregational statistics. The theorizing is convoluted, not integrated, which may confuse the non-technical reader and user. For example, the discussions of community and peoplehood are separated, though these are inter-related.

The Mennonite Mosaic is the best recent source of information on a wide array of aspects of Mennonite society. It will serve well our pastors, church leaders, scholars and general membership and should be in everyone's library.

Ethnic abuse

Out of Ashes by Helen Wells Quintela (Herald Press, 1991, 150 pages)

Reviewed by Janice Reusser Pauls, Route 2, Box 78, McPherson, KS 67460

NEW!

Born Giving Birth:

Creative expressions of Mennonite Women
Truly, we are born as we create. Join a host of Mennonite artists, all of them women, as they explore the feminine creative spirit at work in the various cycles of their lives. Containing over 50 poems and 30 visual images (some in full-color) from artists across Canada and the United States, this book is as beautifully crafted as the art it contains. *Born Giving Birth* will make a meaningful and treasured gift for anyone interested in the artistic expression of Mennonite faith and life. Limited quantities are available.

Paper, 88 pages . \$19.95 U.S. / \$23.95 CAN

Weathering the Storm:

Christian Pacifist Responses to War
The fighting has stopped, but is the crisis over? Twenty-two Mennonite authors respond to challenges of peacemaking in the home, in the school, in the workplace, in churches, in the community, and in the world. Study questions included. One of the most thought-provoking releases this year!

Paper, 168 pages . \$8.95 U.S. / \$10.95 CAN

Journey with Justice

How can we relate to a world filled with pain and need? This powerful 13-segment Bible study by Paula Diller Lehman leads youth and adults to respond thoughtfully and honestly. Companion cassette by *Road Less Travelled*. "The kind of devotional material that is very much needed by people who want to link reflection with action."—Tony Campolo, author. *You Can Make a Difference*.

Book . \$7.95 U.S. / \$9.95 CAN

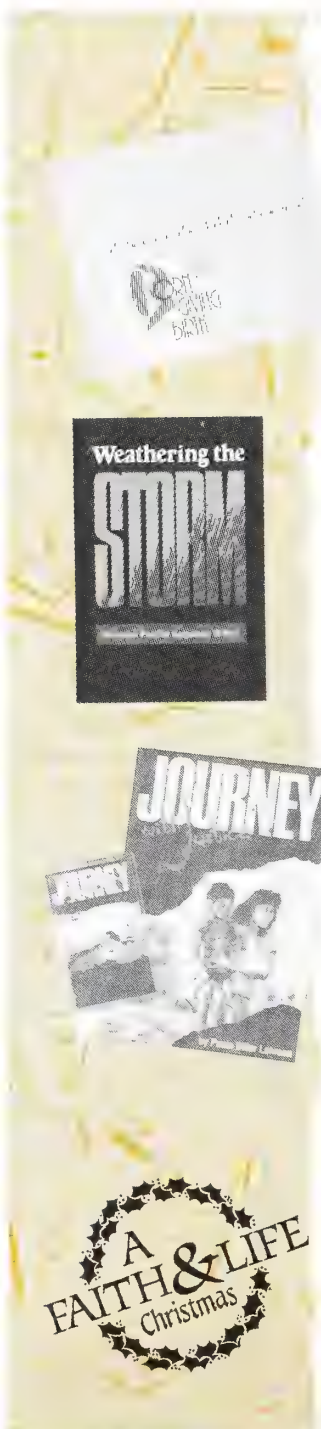
Cassette . \$9.98 U.S. / \$11.98 CAN

Available at Faith & Life Bookstores, Provident Bookstores or from Faith & Life OrderLine:

1 800 743-2484

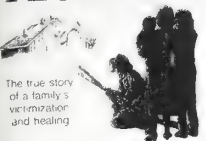
Faith and Life Press Box 347 Newton, KS 67114-0347
Faith and Life Press Canada 600 Shaftesbury Blvd.
Winnipeg, MB R3P 0M4

CODE TM008



Helen Wells Quintela

OUT OF ASHES



Foreword by John Perkins

Helen and Alberto Quintela found urban community living exciting. As partners in an inter-racial marriage they thrived on the stimulation they received from the variety of cul-

tures surrounding them in their St. Paul, Minn., neighborhood. Intolerance and bigotry, however, shattered their dream.

In *Out of Ashes* Helen Wells Quintela describes in detail the events that forced her family to abandon its home in St. Paul. Raised by parents who encouraged interest in other cultures, Quintela envisioned an interethnic community. The reactions of the Quintelas' next-door neighbors to Alberto's Hispanic heritage caused them pain and suffering.

Alberto and Helen tried for many months to come to peaceful reconciliation with the abusive family next door. Throughout their ordeal the Quintelas developed close relationships with community friends, residents of the Hispanic community and members of First Mennonite Church in St. Paul.

Out of Ashes is easy to read and difficult to lay aside. The story is interesting and suspenseful and incorporates Helen's views on reconciliation and justice. From their experience the Quintelas have dedicated themselves to helping others who need love, support and understanding. The pain that they endured has provided them with compassion and strength.

Events in *Out of Ashes* are not the product of a writer's imagination but a revelation of what is happening today to ethnic and religious minorities and to the economically disadvantaged.

This book brings a better understanding of how traditional Anabaptist values are being blended with contemporary, prophetic views to create a Mennonite church that is becoming urban, multiethnic and multilingual.

Men and women together

Sexual Paradox: Creative Tensions in Our Lives and in Our Congregations by Celia Allison Hahn (*The Pilgrim Press*, 1991, 244 pages)

Reviewed by Reta Halteman Finger, 5748

W. Race Ave., Chicago, IL 60644

What makes *Sexual Paradox* so refreshing is that it gives equal treatment to men and women. The questions addressed are large: How are women and men the same and how are they different? How have these differences and similarities affected relationships at work, in church life and on the personal level? Hahn recognizes that in most spheres of life men have had more of a voice than women. Weaving insights from theology, science and psychology, she shows how the strengths and weaknesses of both sexes can work together toward a more complete whole.

Using the Genesis account of humanity's creation and fall as a basic metaphor for male-female relationships, Hahn explores issues of power and vulnerability. Men have traditionally misused power, and women have misused vulnerability.

As an editor and coordinator at the Alban Institute, an ecumenical agency that works with local congregations, Hahn has good insights into the church's problems of leadership. Though men have dominated church leadership, they tend to be the kinds of men who have intuitive, "feminine" strengths. Yet to gain credibility within a male-oriented society, churches often establish hierarchical and autocratic structures that work against their leaders' strengths. Hahn provides practical suggestions for developing leadership styles that work and for integrating people usually left outside the power structures.

The section on "Ecstasy and Ethics" deals with friendships between women and men and how we function as sexual persons within these relationships. Hahn's experience with congregations leads her to ask about the implications for sexual ethics when leaders tend to be introverted, intuitive types who may be less sensual than their parishioners.

Full of anecdotes and headings, this book is clearly written and reads easily. I especially recommend it for Christian men. I suspect many women already know something of what Hahn is talking about, but I wonder how many men have reflected on the gifts that women, when given equal voice, can contribute to their lives. *Sexual Paradox* is a good study book for male-female religious education classes or small groups in churches.

Resources

- **Great Short Stories About Parenting**, edited by Philip Osborne and Karen Weaver Koppenhaver (Good Books, 1990, \$9.95), is a collection of stories by such writers as Ray Bradbury, Jessamyn West, Shirley Jackson and D.H. Lawrence.
- **Fall Is Here! I Love It!** by Elaine Good, illustrated by Susie Shenk Wenger (Good Books, 1990, \$12.95), looks at the season through the eyes of a rural child.
- **A Notebook of Memories and A Quilter's Notebook II**, both by Cheryl A. Benner (Good Books, 1990, \$5.95 each), are for recording thoughts, ideas and events.
- **A Question of Loyalty** (MCC, 13-minute video, free loan) features Peter J. Dyck and his grandson Peter Scott on a trip to Europe to explore their heritage as conscientious objectors. Order from Mennonite Central Committee, Box 500, Akron, PA 17501-0500, (717) 859-1151, or from MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381.
- **Mind That Child** (Gateway Films video, \$29.95) deals with the topic of sexual abuse of children. To order call 1-800-523-0226.
- **From Hesston to Shipshewana, Our First 40 Years**, a slide set about the work of Mennonite Disaster Service, is available from MCC (address above).
- **Joy to the World: Spreading the Good News of the Kingdom** by Robert T. Henderson (Zondervan, 1991, \$10.95) seeks to encourage Christians to understand, experience and obey the joyous news of the kingdom of God.
- **Christians Who Counsel** by Ray S. Anderson (Zondervan, 1990, \$15.95) describes a biblical model of personhood and outlines the spiritual dynamics of counseling.
- **Understanding Alcoholism: Answers to Questions People Ask** by Carolyn Johnson (Zondervan, 1991, \$8.95) is written for friends and families of alcoholics, recovering alcoholics, counselors, pastors and psychologists.

—compiled by Gordon Houser

Editorial

Oh Jerusalem, Jerusalem

An Israeli soldier asked a Palestinian boy, "Who taught you to throw stones at your enemies?" "David," replied the boy. "Would you cut off your enemy's head like David did Goliath's?" asked the soldier.

"No," answered the boy, "I'd wake him up and ask him to build a home for him and me."

The soldier, logically, need not fear the little boy, but the Middle East continues to be held hostage to violence, even after the first round of peace talks in Madrid. As I write this, political hostages Thomas Sutherland and Terry Waite have just been released from their four-plus years of captivity in Lebanon. And Israel's Prime Minister Shamir has said again, "No land for peace." To bring it home, at the bottom of my January/February schedule for a journey to the Middle East are these words: "Multiple travel advisories exist for this itinerary."

I have never been close to where David is supposed to have killed Goliath, but now I plan to be part of a group going to six countries in the Middle East—all in three weeks. If my accounting to you upon return has traces of bewilderment and fatigue, you will understand.

Mennonite Central Committee has invited 12 of us, representing its constituent denominations, to meet the congregations in these countries, where MCC has developed relationships. We will learn about the impact of the Persian Gulf War on their communities. (The other General Conference Mennonite in the group is Ronald Krehbiel, pastor at Salem Mennonite Church, Freeman, S.D., and assistant moderator of our conference.)

Where is peace? Many among us say, But what about all that prophecy? You can't touch Israel. God ordained that Israel should have the Holy Land. What will happen to the schemes for the end times if you challenge the Old Testament on this point?

To those who say that Israel should not be required to give up anything because Scripture dictates their inhabiting the land, I say, Yes, God chose Israel. But Israel was chosen to be a "light to the nations" (Isaiah 42:6 and 49:6), not to be elevated but to be a servant, not to be aggressive but evangelical. To those who insist that being chosen by God

in the Old Testament exempts a nation from negotiation and excuses its annexing others' ancestral homes, I say, Read the New Testament. The new people of God includes those who are grafted into the stem of Israel. The new covenant builds on and supersedes the old.

Hanna Knaz of Kibbutz Gan Shmuel reminds us that speaking against the Israeli government is not speaking out against Israel or being anti-Semitic. It is helping Israel continue to be included in the family of nations.

Israel should give land for peace to Palestinians, and the United States should stop selling armaments to Israel and other Middle Eastern countries. That little stone-throwing Palestinian boy needs a home. *Muriel T. Stackley*

Integration checkpoint 1991

Gospel Herald editor Lorne Peachey and I agreed that about now we would tally the responses of our two constituencies to our issues that discussed integration of the Mennonite Church and the General Conference Mennonite Church. Recall the Oct. 22 issue of *The Mennonite*? It included a response form.

Seventeen of our readers have responded. Ten of these said yes, that our two denominations should integrate. Six said no, one adding "not yet." One was undecided. Six of Lorne's readers responded. Two said yes. One said no. Three could be described as "no decision."

The silent roar of the undeclared tells Lorne and me that this is not a crucial issue in our congregations at this time. True, we have 3 1/2 years before our combined groups (in session in Wichita, Kan.) will cast the deciding votes whether or not to proceed with this integration. That sounds like ample time to let things ride for a while. My fear, however, is that when someone calls for the question at Wichita '95, many of us will be caught off guard.

The next time your discussion group needs a topic, suggest this one. How would integration with the Mennonite Church affect your congregation? Your job? Your district or provincial area? Use the Oct. 22 issue of *The Mennonite* to get your conversation going. *mts*

Inside

Dando la luz / p. 555

From caregiver to
receiver / p. 556

The state of the
conference / p. 560

THE

Mennonite

For no one can lay any foundation other than the one that has been laid, that foundation is Jesus Christ

106: 24
DECEMBER 24, 1991

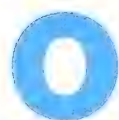


Jesus'

birth gives light to the nations.

(See page 555.)

Prologue



One of the happy developments of the past five years is the creation of a group of consultants to this magazine who represent the 10 areas of our conference—five in Canada and five in the United States. After a few personnel changes over the years, you can see and hear from the current group on pages 560-563. Not pictured is Henry Goerzen of Didsbury, Alta.; he and Erna function as a unit, taking turns writing these end-of-year reports for *The Mennonite*.

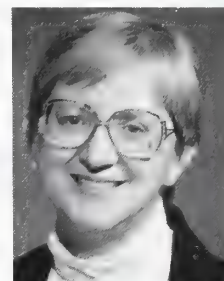
The new face is Sally Kasdorf's. She succeeds Viola Ediger, Regina, who served since the group's beginnings. Thank you, Viola. Sally accepted the assignment as of Jan. 1, so John R. Peters

(chairman of the Conference of Mennonites in Saskatchewan) filled in during the interim.

This year I invited these folks to make whatever kind of statement they wanted. Thus the variety—another evidence of the variety of gifts given by our Creator God. Each statement is a window into that area of our conference.

The consultants' addresses are on page 572. They are your representatives; feel free to contact them with ideas or concerns about *The Mennonite*.

We apologize to Africa Inter-Mennonite Mission for not identifying Jonathan Larson, feature writer in the last (Dec. 10) issue, as one of its workers as well. *mts*



Editor
Muriel T. Stackley

Assistant editor
Gordon Houser

Editorial assistant
Sharon Sommer

Art director
John Hiebert

Editorial offices
722 Main St., Box 347
Newton, KS 67114-0347
(316) 283-5100
FAX: 316-283-0454



The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

• • • • •

The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: one year, \$20 U.S., \$23 Canada; two years, \$35 U.S., \$41 Canada; three years, \$48 U.S., \$56 Canada. Group rates available. Outside North America add \$24 U.S. per year to U.S. rate for surface mail, \$55.20 U.S. for airmail. Single copies: \$2 U.S. Five or more: \$1 U.S. each. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114. ©1991**

Contents



555 Dando la luz

A refugee worker learns about the power of Jesus' birth from a Guatemalan mother.

556 From caregiver to care receiver



556

A minister finds himself near death and having to be ministered to.

558 The door

559 Letters

560 The state of the conference

564 News

- MEDA addresses uneasy relationship of business and church
- MCEC to oppose military taxes via legal route
- Record

574 Reviews

- Poems and images
- 'Forgive us our debts'
- Words of a farmer-minister

575 Resources

576 Two memorials by two Maries

Cover: This photo from UNICEF is of "Nativity," a greeting card design by Haitian artist Toussaint Auguste.

Next issue: a look at prejudice

A Guatemalan refugee teaches us about the unquenchable hope of a baby born in a land of repression.

Virgil Wiebe

Marina's husband was a union organizer and night watchman for a small basic grains cooperative in Guatemala. The government often sees such independent organizing as subversive, particularly in Indian areas of the country, and often it acts with harsh repression. One night someone kidnapped Marina's husband and severely beat him.

About a month later he left for work and never came back.

Several weeks

later men came to their home "looking" for him. They threatened and beat Marina. Tell-tale signs, such as their form of dress

and the car they drove, suggested that these men were from the army, operating under a civilian guise. (Similar stories have come from Marina's area over the past decade.)

Marina, pregnant by her disappeared and likely dead husband, decided to risk the trip north. Arriving at the Rio Grande River, she crossed the stream on an inner tube. A cold snap had chilled the water, and the shock of the cold sent her into labor. She made it to the government detention center run by the Red Cross. People rushed her to the hospital, and she gave birth to a beautiful daughter. Later the Immigration Service returned her and her daughter to detention.

Ah yes, America, land of the free, home of the brave. After several months and much legal effort, Marina, unlike the vast majority of her compatriots, gained asylum and now lives in New Mexico.

Such a story reminds me that God risked a similar fate to send Jesus into

a danger-filled world. Jesus' very existence threatened powerful men, who were intent on seeing him murdered, even as a child.

The slaughter of the innocents instigated by King Herod and recorded in Matthew 2 finds parallels in the scorched-earth policies of the Guatemalan military and its ruthless tactics to repress any opposition. Like Mary and Joseph in their flight to Egypt (not a particularly "friendly" country at the time), Marina risked much in her journey north. The journey for Central Americans overland through Mexico is full of corrupt officials, frequent deportations back to Guatemala, thieves, exposure, hunger, heat, rape, murder, death of children. Life-threatening dangers greet refugees in their trek northward.

Into such a situation light is given. Hope for a new day springs forth. The overwhelming assurance in all this is that the Spirit of God is active at all levels—globally for the new creation groaning to be born amid centuries-long repression and at the most personal, pain-filled level of a humble Guatemalan woman giving birth in a strange land.

"Give the Light": most assuredly this is the message of Epiphany and the new year. Amid wars and rumors of wars, amid the destruction of life, out of the very center of such ugliness springs an unquenchable hope, like a just-born baby wailing for its mama.



Virgil Wiebe, Manhattan (N.Y.) Mennonite Fellowship, is studying law following his work with refugees in Harlingen, Texas.

Dando la luz

(Giving the light)

One of the most beautiful phrases I have learned in Spanish is "dando la luz"; literally translated it means "giving the light," but it really means to give birth.

From caregiver to care receiver

Up until Dec. 30 I thought there was not much I could not do if I just set my mind to it.

Ronald J. Hunsicker

The hopes and fears of all the years are met in thee tonight." On Dec. 16, 1990, I used this phrase as a central theme in a sermon. I illustrated how Christ's coming is the meeting of hopes and fears in our lives. I suggested that with Christ's advent we can embrace our hopes and fears.

Two weeks later, on the 30th, I (an avid and regular jogger, non-smoker, 45 years old) suffered a heart attack. Four days after that I underwent open-heart, double-bypass surgery. "The hopes and fears of all the years are met in thee tonight."

For most of my life I have provided care to others. As the oldest of four children, I learned early that there wasn't much that I could not do if I just set my mind to it. I have been an achiever.

As a minister I was there when others needed me: when a young couple was killed in an auto accident, leaving two small children; when some parents desperately tried to understand their teenage children; when marital conflict wrenched the life out of well-meaning couples; when a congregation struggled with its response to the Vietnam War. I was there, attempting to show the consistency of God. Slowly my tank drained.

As a chaplain I told parents what no doctor wanted to say—that their 18-year-old daughter would never function again. In the emergency room I spoke to family and friends when they asked why. When hospital employees were laid off and lost their jobs, I tried to represent to them the healing and consistency of God our Lord. I figured I could keep doing this forever.

As a health-care administrator, I helped establish new programs to treat the alcoholics and the addicts. I fought with the insurance companies to recognize the disease of addiction with as much conviction as they recognized heart disease.

Fears: I thought this drive, this push, was what God wanted from me. Why else would I have pushed myself so hard? Yet inside me there was fear, an emptiness, a soreness in my heart (literally and figuratively) that surfaced ever so often. How would I face my own fears if I ever found out I was not as in-charge as I thought?

Last Dec. 30 those fears came charging into the open. I struggled to embrace the hope that would see me through the next terrifying days. With the first pain (chest, elbow, shoulders, jaw) I sensed that something was wrong and I was not going to like the outcome. My wife, who has more sense than I do, called our family physician, and soon we were on our way to the emergency room for blood samples, blood pressure cuffs, electrocardiograms and nitroglycerine. I protested mildly to admission to the hospital for a "few tests." So far I had my fears under control: it must have been something I ate, "just a reaction."

During the first night in the hospital I knew that things were going to be different. I would have to let others minister to me. Morning came, and those tests began. "Sure I can run on the treadmill," I quipped. "How long would you like me to run? Five miles?" Radioactive dye was injected into me in order to determine if all my heart was getting enough oxygen.

That afternoon my family physician was no longer smiling. "There is an area of your heart that is not getting enough oxygen and it also looks like there has been some prior heart damage." He said more but I did not hear it.

I fought back the tears and reached for my wife's hand. "This was not part of my plan," I said.

New Year's Day gave me a day to think. I wondered where the strength would come from to meet my fears with hope.

That strength came in the expected and unexpected. Family connections



Jean-Claude Lejeune

Out of control: I had ministered to families whose family member had died during open-heart surgery. Now I was the one on the table.

that I had taken for granted for so many years became sacred. The congregation and our house church connections became live channels of grace and love for my wife and me as we got ready for the next step: catheterization. Before that 30-minute procedure was over I knew the results: One artery was blocked 95 percent, another 70 percent. The doctor recommended open-heart surgery. I cried when I was returned to my room, and the nurses said they were

sorry to hear the results. I cried when my wife came in after talking to the cardiologists.

Open-heart surgery only happens when you get old, I thought. I had ministered to families who had a family member who had died during open-heart surgery. No hiding it now, my fears were strong, and I did not like it one bit. I was scheduled for surgery the next morning. Things were moving too fast. I was out of control.

Broken heart: The technicians organized my life and arranged my body for the surgery. Others ministered to me. My pastor came, and through the powerful words of the prophet Isaiah he slowly mended my broken heart and allowed me to embrace Christ. I met Christ anew in the midst of my hopes and fears—receiving, not giving.

In the wee hours of the next morning I became aware that the surgery was over. My chest felt tender. I had a tube in my nose and one down my throat. My first act of thanksgiving was to offer a silent prayer to God, who had offered me hope. My fears had been met by the hopes of countless people who rallied around me.

During the early recovery process, the congregation continued to minister to me. More words from Isaiah spoke to me. I told my pastor some of my fears, fears that I was not supposed to have.

My recovery has gone well. I still want to work more than others think I should. I still make demands of myself and of others, and when I am really honest I want to pretend that this did not happen to me.

God did not make this happen to me but spoke to me in the event. Before that Dec. 30, it was easier for me to believe that God spoke through me to others. Now I spend more time listening to make sure I don't miss what God may be saying to me. I hope I do not need a heart attack again to hear God.

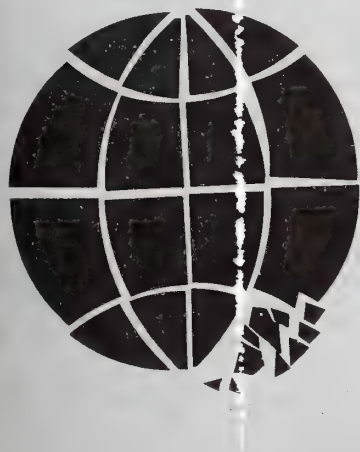
The hopes and fears of all the years were met in thee, O God, that night.



Ron Hunsicker's address is 501 Randolph Drive, Lititz, PA 17543. He is a member of Akron (Pa.) Mennonite Church.

Aching God

Doug Hitt



aching
this God whose incarnation
is never done
the Spirit
blowing cold
over ice
finding no yielding flesh
to put on
and share
creating

lonely God
groaning
as creation and destruction
run strides apart
and sons and daughters plod
rather than dance
as life bearers

wrap yourself in
us
Spirit
perpetual Christ
release your ache
in us

Doug Hitt is part of Lawrence Mennonite Fellowship, Box 1594, Lawrence, KS 66044. His poem appeared in *Weavings* (November-December 1990) and is used by permission.

Kirsten Klassen

The door



I

I don't understand this. I go to church. I pray. I read my Bible. But I can't find God. God seems so far away. Is that because he's so silent? Or is it because something in me is holding back, holding a door shut between God and me?

I sit down to pray only to realize midway through my prayer that I am not concentrating or that I am saying the same thing I have said a thousand times before or that I am not communicating. I still come to the door, but I don't care if it's open.

II

Sometimes I stop and turn away, discouraged by God's silence. Other times I realize I've got things I would like to say to God if only I dared to say them or if only I could put them into words or if only I knew myself well enough to share that self with God. I heard someone say that a personal relationship with God isn't possible

unless you have a personal relationship with yourself.

I turned away from the door. I was raised to believe that if you can't say anything nice you shouldn't say anything at all. I had nothing nice to say to God. I was so angry. I blamed God for all the pain in my life. I felt that God gave only to take away.

III

My suffering became so intense that I couldn't stand it anymore. I went to the door, not in humility but prepared to tear it from its hinges if necessary.

I demanded to know why God had given me so much suffering. He said, "Show me your suffering."

I reached inside myself and pulled out a skinned golf ball with tight rubber bands snapping in my hand. God took the ball and cast it into an enormous ocean. I recoiled.

God said to me, "It is my joy to carry your burdens." I realized that God suffers when we do not trust his infinite ocean of love and tenderness to swallow our hurts.

I now believe that when we take our pain to God we know a good God whose love is so abundant. Our pains are dissolved in this abundance rather than nursed to the hatred, isolation, disillusionment that happens when we hold these inside.

Dear God, I come to you with all the emotions I am capable of: rage, joy, confusion, peace, grief, celebration. Help me reveal myself to you completely.

Thank you that I do not have to be at a particular point in our journey to meet you. Thank you that you respect me so much that you let me find my way to you. Thank you for your patience, your constancy and your willingness to welcome me as your prodigal daughter.

I have questions for you, God. Help me see those questions as opportunities to grow close to you. Amen.



The door now stands open. I stand in the light. I walk away, but you return and the door remains open. God listens when I speak. I am nourished by the light. I experience the peace that passes understanding.

IV

Then one day in a church the speaker says, "Take a few minutes and be open to what God's message is to you. What does God want from you?"

And I think, What message do you have for me, Lord? I can find you whenever I need you.

In my mind I go to the door and open it as wide as I can. I prop it open. But I remember that the winds of darkness and despair are strong, and the door may slam shut before I can stop it.

So I take the door from its hinges and break it in two. I walk through the door.

God, let the light fill me completely.



Kirsten Klassen, a member of Assembly Mennonite Church, lives in Goshen, Ind.

Back home in Lesotho

Editor's note: *Because many people have prayerfully followed the recent events in [General Conference Mennonite mission workers] John and Tina Bohn's lives, we print this excerpt from their Oct. 30 letter to the Commission on Overseas Mission. The Bohns' North America Assignment included Tina's recovery from a head injury suffered in a bicycle accident.*

[Because of travel complications] we were a day late to our home in the village. That was unfortunate because

women had cooked a meal for us, and people waited at our home most of the day. We found the house in good condition. The grass in the yard, with a 19-month growth, stands tall. *Tina Warkentin Bohn, Box 70, Peka 340, Lesotho*

What about representation?

As a member of a relatively small, urban, dual-conference congregation, my primary uneasiness concerning integration relates to the interplay of power and structure. The most telling example of this for me is in the selection of delegates for biennial (MC) and triennial (GC) conferences. As GC congregations we *each* have the opportunity to send voting delegates to the triennial sessions. As an MC congregation we send delegates to our regional (Iowa-Nebraska) gathering, and *that* gathering selects its delegates to the biennial sessions. The Iowa-

Nebraska Conference has only a few small, urban congregations. Even if we voted together as a block, we would not be able to elect even one delegate to represent us unless that person was also backed by a number of rural delegates. Since the concerns and perspectives of rural and urban congregations are often quite different, this means that as an urban congregation we have *no voice* (and hence, *no power*) at MC biennial sessions. On controversial issues at MC sessions, sometimes only delegates are allowed to address the gathering and obviously only delegates are allowed to vote. How this structural difference would be resolved in a potential integration would have a lot to say about how much ownership urban and minority congregations could feel for their denomination. *Frank R. Trnka, 2520 28th Ave. S., Minneapolis, MN 55406*

Responses to the question, Should the Mennonite Church and the General Conference Mennonite Church integrate?

- I see it as a problem of local control more than theology. Why not restructure?
- "Big" is not best. Why centralize? Allow for differences. Rejoice in differences. Free trade has not brought much good to Canada. The big net keeps fish against their will.
- Not yet. Let's cooperate first at all the levels. Let's hear the plan for integrating the institutions: schools and mission agencies for a start. Integrating churches is the easiest.
- Cooperation seems a more logical path now. The difference in educational setup—colleges—needs more time.
- The last paragraph of Earl Martin's letter (Nov. 12 issue) states where I am at on this issue.
- Cooperation in areas possible but integration definitely not. (Thanks for the opportunity to be heard.)
- In years past it seemed to me that MCs were a bit more conservative than the GCs, but we have drifted much closer together in that area. I believe it is time that we join hands and ask God to make us a mighty witness as a united body in Christ.
- I attend a dual-conference congregation. To continue the separation doesn't make sense.
- I think that all the points for integration (Oct. 22 issue, page 470) are good.
- I believe God wants us to be more unified.
- Since the mid-'70s I have belonged to two dual-conference churches. Integration would simplify some things. Good luck merging with the *Gospel Herald* if need be.
- Yes, it would help us keep up with both conferences. We could both benefit greatly—closer to heaven's ideal.
- [Integrate] as soon as possible. I am past 72 and I want to see this happen in my lifetime.
- Slow but sure might do it best. And let's not forget our other Mennonite brothers and sisters.

Ouch. Cuts hurt

Editor's note: *Commission on Overseas Mission staff communicated with partner conferences overseas the amount of assistance COM could provide for 1992. The staff proposed cuts of \$60,000 for Latin America, with the largest cuts in Paraguay and Colombia. Cuts were also made in the Africa and Asia programs.*

The budget cut has caused consternation. We often feel encouraged by COM to undertake new projects and directions, which we appreciate. But how can we take that encouragement seriously if we can't plan ... to keep them going? For 1992 it means a COM budget contribution the size of 1982. *Peter Stucky, executive secretary of the Colombia Mennonite Church, Apartado Aereo 53-024, Bogotá 2, D.E., Colombia*

The COM cutback has shaken up people here. There's a good deal of tension in the air: pastors wondering whether or not they can continue, schools wondering if they will have to shut down, the seminary program trying to see how to cut back on a successful year. For the seminary this cutback is tough. We had planned the third year to be an increase. I think we'll close our seminary year with at least 450 people having participated. With an overall cutback of 45 percent we are really "up a creek." *Robert "Jack" Suderman, Apartado Aereo 57-527, Santa Fe de Bogotá D.E. 2, Colombia*

The state of the conference

Reports from our 10 areas

Alberta: growth toward mature faith

"Will our children have faith?" was the theme of the Nov. 8-9 weekend workshop at Bergthal Mennonite Church, Didsbury, Alta., sponsored by the education committee of the Conference of Mennonites of Alberta. More than 50 people from Calgary, Tabor, Lethbridge, Edmonton and Didsbury attended the sessions.

Speaker John Neufeld, president of Canadian Mennonite Bible College, Winnipeg, presented the theme in a series of lectures. He challenged us to share our faith with the younger generation growing up in a pluralistic society that no longer values a religious heritage. Commitment to churches is steadily falling, and religious beliefs have little effect on people's daily lives, according to *Fragmented Gods* by Reginald Bibby.

The goal of Christian education, Neufeld said, is growth toward mature faith. The key element in teaching is the faith story of the Bible, culminating in Jesus. The primary arena for this teaching is the home because the faith needs to be taught by example; it must be lived. The home, church and faith community are to be the instructors and models that nurture children and lovingly guide them in their formative years. Adults are strengthened as they share the biblical story and their own faith pilgrimage. In an attitude of hope they can watch children move through different stages until the faith is their own. Ideally children will emerge from the years of innocence, during which they are part of the kingdom of heaven (according to the words of Jesus in Matthew 19:13), then repent of their sins, accept God's forgiveness and follow Jesus Christ as Lord, and become part of the fellowship of believers. However, this is not automatic. Each person must make a conscious decision to accept this. If the person chooses otherwise, this choice must be respected.

Participants found the sessions helpful for their own growth toward maturity and an encouragement as they share their faith with children and others around them.

Bergthal Church has a large group of children, reflecting an ample number of young families in the church. As its people integrate with society around them there is an increased openness toward welcoming community people in the assembly of believers. Vacation Bible school in summer and boys' and girls' clubs in the winter months are important not only in sharing the faith within the church family but also with those outside. As community children are brought to these activities, there is opportunity to touch their caregivers also with the presence of Christ. *Erna Goerzen, Didsbury, Alta.*

British Columbia: cooperation, birth, concern

The cooperative and interactive nature of the church comes to mind as I think back on the past year. On Oct. 26 the churches of the Conference of Mennonites in British Columbia got together for Education Sunday. My church, Olivet, in Clearbrook, B.C., was the host. Participants joined us for our morning worship, lunch and a variety of workshops on education in the church from preschool to adult. Hubert Brown, executive secretary of the Commission on Home Ministries of the General Conference Mennonite Church, with offices in Newton, Kan., stimulated us with his sermon on evangelism and the need to show Christ to everyone we meet.

The previous weekend our church and another local congregation, West Abbotsford Mennonite Church, cooperated for a missions festival focusing on Bolivia. We learned about that country through mission worker Stephen Intagliata.

It has been a year of happiness and sadness in my own family. Wayne's and my third child was born Nov. 18. Laura Roseann joined our two sons. At the same time we still miss my husband's father, who died in June. Yet a death in the family reminds me that God is faithful and steadfast with the promise of resurrection. Christian friends are a tremendous support.

Some things trouble me, though, as I evaluate my church. Why are so few people willing to assume leadership responsibilities? Our church girls' Venture Club was suspended for lack of leaders. Some younger women tried to start a women's fellowship group earlier this year because the other two women's groups in church are attended by middle-aged and elderly women, but again this seems to have died for lack of leadership. Most who attended our fall missions festival were the grayheads, not the young families. What does this say about our interest in missions and the work of the church in general? *Amy Dueckman, Clearbrook, B.C.*

Central: love and conflict in God's reign

In some respects my congregation, First Mennonite Church in Berne, Ind., may be considered a microcosm of our conference. We have progressives, conservatives, traditionalists, reactionaries and all shades in between. This diversity can be positive as well as negative.

One positive aspect is the great variety of gifts and ideas available to the church. On the negative side are the tensions and open disagreements because of conflicting views.

Here at Berne we seem to be plagued by discord and controversy, unable to handle our diversity on some issues, music for one. Our musical heritage is strong, yet today's questions focus on traditional versus contemporary music, hymns and



ALBERTA



EASTERN



MANITOBA



BRITISH COLUMBIA



CENTRAL

church. With all of its faults and imperfections it is still my church. It has nurtured and inspired me these many years, and I will continue to love and support it as it seeks to be faithful to its Lord and Master, Jesus Christ.
Lynn Liechty, Berne, Ind.

Eastern: silent heroes

The following are just a few stories of those who have worked hard for our Lord over this last year and qualify as heroes.

The first heroes that come to mind in the Eastern District Conference are those who work at Second Mennonite Church and Crossroads Community Center in Philadelphia. You will not hear the names Carlton Minnis, Darlene Mumbauer, Ruth Hunsberger, Orlando Johnson, Ben Ingalls or Rodger Schmell on the evening news. Yet in my book they are heroes.

The world in which these people serve is one most of us would prefer to believe does not exist. It is one where addiction to drugs or alcohol is not unusual. The false euphoria that chemicals bring is infinitely more appealing than the reality of empty hopelessness that extends for blocks in all directions.

Even those who are not addicted may find their situation hopeless. They struggle to raise their children on streets covered with broken glass and in deteriorating housing. Goodness is challenged daily by pimps, pushers and the insidiousness of an economy that is depressed and will never recover.

It is in this setting that Carlton, Darlene, Ruth and Rodger have chosen to live and to bring the comfort and eternal hope of Jesus Christ. The message to the church in Smyrna seems to apply to Second Mennonite: "I know your afflictions and your poverty—yet you are rich." They are rich. They are rich in love, rich in grace and rich in faith. To hold these in the face of hell truly makes these

and others ministering in this setting heroes.

I think of those churches that quietly yet with great fervor reach out to their neighbors that they may become fellow heirs with Jesus Christ. They welcome their neighbors' children. They encourage and comfort young mothers. They educate and strengthen families in the principles of Christ. While all our congregations do this, I think of those that have been especially successful and have seen significant growth, like East Swamp Church in Quakertown, Pa., and Indian Valley Church in Harleysville, Pa.

I think of individuals who work tirelessly for unity among and within our churches, like Dave Hillegas, our EDC pastor, who carries a full-time job description yet has been given only half-time hours to complete the task. It is not easy to be a peacemaker and friend to so many diverse congregations. The same could be said for Randy Keeler, who for years gave vision and direction to the youth of our conference and now serves at Bluffton (Ohio) College. And for Ray Linberger, who has done so much to make our district camp the powerful force it is for reaching children.

There are many more heroes that have gone unnamed. But each is an inspiration and an encouragement to the body of believers in the Eastern District Conference. *Don Fry, Reinhold, Pa., for Jay Gordon Jr.*

Manitoba: Camping is important

One way in which the work of the Conference of Mennonites in Manitoba touches the life of my family is through its camping ministry. Our oldest son has attended a conference camp for the last three years. He always has "the best time," he says. We appreciate the good counselors at camp. This last summer two Canadian Mennonite Bible College students

anthems versus gospel songs and praise music. Which shall it be?

Another item is identity. What kind of a church do we want to be? A strong Anabaptist/Mennonite congregation embracing and proclaiming a gospel of love and peace with all the political and social ramifications involved? Or a church that seeks to accommodate itself to religious trends, offering a blended program that may prove more attractive to outsiders? How can we learn to respect and appreciate one another as family in the midst of these disputes?

Even as these debates continue there are signs of encouragement. We remain a strong financial supporter of missions and other General Conference Mennonite causes. We have some vital small groups within the congregation that are meeting needs. We are embarking on a voluntary service unit, seeking to serve needs within the community. The "Stephen Ministry" program is underway with a good group participating. The church is considering adopting the L.I.F.E. (Living in Faithful Evangelism) process next year. And we continue to care for and support one another in times of tragedy and misfortune.

This is a glimpse into the life of my



**EASTERN
CANADA**



NORTHERN



PACIFIC

were in charge of our son's cabin. They provided mature leadership and positive role models.

One year we were surprised when our son, who never opens his mouth during the Sunday morning worship hymns, stepped off the camp bus with a hoarse voice. All the way home he had been singing the new songs he had learned at camp.

We've been impressed when he has described the Bible classes at camp as fun and interesting. We've been pleased when he's told us about all the new friends he's made at camp. Our son is only 12, but he is already talking about being a camp counselor himself someday.

Camps touch the lives of children in ways other church programs do not. Our family is glad that a camping ministry is part of the work of the Conference of Mennonites in Manitoba. *Mary Lou Driedger, Steinbach, Man.*

Eastern Canada: salt and light in hard times

What is happening in Mississauga, Ont.? The recession. Despite all the optimistic pronouncements of the politicians, newspapers daily report plant closures and layoffs. This makes for depressing and anxious times as people worry about the future.

The members of our small fellowship in Mississauga have been spared so far. Yet we, too, feel hesitant to dream and plan for the future. For the past 10 years we have worshiped in a high school and would love to have a building that identifies us as Mennonite Christians to our community.

The Persian Gulf War left many of us with distrust for the wisdom of our political leaders and immense sadness for the suffering and pain that we "civilized" countries continue to inflict on the people of Iraq. When will we ever learn?

The question of legalizing conscientious objector status in Canada's law books will be pursued by our Menno-

nite Conference of Eastern Canada together with Mennonite Central Committee Ontario. At the same time new efforts will be made to introduce a peace tax as an alternative to paying military taxes.

This recession is affecting farmers and city dwellers alike. At the November provincial MCC meeting today is similar to that of the 1930s. In Toronto every 10th person receives some form of government assistance. The retail stores predict gloomy Christmas sales. Perhaps our celebrations this year bear more resemblance to that of Jesus' birth in a stable. Our economic situation forces us to reflect on what is truly important in life.

May the example of Jesus fill us with new hope and insights into how we can be salt and light in our community. *Margot Fieguth, Mississauga, Ont.*

Northern: Tell someone, Great job!

I read a poem almost a year ago that contained a fine message, one I thought might be singable. I wrote to the publisher to learn whether or not the author might grant permission for us to use it with our women's choir here at Bethel Mennonite Church. The author graciously consented to my making a musical arrangement. Her only request was to receive a copy in return.

Upon seeing the finished work, she asked if I would do about 22 children's poems for her. I learned that this Pennsylvania woman is more than 80 years old. When we started corresponding, her husband was dying of cancer. After his death, she discovered that she, too, has cancer.

How important it is to affirm each other's gifts. I have learned the importance of affirming the good in others, regardless of age. It often leads to a special relationship between two people. *Helen Friesen, Mountain Lake, Minn.*

Pacific: a renewed call

It was a hot Sunday evening in August here in Clovis, Calif. Members of Peace Community Church—Mennonite gathered with some anxiety for a "Service of Prayer, Reconciliation and Healing."

The summer was hot for our congregation in more ways than one. In the earlier decision-making process on a major building project, conflict had emerged. People were unhappy and felt they were not being heard. Accusations had been made. People's feelings were hurt. Two families left the congregation.

That Sunday evening we sang together, "There's a time for healing and a time for forgiving. / There's a time for building bridges, and that time is now." We talked about our confusion and misunderstandings. We talked about our pain. We prayed.

When we went home that night not all questions were answered. Not all wounds were healed. But we had a renewed sense of God's call to be people of the kingdom. We had a renewed sense of God's presence and power among us as we sang our closing song: "If God is for us, who can be against, if the Spirit of God has set us free." *Clare Ann Ruth-Heffelbower, Fresno, Calif.*

Saskatchewan: numerical and spiritual growth

Numerical and spiritual growth should always be a matter of concern for the Christian community. To address these two issues the Conference of Mennonites of Saskatchewan has taken a number of initiatives during the past year. In February its delegate body instructed the missions committee to proceed with the necessary steps for our conference to join the L.I.F.E. (Living in Faithful Evangelism) process. A recommendation to



SASKATCHEWAN



WESTERN

this effect will be presented to the delegates at the next annual meeting, in February 1992.

CoMoS joined its sister organizations from Alberta and Manitoba to undertake a study of Bible education for young people in the prairie region. It is hoped that the task force will come up with innovative recommendations that will lead to greater biblical literacy among our young people and subsequently a greater willingness on their part to participate fully in the work of Mennonite churches.

Increasingly CoMoS is becoming aware that its youth program cannot remain viable if it continues to focus on high school and post-high school youth only. The education committee recommended and continues to push for an enlarged youth program that includes work by the provincial youth worker with the junior high youth. For that to happen the constituency will either have to increase its giving or a reallocation of budgetary resources will need to take place.

May the Holy Spirit give conference members a willingness to give generously and its delegates and executive committee wisdom as they wrestle with difficult decisions during the budget-setting sessions. *John R. Peters, Saskatoon, for consultant-elect Sally Kasdorf*

Western: We reached the century mark

Oct. 25-26 was the 100th annual session of the Western District Conference and a remarkable one indeed. The program committee had invited three speakers to help us launch a year-long centennial celebration. Marion Bontrager of Hesston (Kan.) College, H. Wayne Pipkin of Associated Mennonite Biblical Seminaries, Elkhart, Ind., and James Juhnke of Bethel College, North Newton, Kan., effectively portrayed intercongregational interdependence amidst incredible diversity in the first-century

apostolic church, in the Anabaptist Reformation of the 16th and 17th centuries, and the early history of the then *new* Western District Conference, founded in 1891.

Prior to 1891 there were only two districts in the General Conference Mennonite Church—the Eastern, located in the hinterland north of Philadelphia, and the *old* Western, embracing congregations between Pennsylvania and Kansas. Until 1902 *The Mennonite* was published in Quakertown, Pa., but the hub of the General Conference shifting westward required new regional alignments.

When the old WDC met in 1888 in its 21st session, it was decided to divide this vast region into two or more districts. The westernmost churches, which were then chiefly the ethnically diverse congregations of Kansas, reorganized and adopted the name Western District Conference; and the churches of Ohio, Indiana, Illinois and Iowa reorganized with the name Middle District Conference.

To help us celebrate the first 100 years of history of the new Western District Conference, 15 centennial storytellers have been appointed. At the October sessions, two of them—Marlene Krehbiel and Bertha Harder—launched a year-long time of storytelling in our congregations as a powerful way to have our people remember and be inspired about the past and ongoing life and mission of the church. In response to the Lord's gracious leading in our apostolic, Anabaptist and local regional history, we hope we will wholeheartedly support the centennial fund drive resolution to raise \$500,000 above budget over the next three years, yielding a \$2 million goal, combining the normal budget operations with five special project emphases: encouragement grants, leadership development, congregational development, camp development and debt reduction on the new Western District Conference headquarters in North Newton, Kan. *Leland Harder, North Newton, Kan.*

Here are our 10 consultants



Goerzen
(Alberta)



Dueckman
(British Columbia)



Liechty
(Central)



Gordon
(Eastern)



Driedger
(Manitoba)



Fieguth
(Eastern Canada)



Friesen
(Northern)



Ruth-Heffelbower
(Pacific)



Kasdorf
(Saskatchewan)



Harder
(Western)



"Why do entrepreneurs become stick-in-the-muds in the local church?"

Wally Kroeker

Mennonites and Brethren of Lancaster County, Pa., have started an AIDS hotline. The phone number is (717) 393-7140 and is open to people from all parts of North America. According to those in charge, all calls are strictly confidential and callers are not required to give their names. (*Record*)

A group of peace workers calling themselves "Elves for Peace" on Nov. 29 conducted a recall of children's war toys at a Chicago outlet of the international toy chain Toys-R-Us. The group of 12 entered the store dressed as Santa and his elves to recall toy guns, war replicas and video games that promote violence and war. The "elves" took items from the shelves and placed them in another area of the store while Santa explained to the manager that war toys evoke violence among children. Weeks before the action the peace workers held discussions with representatives from Toys-R-Us. (Synapses)

Ramya, an unrecognized Palestinian village in the Galilee region of Israel that was slated for demolition to make room for Soviet Jewish immigrants, has gained some time, after an Israeli Supreme Court hearing on Nov. 18. Gene Stoltzfus, coordinator of Christian Peacemaker Teams, was part of a Synapses delegation that met with Ramya residents in November. Ramya is one of more than 100 Palestinian unrecognized villages in Israel. The villages do not receive any government services and are not considered legal, even though they have been on the land before the arrival of Jewish settlers and the Israeli state. The delegation encouraged people to send letters and faxes to the Israeli Lands Administration. Apparently they had some effect. Negotiations between the government and the village continue.

MEDA addresses uneasy relationship of business and church

Lancaster, Pa.—While 650 Mennonite and Brethren in Christ business people met here Nov. 11-17, the U.S. stock market took its fifth largest plunge in history.

But the dive garnered little more than a few whispers at the 10th anniversary meeting of Mennonite Economic Development Associates. What occupied participants from across the United States and Canada was "the business of service." And not just any service but service to the church.

"We at MEDA want to be part of the church," MEDA's chairman, South Bend, Ind., architect LeRoy S. Troyer said in opening remarks. "We are part of the church now, but we want to be even more so."

MEDA began in Lancaster 10 years ago with the merging of two organizations of Mennonite and Brethren in Christ business and professional people for inspiration and development work. Today the organization has 2,000 members and a worldwide staff of 156.

Service to the church is not easy, MEDA members were told. One reason is the uneasy relationship between church and business.

"The church is schizophrenic toward you," Ervin R. Stutzman, Lancaster Conference moderator, said. "While we ask you for your money, we also condemn you if you make too much."

Business people also carry responsibility for the uneasy relationship. Wally Kroeker, editor of MEDA's publication, *The Marketplace*, asked, "Why is it that entrepreneurs in business become conservatives and stick-in-the-muds in the local church?" He challenged MEDA members to

behave at church the way they do in the office.

Charles Loewen, president of Loewen Windows, Steinbach, Man., told the group to "get in there and use your business skills in the church. ... How can we serve our churches if we are timid about offering our skills and talents?" he asked. Loewen becomes MEDA's chair for the next year.

What are these skills? Patricia Hershberger, part of a family-owned auto dealership in Woodburn, Ore., was specific in her sermon at the closing Sunday-morning worship service. "The church needs counsel on financial matters such as budgets and forecasts and long-range planning," she said. Business people have these skills, as well as skills in management and supervision. "We can also help the church understand accountability and responsibility. But can we be secure enough in our self-identity and free enough from our inhibitions to give this counsel?"

In another address, Hannah Mack Lapp, a public relations associate from Harrisonburg, Va., challenged MEDA members to be examples to the church of responsible lifestyles.

Tensions: Yet in spite of best intentions, working as business people in the church creates tensions, Phyllis Pellman Good and Merle Good admitted in a joint address. They are co-directors of Good Enterprises, Intercourse, Pa., which they described as "sort of a business, sort of a church, sort of the arts." They noted strong pushes from all three communities to become part of at least one.

"But can one succeed and stay in the Mennonite church?" they asked. "Or can one fail and stay in the church? ... Move too close to success, and we feel the heat. Move too close to failure, and we feel the cold. ... With both these questions the church has preferred to gossip rather than to deal with the issues head on."

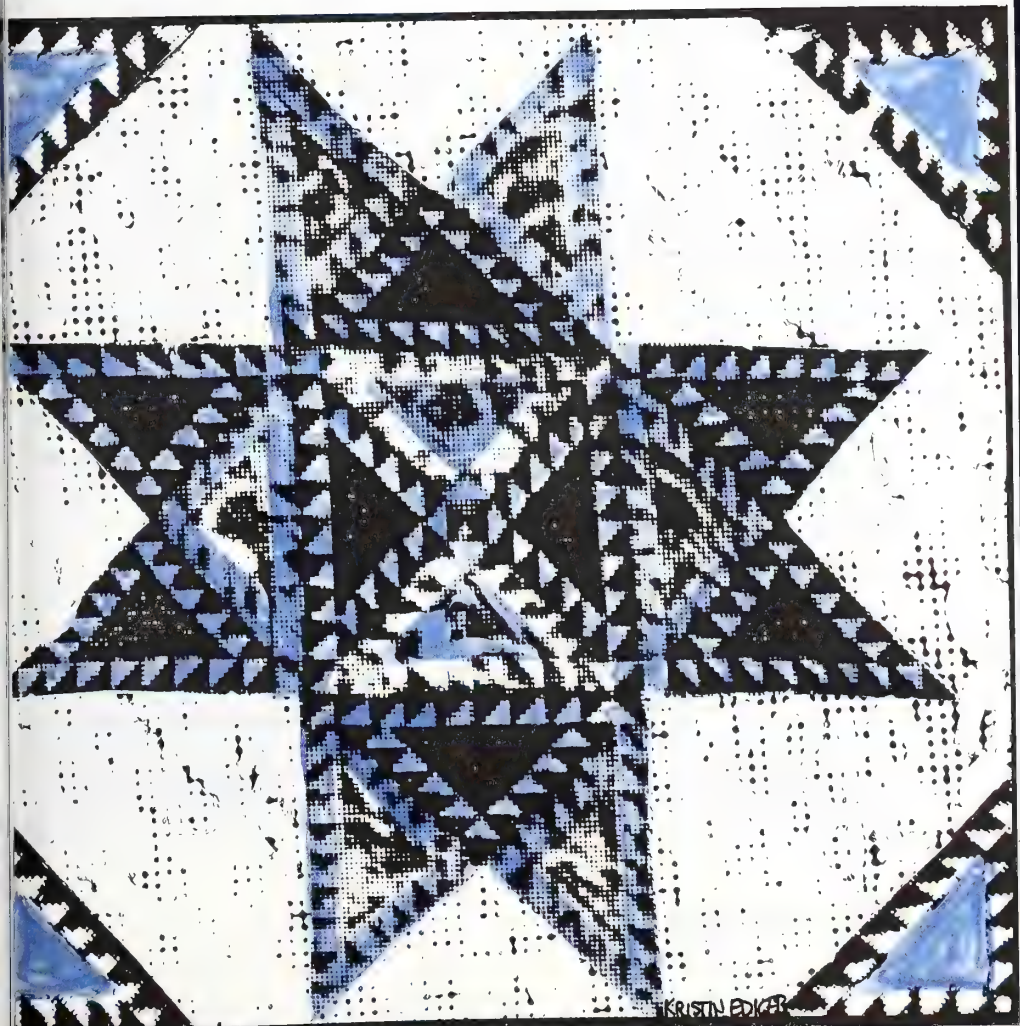
Business people must constantly ask, "How much is enough?" the



THE
Mennonite

DECEMBER 24, 1991

**WINDOW TO
MISSION**



KRISTIN EDGER

CONTENTS

3	Linked by Prayer	10	Window on the World
5	A Bed Clean and Comfortable	11	Looking In, Looking Out
6	I Was a Stranger	12	Prisms
7	Cherish and Remember	13	Viewpoints
8	Imaging Prayer	14	Round Table
9	Cup of Sharing	15	Facts and Figures
		16	Window Shopping

Cover: Nurturing each other is like careful stitching on a well-crafted quilt.

THE PEN WINDOW

Published by Women in Mission of the General Conference Mennonite Church, Box 347, Newton, KS 67114.

Editor: Lois Deckert
Coordinator: Susan Jantzen
Office Secretary: Doris Schmidt

As Women in Mission we commit ourselves to discern and nurture women's gifts and skills for leadership and service.

In Christ we who are many form one body and each member belongs to all the others. We have different gifts, according to the grace given us. If it is serving, let her serve her church as a deacon. If it is teaching, let her work as Christian education director, Sunday school teacher or children's storyteller. If it is encouraging, let her encourage her sister who needs a listening ear; if it is contributing to the needs of others, let her roll bandages and quilts for the needy; if it is leadership, let her govern diligently, be it as chairperson of the music committee, her women's organization or her congregation. If it is working with children, let her volunteer for duty in the church nursery. If it is showing mercy, let her minister to the sick in the hospital or prepare meals for the convalescent.

Be devoted to one another in sisterly love. Be joyful in hope, patient in affliction, faithful in prayer. Love must be sincere (paraphrased from Romans 12).

Amy Dueckman



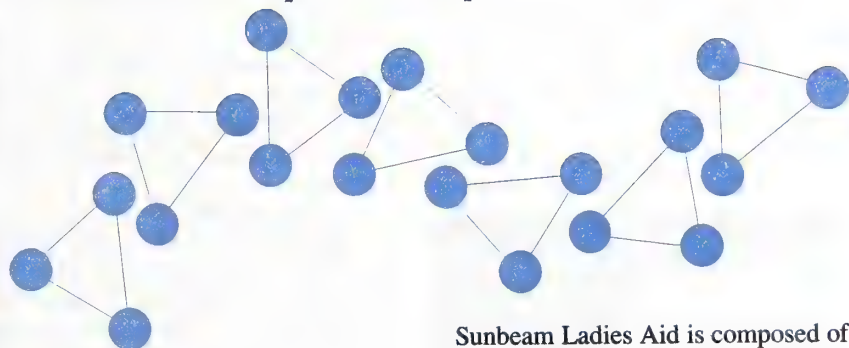
Kristin Ediger (cover) is a senior art major at Bethel College, North Newton, Kansas. She lives in Hesston, Kansas. Photo by Don Gering



Amy Dueckman lives in British Columbia with her husband and three children. She serves on the Women in Mission Publication Committee.

Mission Statement Women in Mission of the General Conference Mennonite Church encourages women to be personally reconciled and committed to Christ and seeks to call forth the variety of gifts given by the Holy Spirit to build the church of Jesus Christ. We commit ourselves to: 1) promote spiritual growth through Bible study, prayer, other Christian disciplines and fellowship; 2) discern and nurture women's gifts and skills for leadership and service in the local church, the community and the world; 3) build relationships and networks for support, affirmation, discernment, witness, service and celebration; 4) support and strengthen the mission of the General Conference Mennonite Church.

Linked by Prayer



Suzanne Lawrence

I introduced myself at the supper table to the woman on my left. We were beginning our first meal at the Manitoba Women's Retreat. She straightened her name tag so I could see it and taught me two pronunciations of Dueck.

"How are you involved in your Women in Mission group?" I asked.

"I am on the Purchasing Committee," answered Annie Dueck.

"What is a purchasing committee?" I wondered. Did she purchase food for banquets? maybe goods to relieve the poor?

She began patiently to explain the structure and spirit of her committee and of her larger group, the Sunbeam Ladies Aid of Steinbach Mennonite Church. I soon realized that I was hearing an unusual story.

Annie's Purchasing Committee plans sewing projects for fund-raising and for material aid and gathers materials for the group's annual workday. "I would like us to do more of this work," Annie confided, "but we are all so busy. Most of us have jobs. Many still have children at home. This is my area of interest, but we all have to compromise."

Sunbeam Ladies Aid is composed of women whose ages span 30 years, from their 20s to their 50s. Twice in the past, groups of older women have formed their own groups to devote most of their time to sewing and baking projects. The Sunbeam group continues to have diverse programs that meet the needs of its varied membership. Informative and inspirational programs balance with simple service projects and fellowship times.

Besides the Purchasing Committee, a president, vice president, secretary, treasurer, service committee, food committee and program committee help organize the group's life. When decisions must be made, committees



Annie Dueck, Audrey Siemens, Pat Goertzen and Annie Wiens enjoy a nutritional break. (Photo: Sunbeam Ladies Aid)

offer proposals. A quick vote keeps business meetings simple.

Since the term of office is two years, members can try many different positions. This also gives them a special sympathy and support for the ones currently in charge.

The reality of busy lives and many commitments means women must



Laureen Kehler, Mart Unruh and Susan Wiebe form a prayer trio. When new trios are formed, each woman brings a flower (live or silk). The three flowers are put into a vase representing the three women's different needs, strengths and gifts which combine to become a bouquet through prayer.

(Photo: Sunbeam Ladies Aid)

make choices. The women who have chosen Sunbeam Ladies Aid look forward to getting together twice a month. "We want to come," said Annie, who herself is a working mother of four teenage and young adult children, plus one teenage foster son, all at home this year.

"How do you do it? How does your group do it?" I asked, but our mealtime was over and we had to stop our conversation.

Later that evening, we got a chance to pull some folding chairs together and resume our talk. Annie called another woman over to join us. As Helga

Froese, a Sunbeam member, sat down, I began to feel the same spirit from her that I had felt from Annie—a readiness to share from a place of abundance.

Helga confirmed what Annie had been telling me, then she began describing the most basic unit of their group—the prayer trio. Was I about to know their secret?

"Prayer trios are the glue that holds us together," she said. "Each woman is assigned every year to a group of three. At each meeting, between the program and the refreshments, 15 minutes are given these trios to meet for personal sharing and prayer.

"We have found that four is too many and two is too few. With three, if one is gone, the other two are not alone. If one misses a meeting, the others feel responsible to give her a call. So," she concluded, "no one is left out."

The picture painted for me was of a group showing mutuality—accepting and giving service. With personal concern and prayer as their food, they are strengthened for the work of serving together.

It is an unusual group. Helga said that in a recent survey of all Canadian Women in Mission groups, theirs was one of only three that characterized itself as increasing instead of declining.

"A threefold cord is not quickly broken" Ecclesiastes 4:12 (RSV). How is your group? Might prayer trios be a way to enhance your unity and strength in Christ?



Suzanne Lawrence lives near Goessel, Kans., with her husband and four children. She is a member of Women in Mission Publication Committee.

A Bed, Clean and Comfortable

Martha Zimmerman

My bed located in a guest house of Church of the Savior was mine to sleep in at night and to lounge on during the day.

My companion had another bed in our spacious room. This was my bed only. Down the hall was a bathroom accommodating four of us. The plumbing worked. But this was *my* bed while in Washington, D.C. Jesus may not have had a place to lay his head, but I had a bed waiting for me each night.



(Photo by Martha Zimmerman)

I knew that two blocks away four children were sleeping crosswise in a bed, huddled together for comfort and warmth under one blanket, tugging and pulling to keep covered. Another sibling slept with the mother in an adjoining bedroom. Were there rodents running around the room in this dirty apartment, nipping at little toes and fingers?

But I had a bed all to myself, no one was tugging for the covers. The room was clean, and no mouse was in the house.

Just around the corner from my house, homeless men lounged in a doorway, struggling to stay warm in the harsh winter night. Several men had enclosed a steam-heating grate with sheets of tin and cardboard and were inside, toasted on one side and frostbitten on the other. The sidewalk makes a hard bed.

I had steam heat in my room, too, and the radiator kept the room pleasantly warm. An open window let in just the right amount of fresh air. I had a pillow for my head, a mattress for my body.

Across town, the really desperate homeless had sought beds in a lice-infested shelter. They clutched their meager belongings to their bodies to prevent those few possessions from being stolen. They slept with one eye open to possible attack by a crazed addict, fearful for their very lives.

I slept serenely between clean sheets, behind locked and barred doors in this Washington, D.C., house, safe from thievery and physical assault. Each morning I awoke in my bed, refreshed.

As our visit in Washington ended, we were instructed to strip our beds, make up the bed with fresh linens and say a prayer for the next person destined to sleep in this bed. I did. And I added a prayer for all those in my nation's capital sleeping in misery.



Martha Zimmerman who lives in Reedley, Calif., represented Pacific District on the Women in Mission and Commission on Home Ministries Learning Tour.

I Was a Stranger

Evaleen Bertsche

During Sunday school on the last Sunday of February 1991, I shared the new meaning I had seen in Matthew 25:34-45. I had just returned from the Women in Mission Learning Tour. That experience influenced my "seeing."

These Scriptures from Matthew lived for me: "For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in. . . ."

This was not the first time I had seen people helping others. Indeed, I have also helped others and shared my material wealth. During my Women in Mission tour, however, I observed, participated with and learned from Christian sisters and brothers in a new and very intense way during the eight days I spent in the Toronto-Hamilton-St. Catharines area. The verses from Matthew 25 speak to me about what I need to do for others, and how other Christians, often unknowingly, share their spiritual wealth with me.

I saw our voluntary service units and sister Mennonite churches giving love and witnessing to those among whom they live and work. I saw and felt loving, sharing and witnessing from those Christian sisters and brothers who are experiencing pain, injustice and handicaps. I doubt if they realize how much they fed me spiritually and helped

loosen my shackles of self-sufficiency during the days I was with them.

The opportunity to observe our Mennonite Voluntary Service units and their identification with people in their communities helped my awareness of this reciprocal giving. At Welcome Inn in Hamilton, for example, I saw caring, sharing and accepting between staff and community people. They celebrated the potential and affirmed the gifts of each person: the elderly, youth, women, handicapped and others. The programs and corporate worship were permeated with respect, openness, love, encouragement and need for each other's gifts. They modeled oneness in Christ. Here I saw people not just giving *or* receiving, but giving *and* receiving.

Likewise, the Mennonite churches and centers in Toronto that I visited (Warden Woods, Danforth, Teesdale, St. Clair O'Connor, Tobermory and New Life Centre) also have interaction among different ethnic and socioeconomic groups of people. I again felt spiritually fed by the Chinese and Hispanic Mennonites with whom we worshiped; by those of various races, backgrounds and ages who shared with us at the centers; and by those who use their special gifts of leadership in these many programs.

I was especially touched by the joy,

faith, dependence upon God and interdependence on each other that I sensed among the refugees who had experienced much suffering. I was moved by the support they receive from New Life Centre.

I have always lived in a small rural Mennonite community. This tour helped open my eyes, ears and heart to people of other cultures and locations. I realized some of my own needs. As

my needs were ministered to I gained new insight into biblical passages such as those in Matthew 25.



Evaleen Bertsche represented Central District on the Women in Mission and Commission on Home Ministries Learning Tour. She lives in Chenoa, Ill.

Cherish and Remember

Elda Bachman

"What should we do with all these old photos that I no longer can see or identify?" 103-year-old Anna Entz asked her 96-year-old sister and her husband's niece Helen.

As they helped her discard and pack up belongings for the move from the South Pine Bethel Home for aged to the new North Newton, Kan., Bethel Health Care Centre, they didn't know the answer either. So into an ample box went the memorable photos, including wedding pictures galore. "Rev. Entz nearly always received a wedding pic-

ture of each couple he married," the still devoted Anna said of her deceased husband. Pictures of the married couples' first child often came later.

Into the box also went numerous pictures of the Bethel deaconesses, J.E. Entz having been the Deaconess Hospital board president.

The many photos simply had to go. Closet space would be limited in her new room, N32, and the new hutch would hold only priority items. The photo box was packed into Helen's car trunk. She would have to make the heavy decision. "What do we do with these?" she asked a friend.

"Say, how about taking them to Mission Study Circle this week?" "Let's open each picture folder and display them on a long table from which the ladies could help themselves," the friend said. That's what they did.

This new attraction at the Newton First Mennonite Church Mission Study Circle went over big. The ladies were exuberant as they looked and selected. "Why look, these are my two aunts' wedding pictures which I am so happy



Anna Enns with Jeremy and Jennifer Bachman. (Photo: Elda Bachman)

to have," one person exclaimed as she picked up the photos. "This is my little daughter. I will save it for her," another happy woman said.

"I am glad to get Sister Frieda Kaufman's picture, for I never knew her as the head of the Bethel Deaconess Hospital. I am going to do some studying about her," another pleased person said as she chose from the pictures.

"We can't discard these pictures. My husband, as chairman, will value these for our church historical committee," another said as she selected several.

Anna, a faithful participant in Mission Study Circle until she was 95, was pleased that her precious old photos were there even when she wasn't. How happy she was that they would continue to be cherished. The familiar saying that a picture is worth a thousand words may also be true of old photos.



Elda Bachman directs the Newton Weekday Bible School and does tutoring in her home. Once a week she reads to Anna Entz, age 103. The biographies they read together have stimulated Anna's sharp reminiscing ability.

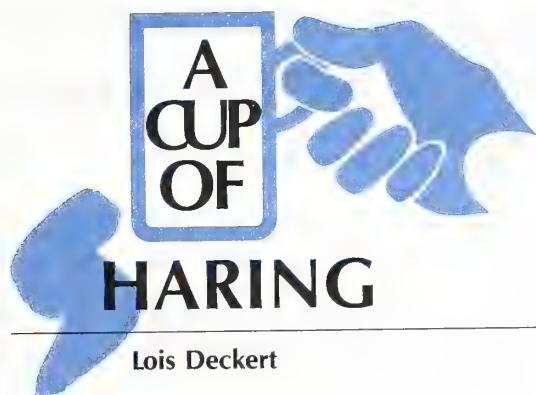
Imaging Prayer

Karen Unruh Ediger

Dear God in Heaven,
Creator of all things:
You are like a pillar of fire in the night,
showing us your way in the darkness of our confusion.
You gather us together,
like a mother hen gathering her brood of chicks.
You make yourself known to each of us
in ways that we can feel but can't explain.
Jesus also makes you more real to us.
Thank you for all that you are
and for all that we can be because of you.
Thank you for Jesus
who showed us what you are like,
who showed us what we can be like,
and who brings us closer together.
Amen.



Karen Unruh Ediger lives in North Newton, Kans., with husband, Glen, and son, Brandon, age 3. She is a student at Great Plains Seminary and works for the Commission on Education.



Lois Deckert

The letter from Carla reminded me of the times we sat in her kitchen, our hands curved around warm mugs. Drinking tea was only part of the reason we got together. Both of us write poems. We each wanted another person to read what we wrote and help us make our poems better. Carla is young. I am middle-aged, old enough to be her mother. She helped me grow. I hope I have helped her. Age differences lost significance as we took turns offering constructive criticism or guiding each other in our writing efforts. But she moved away and now we must depend on the postal system to get us together.

Whenever a young woman declares her inability to associate with women as old as her mother, I remember my sessions with Carla. When middle-aged and older women announce that the concerns of younger women don't interest them, I think about some of Carla's poems and the way they gave me new points of view.

Have we walled ourselves into an age-determined isolation? With God's help we can open up our small rooms. We can allow ourselves the freedom to gather wisdom or new ideas from each other in ways that recognize each person's value and uniqueness.



Lois Deckert lives in North Newton with husband Marion. She edits *Window to Mission* from the Women in Mission office at 722 Main, Box 347, Newton, KS 67114.



COMMISSION ON OVERSEAS MISSION WINDOW ON THE WORLD

Mary Kay Larson

In 1981 when we left for Africa we had a small notation on our prayer cards, "In joyful service." So joyful has it been that Karin and Jennifer, our oldest daughters, insisted we return to Africa so that their sister Erika could experience the richness of life there.

The title of C.S. Lewis's book, *Surprised by Joy* is an apt description. Looking back we can see that God usually met us at the back door. For instance, I never imagined myself as a public health worker in Africa. Only God could envision such a surprise.

I remember clearly the day it began for me. Jonathan and I were MCC teachers in Zaire. While bogged down in a unit on the Middle Ages—kings, medieval castles, feudal land ownership, a profoundly disturbing experience took place.

Early one morning Jonathan and I could see unusual activity at the carpentry shop across the road. Then we heard the high-pitched sound of the saw. On our way to school, we stopped to greet the workers and ask what was going on. They were making a tiny coffin. A child had died of measles.

The following morning we heard the sound of the saw again. And the next morning. And the next. By the time the measles epidemic had swept our small village, 12 children had died. Yet for less than the cost of a greeting card, these young children could have been

saved. And I had been teaching a unit on the Middle Ages while these children died needlessly! I determined then that I would do my best to meet the village at its point of need.

Later, I had the opportunity to visit public health workers. My interest was sharpened. Back in Minnesota, I voiced my wistful desire to do public health work. My friend replied, "You know the university here is one of three in the United States that is beginning to train nonmedical people in public health."

The next two years saw me through a masters program in maternal and child health and ten years later I entered a doctoral program in public health. My recent studies have focused on the factors that might help African parents limit the size of their families so that their children will survive disease, be properly nourished and schooled and become productive adults. As we have returned to "joyful service," I want to assist African community groups to deal with these needs and be an occasion for Christ's compassion to be known.



Mary Kay Larson and her husband, Jonathan, serve with the Commission on Overseas Mission in Botswana, Southern Africa.

Women in Mission supports Mary Kay Larson who offers public health expertise to existing national structures in Africa.

COMMISSION ON HOME MINISTRIES

LOOKING IN, LOOKING OUT

Compiled by Marilyn Miller

What did attending the Evangelism Leaders Academy to learn about Living in Faithful Evangelism (LIFE) mean for the participants?

For me as a pastor the academy was well worth my time and energy. I felt renewed and stimulated for my ministry. I'll return to my congregation with new vision, enthusiasm and commitment to my task and to the people of my congregation. *Brenda Martin Hurst*

Full days spent listening, learning, praying, singing, reading. I wish my life could feel this full each day from now on. This experience motivates me to work harder on being a student of the Bible and worker for Christ. My prayer is that I will be able to share some of this with our church family and we can become an even more alive group. (My family survived, too, without me for these days.) *Lois Newcomer*

This experience has been both comforting and convicting. For me it was a time of inner renewal. What a beginning! *Kathy Voth*

The academy has equipped me not only with know-how skills for the organization of LIFE events, but also with the desire to see people come to the Lord. *Ruth Waltner Mueller*

The LIFE Academy has been three days of inspiration and excitement! I'm inspired to strengthen my personal spiritual life and excited that 200-some people are joining me in preparing to reach out to people in the community to spread the good news! Look out, world! *Norma Peters Duerksen*

The LIFE conference "lit a fire under me" in an evangelical way and a spiritual way. As a pastor's wife, it enabled me to see the true commitment that church people have. I wanted to know how to develop a program such as this within my church. I also wanted to find a creative way to support my husband other than just be the wife of the pastor! I'm excited about what God is doing and will be doing in churches across the world! Truly, our God is a powerful God. *Denise Goertzen*

Thanks, Women in Mission, for your support of the LIFE program!



Marilyn Miller is Director of Evangelism and Church Development for the Commission on Home Ministries of the General Conference Mennonite Church

Women in Mission contributions help provide resource material and leadership training for the Living in Faithful Evangelism (LIFE) program.



COMMISSION ON EDUCATION

RISMS

PROCLAIM • ENABLE • NURTURE

Edna Krueger Dyck

"It must be difficult to be a teacher here," I remarked.

"It must be even harder to be a kid here," one of the teachers quipped.

The occasion was an in-service meeting of teachers in Ramallah; "here" represented the Occupied Territories. "Occupied" means that the children and teachers and most villagers are Palestinians and that the IDF (Israeli Defense Force) is an ever present force.

Since the intifada movement began in 1987, schools are closed by the military for days or weeks, at the first sign of protest. "Security" is given as the reason. The Palestinians, who have chafed under the occupation since 1967, try in various ways to show their objection: they throw rocks at soldiers; they put up barriers in the streets; or they gather in protest marches. Young people, as young as eight or nine, take part in these protest measures.

Continuity and concentration in class seem to be the major problems, the teachers said. When classes are in session teachers are concerned about how much of the curriculum they can "cover" before another closure forces a break in the system. A short attention span is one of the results of the erratic schedule and the exciting extracurricular life of the students. Secondly, teachers said that discipline was often a problem due to the difficult outside circumstances.

While North American children are learning relationship skills and getting to know the world around them, Palestinians are wondering about how they will deal with the soldiers in the street. A low self-esteem is also a problem for students that teachers have to deal with. One teacher told about a picture that one boy had drawn: it was a picture of a big lion who he said was coming to eat the Arabs.

Teachers of the older (12-15-year-olds) children mentioned particularly that their students were not motivated to study. Education was not important; it almost seemed patriotic to skip school and to be lazy. And if they do study hard and graduate with good grades, what then? There is little hope for a higher education for many of them. Good jobs are also scarce.

In many ways the Palestinian children seem to be much more mature than their North American counterparts. They have life and death issues to deal with every day. In other ways they have missed important parts of the developmental process. Teachers who deal with these troubled children have a big task, and the rewards are few.



Edna Krueger Dyck writes and serves as copy editor/editor for Faith and Life Press. She and her husband, George, live in Newton, Kans., and are the parents of four adult children.

Women in Mission supports the educational efforts of the Commission on Education.

VIEWPOINTS

Jeanne Rempel

I almost have to laugh as I think of a new friend of mine whom I met at a retreat I attended recently. She did an excellent job in leading parts of the retreat.

I saw her in action during various other activities, too, and noted the capable, loving ways she interacted with other women. Later, as we talked I complimented her on her style of leadership. She found it a strange compliment. A teacher whom she respected highly in her youth had told her that she did not have leadership gifts. Yet everything that I saw led me to admire what she had learned and put into practice after years of interacting with and observing people.

The more I come into contact with women as a result of my Women in Mission experiences, the more impressed I am by their giftedness in all sorts of ways. They are leaders; they are organizers; they are creative; they are listeners. The diversity is overwhelming and so is the potential for work in God's kingdom.

In the last issue of *Window to Mission* I spoke of the characteristics of God. I mentioned that who I am is the result of being created in God's image. It is my task to shrug off what is not godly in my life and to let those characteristics which are from God blossom, in the way my friend did. If someone

had told me that I would be leading business sessions for a 7,000-member organization, or making goals for it, or giving reports before large groups and speaking at retreats, I would never have believed it. Yet I am able to do these things because WM provides a safe environment for me.

One of Women in Mission's tasks is to give women a place to try out and discover their different gifts and skills. Although the church has changed in its position on women in leadership, not all women (nor all men) are ready to jump in and have women's leadership happen. Women's groups provide a safe place for those women who need it and for women who appreciate the support of a group of women.

Who are the women in your church who need encouragement in a supportive organization like WM? How can your WM group encourage every woman in the church to discover and develop the gifts that have been given to her?



Jeanne Rempel, president of Women in Mission, lives in Upland, Calif., where she and her husband, Dennis, are involved in church planting.



ROUNDTABLE

Susan Jantzen

Children are at seminary, too! Students at Associated Mennonite Biblical Seminaries (AMBS) know this, since many of them are moms or dads to these children.

AMBS Childcare Cooperative is a parents' cooperative on the seminary campus. It was organized to offer an enriched child-care program which enables parents to pursue studies and employment.

Open from 8:15 a.m. to noon or midafternoon, the Childcare Co-op is headed by two qualified staff members. Parents and volunteers assist the staff and rotate responsibilities for providing snacks, cleaning the facilities, occasional toy repair, making play dough or helping with a fund-raiser.

Neva Kauffman and her husband from Moundridge, Kans., volunteered to work at the AMBS campus for three months. Neva spent most of her time as a volunteer at the child-care center. Brenda Shellenberg, a parent at the center, reported that the children loved her! Apparently the feeling was mutual.

It was most enjoyable according to Neva. She continues, "The parents try to keep it going. They need as many volunteers as they can possibly get."

The children come to the Childcare Co-op primarily when parents are in class or working at a needed part-time job. This program does not answer all



Toddler Class (ages 1 and 2) at the Associated Mennonite Biblical Seminaries Childcare Cooperative.

the needs of parents and children. Studying still must be done during the other hours of the day. But the hours the Co-op is open goes a long way in solving the puzzle of how to meet the needs of the whole family while parents spend time in the theological study they desire.

"The parents are so very appreciative, it makes it rewarding. You feel like you are doing something, too," said Neva Kauffman.

Working together as instructors, parents and volunteers, a creative solution to the care of our children becomes a reality.



Susan Janzen, coordinator for Women in Mission, lives in Newton, Kansas. Her husband Jim is a teacher. They have two sons, Peter and Robert.

ACTS AND FIGURES

We approach the end of this fiscal year with strong giving for Women in Mission.

As of November 1, we had reached 81.3% of our \$185,000 Women in Mission budget or \$150,356.64

We acknowledge your spirit of giving and offer thanks to God for the way in which this financial sharing rekindles our commitment to Christ and builds the church.

Phyllis and Myron Schultz of Bloomfield, Montana, have been traveling this fall as representatives of Women in Mission and the General Board of the General Conference Mennonite Church. The fifth visitation couple of this kind (each time in a different region), the Schultzes have visited churches in Colorado, Kansas, Oklahoma, Nebraska and Saskatchewan. They came as listeners rather than presenters and have fed back information from congregations to conference offices.

Since the February 1991 North American Learning Tour (co-sponsored by Women in Mission and Commission on Home Ministries), women in nine area conferences have been speaking in churches about their experiences.

Here is the number of churches covered in some area conferences:

Jan Wilhelm/Alberta 8
Evelyn Rempel/British Columbia 7
Nettie Neufeld/Manitoba 20
Holly Olfert/Saskatchewan 15
Evaleen Bertsche/Central District 10
Earlene Clark/Eastern District 3
Shirley Ries/Northern District 10
Martha Zimmerman/Pacific District 4
Norma Duerksen/Western District 12
Mary Litwiller/Women's Missionary and Service Commission 8
(WMSC groups)

Thank you to your women's groups who have invited your representative. And thank you to the Learning Tour participants for all the energy of preparing, traveling and sharing.

In addition to the six \$500 scholarships provided to General Conference women at AMBS, your funds to Women in Mission help support the AMBS Childcare Cooperative. Thank you.



WINDOW SHOPPING

Doris Schmidt

On the second or third Saturday morning in December, 120 people including 50 members of the Willing Helpers of Tabor Mennonite Church, Newton, Kan., gather in their church fellowship hall for a mother-daughter Christmas breakfast.

Three committees organize this special occasion for this women's group: a decorating committee, a social committee who provide the food—perhaps a fruit cup, rolls or coffee cake, cheese, juice and coffee—and a program committee.

The program committee takes care of several different activities: 1) a special story for children (since young daughters are in attendance). Sometimes the children pick a simple homemade tree ornament off the Christmas tree to remember this special time. The children's activity varies from year to year. 2) Secret prayer sisters are revealed and new ones picked. 3) There is a speaker, special music or a film with a Christmas theme. 4) An offering is taken ending the 1½ hour time together.

The Willing Helpers have celebrated with this breakfast for about 15 years and, according to one of its members, only two or three miss, usually due to illness. If the Saturday is right before the holidays an added treat is that the daughters from a distance, home for the holidays, can be there too.

To choose prayer sisters for the next year, each member's name, anniversary (if member is married) and birthday are put on a slip of paper, then picked out of a hat at the Christmas breakfast. A gift—small and homemade if possible—is usually exchanged at Christmas.

Some ideas for remembering or touching this secret sister throughout the year may include: a note of encouragement when things are not going well or if there is a crisis; a card or a dozen cookies on Valentine's Day; a half-dozen *zwieback* tucked into the mailbox; a small container of homemade granola; a small basket of special teas on a cold winter day; a note each month simply highlighting what's special about that month—the beautiful colored leaves in October or the blooming fruit trees in April. Then to complete the year, as mentioned above, the secret sister is revealed at the Christmas breakfast. What a beautiful way to care for each other with a touch of suspense.



Doris Schmidt and husband Virgil live in North Newton and attend Faith Mennonite where Doris serves as deacon. She is the Women in Mission office secretary.

FORECAST

Relationships are built. What are the construction materials? The next issue will look at one person's experience in the building process.

Goods said. "How much money and power and prestige is enough for me?"

In reviewing the state of the economy with MEDA participants, Jim Harder, assistant professor of economics and business at Bethel College, North Newton, Kan., said, "The economic problem is not the wolf at the door; it is the termites in the basement."

Harder noted that real income for the average American reached its peak in 1973 and has been declining since.

**"Real income
reached its
peak in 1973."**

Jim Harder



He challenged MEDA members to work at helping make it profitable for the poor to work again; most who do so today receive wages that will never allow them to escape poverty.

How? Wally Kroeker put it in terms of a vision. He said, "We have in this room the brains and the expertise to create 100,000 jobs by the end of this century."

MEDA is on the way to meeting this goal with its Small Business Development Program. Since its beginning in 1986, SBDP has created more than 9,000 jobs in five countries: Haiti, Jamaica, Bolivia, Nicaragua and Tanzania.

SBDP creates these jobs through what MEDA calls its "micro-lending program." Members' money is made available for loans to small businesses

continued on next page

MEDA staff want to return to Haiti

Discouragement, disappointment, disarray were some of the words used by MEDA staff to describe Haiti following the Sept. 30 ouster of President Jean-Bertrand Aristide.

MEDA's three expatriate staff members in Haiti—Henry Hunse, Kim Pityn and Lowell Peachey—returned to North America in October, when international aid programs were suspended there. With the economy nearly paralyzed from the trade embargo imposed by the Organization of American States, there was little point in continuing, they explained during MEDA's annual meeting Nov. 15.

Haiti has been one of MEDA's larger programs. The agency has \$857,148 invested in its micro-enterprise and cocoa cooperative programs there, much of it in revolving loan funds.

Staff are anxious to return. But by early December MEDA still had no idea when—or if—programming could resume in Haiti. Much of its work is supported by the Canadian International Development Agency, and those funds are frozen as long as the economic embargo is in effect.

At the MEDA meeting staff reviewed recent events with members of other organizations involved in Haiti. Little credence was given to the coup leaders' allegations of human rights abuses by the Aristide government.

The root cause of the coup was hatred for the peasantry, said one person who has worked for a number of agencies in Haiti. "Eighty percent of the wealth in Haiti is controlled by 3 percent of the people. Aristide represented the other 97 percent, and was overthrown by the three percent."

"The elite were angry because Aristide was making them pay their taxes, which they hadn't done for years, and he was going through the records to take back wealth they had stolen. Aristide was also trying to close down the drug trade, a major source of funds to the army."

Another factor was tension with the neighboring Dominican Republic, which has relied on Haitian workers to harvest its sugar cane. "This traffic of workers was almost a modern form of slave trade, and Aristide was trying to put a stop to it. The DR was angry and responded by providing arms to the coup leaders."

He added, "This is not what the American and Canadian press have told you. The leaders of the coup are very good at propaganda and at managing the flow of information." *Wally Kroeker*

New Creation Fellowship in Newton, Kan., recently purchased Sister Frieda Chapel, which the congregation had been renting the last two years for worship, for only \$1. However, it must invest around \$60,000 to install heating and utilities that were previously supplied by the adjacent Bethel Home for the Aged. That building was recently razed. New Creation Fellowship is a General Conference Mennonite Church congregation that began in 1973 as an intentional community. Steve Schmidt is the pastor.

In its December issue *The Bulletin of the Atomic Scientists* sets the minute hand of the "Bulletin Clock"—often called the Doomsday Clock—back by seven minutes. It now stands at 17 minutes before midnight—the farthest back it has been in its 46-year history. The move reflects the magazine's assessment that the Strategic Arms Reduction Treaty, changes in superpower relations and unilateral disarmament moves have reduced the risk of nuclear war. The *Bulletin* was founded in 1945 by Albert Einstein and other scientists. Nancy Myers, a member of Oak Park (Ill.) Mennonite Church, is the magazine's managing editor.

Lawyers for Leonard Peltier, a Native American activist convicted of murdering two FBI agents, set a rock and a feather on an empty chair to symbolize his absence as they argued for a new trial. U.S. Magistrate Karen Klein refused to let Peltier travel from prison in Leavenworth, Kan., to attend the hearing in Bismarck, N.D. Peltier's lawyers told Klein the U.S. government has backed away from its contention that Peltier fired the shots and now maintains he only aided in the crime, thereby undermining all the previous rulings in this case. In the more than 15 years since Peltier was first imprisoned, two previous requests for a new trial have been refused. (Associated Press)

The Pentagon sends 19 million pieces of bulk mail to the homes of 16- to 21-year-olds every year, according to *Signs of the Times*, the newsletter of Christian Peacemaker Teams. The U.S. military spends millions of dollars each year just for advertising, and the media regularly donate additional print space and airplay. A typical high school student will see or hear a military ad several hundred times per year.

• • •

Brazilian Mennonite leaders Oct. 4 saw the fruit of their six years of work to bring about a law that would create alternative service for conscientious objectors to the military draft. The new law recognizes conscientious objection to military service on religious, philosophical and political grounds, said Gerhard Klassen, who worked hard to get the new law passed. "But now the Brazilian Mennonites must show the world that alternative service is important for them, for few Mennonites transmitted the peace teaching to their children during the 61 years they have lived in Brazil," he said. (*Mennonite Weekly Review*)

• • •

Lindsey Robinson, associate director of Home Ministries for Eastern Mennonite Board of Missions, visited Ghana and Benin in West Africa in August as part of an eight-member group sponsored by the Afro-American Mennonite Association. Robinson, who traces his ancestry to West Africa, said, "We were made to feel like family members who had been away for a long time and were now returning home." Church leaders expressed appreciation for white missionaries but asked why African-American missionaries did not come to Africa. Robinson said that each person on the delegation team will visit at least three African-American Mennonite churches in the United States and challenge them to participate more fully in world mission through prayer, sharing resources and sending their people.

MEDA *continued*

and cottage industries for new equipment and marketing programs.

While the program has been successful in most countries, MEDA members learned that because of the recent political coup in Haiti, all MEDA expatriate staff have returned from that country to the United States and Canada (see box on page 565). The breakdown of communication and transportation in Haiti has made it impossible for MEDA programs, mostly in small, rural cooperatives, to continue.

In other business, MEDA members approved a budget of more than \$2.75 million for the coming year. An

offering during the 10th anniversary meeting brought in \$10,000 toward this budget. Members also agreed to meet in Denver next Oct. 29-Nov. 1. *J. Lorne Peachey, Gospel Herald*

MCEC to oppose military taxes via legal route

Markham, Ont.—The issue of military taxes came back on the agenda of the Mennonite Conference of Eastern Canada at its fall sessions, held here Oct. 26.

Last April about three-fourths of the delegates voted no to a proposal requiring the conference to break the Income Tax Act by helping its employees redirect the military portion (about 10 percent) of income tax. Laws require employers to deduct all income taxes at source and to send them to Revenue Canada.

At the Oct. 26 meeting, delegates decided instead to go the legal route. A new motion, passed almost unanimously, commits the conference "to work with the federal government to enact legislation that recognizes conscientious objection to military service and the payment of military taxes and to provide peaceful alternatives."

Originally the new motion also included a section offering contracts to conference employees who want to redirect their taxes. That section was removed after the conference executive learned that simply placing employees on a contract basis—without changing job descriptions and accountability—would not necessarily get the conference "off the hook" for breaking income tax laws.

Don't we already have provision for conscientious objection to war? asked several delegates. Doug Pritchard, a peace worker with the conference, said that such legislation was in effect during World War II but is no longer. David Janzen suggested that the guarantees of freedom of conscience and religion in the Canadian Bill of Rights should be sufficient.

Refused: Pritchard cited a recent case of a Mennonite individual who sought a discharge from the military but was refused. He urged individuals and congregations to talk with members of parliament about the need for legal alternatives to military

Health care critical in Nicaragua



Emily Will (MCC)

About 500 malnourished children receive a glass of milk daily in 14 feeding centers run by the Christian development agency CEPAD in Nicaragua. Mennonite Central Committee worker Char Siemens, a member of Fort Garry Mennonite Fellowship in Winnipeg, directs the feeding program. Health care in Nicaragua has taken a big step backward, says Dr. Moises Moraga, coordinator of Christian Medical Action, a health organization with which MCC works in Nicaragua. Since the new government of President Violeta Chamorro came into power, the emphasis in Nicaragua has changed from community-level health care and education to treatment in urban hospitals and private clinics. MCC worker Kryss Chupp, Jubilee Mennonite Church, North Newton, Kan., works with CMA to initiate grass-roots health committees on six coffee plantations in the Matagalpa area of central Nicaragua.

service and taxes. He also suggested that churches support the efforts of Conscience Canada to gain legal status for its peace tax fund.

At the October meeting of the conference's executive board the peace, justice and social concerns committee had recommended that \$1 per member (\$14,000) be included in the 1993 conference budget for work on the peace tax fund.

The executive postponed the decision on this recommendation until the April 1992 conference sessions. *Ron Rempel*, Mennonite Reporter

Bartel warns Mennonites about dropping peace witness

Elkhart, Ind. (AMBS)—Siegfried Bartel warns Mennonites in North America of a trend he sees away from non-resistance to patriotic thinking, as occurred in his parent's generation in Europe.

Bartel grew up in a Mennonite family in Prussia. As a natural outgrowth of his church and family experience he joined the German army and fought in World War II. He moved to Canada in 1951. He has traveled widely among Mennonite churches in North America, pleading with them to renew their peace witness.

In one church where he spoke, a number of people got up and walked out, and only two or three came to talk with him afterward.

"There is no way you can be patriotic and be clearly a pacifist," he said. Bartel voiced his concern in a forum at Associated Mennonite Biblical Seminaries, Elkhart, Ind., on "The Loss of Peace Conviction."

From Agassiz, B.C., Bartel served as theological center guest at AMBS from Oct. 27 to Nov. 1. His wife, Erna, accompanied him.

In the forum he told of his conversion

to pacifism and enduring efforts since then to live and practice peacemaking. "We must pray more strongly that we live peace, teach peace and that we shout it into the world at large that to be a follower of Jesus is to be a follower of his peace," he said. Glorification of war is the greatest lie in history. "War is hell."

Bartel hopes he is wrong in his assessment that Mennonites are taking up the loyalty of a nation and forsaking the citizenship of another kingdom. The test, he said, concerns "Whose side am I on?" The answer determines whether or not you do what the nation tells you to do, he said. Mennonites need to "say clearly whether it's right to kill or not. There's nothing in between."

Polish cousin: In a chapel address, "My Lifelong Journey to Pacifism," he told of his thoughts in the first few hours of active battle in World War II. "I could have killed my own Polish cousin." Then he wondered, Does the state have the right to ask me to do that?

He told his listeners, "Never forget that every person on the other side is someone's son, husband or father."

The darkest day of his life, he said, was when he signed an execution document for someone. "Jesus meant what he said, 'Love your enemies.' You can never do that and pull the trigger. There's no other way than following the way Jesus taught us. 'Blessed be the peacemakers.'"

Other topics he spoke on included "The Joy of Giving: Stewardship" and "Reflections for Future Pastors of an

The Commission on Home Ministries of the General Conference Mennonite Church, Mennonite Central Committee Peace Section and the Mennonite Board of Missions are cosponsoring a weekend gathering for Mennonites who have at one time served in the military and are now committed to biblical pacifism. The date and location have not been determined. For more information contact Dave Moser, MCC, 21 S. 12th St., Akron, PA 17501-0500.

Peace Mennonite Church in Dallas, Texas, which is celebrating its 20th anniversary this year, is the recipient of the 1991 Peacemaker Award given by the Dallas Peace Center. Much of Dallas' peace-related activity can be traced back to the vision and effort of this small General Conference Mennonite Church congregation. PMC members had a part in starting the Dallas Peace Center, the *New Peace Times* newspaper, the Dallas County juvenile mediation program and have helped more than 400 Central American refugees escape to safety in Canada.

Contrary to the analysis of many critics, a new book reports that the "green revolution" led to sizable, across-the-board gains in income, nutrition and standard of living for both small- and large-scale farmers, even for the landless poor. *The Green Revolution Reconsidered* by Peter Hazell and C. Ramasamy (International Food Policy Research Institute, 1991) is the first study to collect and analyze data from the same villages both before and after the introduction of the green revolution, which helped farmers increase grain yields enough to stave off massive starvation in the 1970s and '80s. It was brought about by improved varieties of wheat and rice, combined with the expanded use of fertilizers and other chemical inputs. (IFPRI)



'Live peace, teach peace': Erna and Siegfried Bartel



Arega Bagirian is the first Soviet to participate in the 41-year-old International Visitor Exchange Program of Mennonite Central Committee. Bagirian learned about Mennonites when she served as interpreter for MCC workers who helped build medical clinics in Armenia following the 1988 earthquake there. Coming from a land of shortages to a land of plenty, bringing with her a suitcase void of even a bar of soap or bottle of shampoo, she says the first thing she noticed is that people here always smile. Her assignment is to teach Russian language and Soviet history at Lancaster (Pa.) High School.

• • •

Church Planter Discernment Days will be held April 2-5, 1992, at the International Conference Center in Chicago. The event will help people interested in evangelism and church growth determine their call and learn the dynamics of church planting. Sponsors are the Commission on Home Ministries of the General Conference Mennonite Church, Associated Mennonite Biblical Seminaries, Eastern Mennonite Seminary, Hesston College and Mennonite Board of Missions of the Mennonite Church. For more information contact Marilyn Miller, Office of Evangelism and Church Planting, 2000 Darmouth, Boulder, CO 80303, (303) 499-1565.

'Unordained' Lay Leader in the Mennonite Church."

Bartel has held congregational and conference missions assignments and served on the Conference of Mennonites in Canada finance committee and its European advisory committee. He has been a member of a school board, a parole board and has chaired his local congregation.

He was a long-time member of the boards of Mennonite Central Committee, MCC Canada and MCC British Columbia. At a recognition event on retiring from service on the MCC board in 1988, he was cited for his "passionate concern, profound faith and clear presentation of a vision."

At the event he told of his experience in the front trenches in Russia on Christmas Eve, 1941 or '42. "I was walking among the men stationed on the front line. As I walked, I noticed especially one fellow, a little bit toward the no-man's land. He called me over. This man was working on a listening device. You know, frozen soil leads like wire; frozen soil always helps in transmitting sound. He said, 'Listen to this,' and gave me the earphones. And there on the battlefield I heard, from the trenches of the enemy, Russian soldiers singing Christmas carols.

"I was wounded before and after this experience. I was decorated. But I believe my pacifism—which I cherish wholeheartedly today—may have been born at that moment." *John Bender, with a report from Lara Hall*

Christian educators look to the year 2000

Bradenton, Fla. (MC/GC)—What would God have us do on the threshold of a new century? That is the question that 110 Christian educators



'Mennonites have a vision':

Moore

from the United States and Canada asked each other when they met here Nov. 8-11.

Billed as "Education 2000," the event brought together Mennonite Church and General Conference Mennonite educators working

'Menno trends'

- individualism
- breakdown of family life
- less denominational loyalty
- secularization
- lack of accountability
- unconnected generations
- theological diversity

in area conferences, congregations, institutions, and camps and retreats.

The question was first highlighted in presentations by Mary Elizabeth Moore, who teaches at Claremont (Calif.) School of Theology and is president of the Religious Education Association.

"Every community has a unique gift from God," she said. Comparing the Christian church to a hologram, Moore noted that at a certain angle the Mennonite vision and commitment rise to the foreground. That vision "can serve the whole body as it reminds that body what is deep inside it."

Moore outlined three gifts she believes Mennonites have for the Christian community: (1) standing against culture as an alternative lifestyle in today's world, (2) making peace central to the gospel, (3) living so as to give an example of what church community can be.

"Violence in our world is greater than ever," Moore told Education 2000 participants. "Mennonites have a vision and a model for peace that can influence the rest of the world."

She noted how the U.S. Peace Corps had been modeled after Mennonite service ventures in the past.

Moore's comments came after participants wrestled with trends in the Mennonite church influencing Christian education. Their list of "Menno Trends" included individualism, breakdown of family life, less denominational loyalty, secularization, lack of accountability, unconnected generations and theological diversity.

"If any one word characterizes these trends, it's *disintegration*," Marlene Kropf of the Mennonite Board of Congregational Ministries (MC) said. Kropf was co-leader of the event with Ken Hawkey of the Commission on Education (GC).

Falling apart: But disintegration need not be negative, Moore said. When things seem to be falling apart,

that is when the church begins to search. "And that is when new visions and new structures have great possibilities." She said she believes historic Anabaptist beliefs can lead in building these visions and structures.

In an attempt to summarize what these visions and structures might be, Education 2000 organizers listened to small-group discussion, then proposed five Christian education goals for the next two years:

- to explore how to teach from the heart,
- to find ways to change language so new people feel welcome in the church,
- to encourage church structures to take more seriously the ministry to young adults,
- to find new ways to minister to families,
- to renew efforts in peace education in congregational settings.

Discussion of these goals focused on young adult ministries. A group of young adults attending Education 2000 pleaded at length for more programming for their age group.

'Teach from the heart': Moore also challenged the educators to learn "to teach from the heart" in their congregations and conferences. Drawing on the Hebrew understanding of the heart as the center of one's being, she defined teaching from the heart as sharing oneself.

"Students want the professor along with the subject matter these days," she said.

Education 2000 was cosponsored by Mennonite Board of Congregational Ministries and Mennonite Publishing House of the Mennonite Church and the Commission on Education of the

General Conference Mennonite Church.

This was the second such conjoint MC-GC Christian education gathering. Planners indicated another conjoint meeting will likely take place in two years. *J. Lorne Peachey*

Winnipeg youth group returns to *With* magazine

Winnipeg (GCMC)—There was a time when the youth group of North Kildonan Mennonite Church here gave up reading *With*, the youth magazine published by the Mennonite Church and the General Conference Mennonite Church. Instead they read *Group*, a mainstream youth magazine.

For three years they were without *With*. Then in June this year, youth minister Vic Bartel took another look at the magazine and said, "This is what I want my kids to read."

The issue Bartel had on hand addressed war and peace from an Anabaptist perspective. "I was impressed," he said. "It had much more depth than *Group* magazine." The 20 or so young people in his congregation agreed, and they signed on with *With* again.

"I want the youth to realize that there are kids all over North America who go to Mennonite churches and deal with God during the week," Bartel said.

The group has used articles from *With* as devotionals and poems for reflection and prayer. "I like to hear from kids who write about their own community, their own life. It's a way for us to travel," Bartel said.

With magazine launched a promotional campaign this fall in an attempt to garner subscriptions and make the publication more economically viable. Results so far have been encouraging, with an increase of 950 subscribers since September. Publishers will meet in January to decide whether or not to continue publishing *With*. *Beth Hege*

Missionary children recall evacuation

Newton, Kan. (GCMC)—Karina Derksen does not make her family's



One year after a fire destroyed the building of the Kingman (Kan.) Mennonite Church in October 1990, a frame is up for a new building. Insurance will cover only about one-third of the construction costs. For the rest the congregation is depending on contributions from its members and from friends.

• • •

At the Bluffton (Ohio) College Forum Oct. 22, Marie M. Fortune addressed the issue of date rape. Founder of the Center for the Prevention of Sexual and Domestic Violence in Seattle, Fortune said, "Sexual assault is a common experience in our society." She outlined what a student should expect in a relationship with the opposite sex. She emphasized the importance of respect, meaningful consent, appropriate choices and safety.

• • •

Lori Fast, 9-year-old daughter of Botswana Mennonite Ministries country representatives Eric and Kathleen Fast, and Mueni Mutava, a friend, were both injured in a rock-throwing incident Nov. 30 in Gaborone, Botswana's capital. The Fast family and two friends were returning from a birthday party at 10:30 p.m. Youths leaving a concert at the local stadium threw rocks and bricks at passing vehicles, and the Fast car was one of those hit. Both girls sustained skull fractures. The Fast's immediately drove to a nearby hospital, and both children had surgery. In a Dec. 3 phone conversation Kathleen Fast reported that both girls are doing well. The violence was indiscriminate, said the Fast's, members of Altona (Man.) Mennonite Church, not politically or racially motivated.

Three Mennonite gifts for the Christian community

1. Standing against culture as an alternative lifestyle in today's world
2. Making peace central to the gospel
3. Living so as to give an example of what church community can be

What are the chants of the military? Marine reservist and conscientious objector Erik Larsen recalls this chant he sang in boot camp: "Rape the town and kill the people,/ That's the thing we love to do./ Throw some napalm on the school house,/ Watch the kiddies scream and shout./ Rape the town and kill the people,/ That's the thing we love to do." (*Signs of the Times*)

With the endorsement of the Mennonite Metropolitan Church Initiative/Detroit, a new church is forming in southern Oakland County, Mich., under the pastoral leadership of Mathew Swora, a recent graduate of Associated Mennonite Biblical Seminaries, Elkhart, Ind. He and his wife, Becky, served in Burkina Faso with the Commission on Overseas Mission/Africa Inter-Mennonite Mission. A small group meets weekly in the Swora house for Bible study and prayer, with the intent of growing into a church large enough to sustain a life of evangelistic outreach, Christian nurture and community service.

Help and hope are being offered to people within a 10-mile radius of Tabor Mennonite Church near Goessel, Kan. The Tabor Food Pantry officially opened Dec. 1. Those who receive food can expect someone from the church to visit them and see if the church can help meet other needs, according to *The Goessel Gazette*. Co-pastor Ray Hurst, a counselor, is training members in counseling so they will be comfortable with follow-up visits. "We don't want people to get dependent on this food," says Brenda Schmidt, administrator of the new project. "We want to be here to help people through a rough time." The Tabor Food Pantry will work with welfare agencies in determining who is eligible for assistance. People who have been laid off work or who have low-paying jobs may be eligible, Schmidt says.



'We had to leave a zillion things behind': Karina, Marilyn, Jeremiah and Erica Derksen

evacuation from riot-torn Zaire a few months ago seem very exciting. "I was reading my book," she says.

"Then we had lunch. Then we left."

Karina, 9, her brother, Jeremiah, 6, and her sister, Erica, 2, joined their mother, Marilyn, on a military transport plane out of the country when violence erupted Sept. 26. Karina's father, Rick, chose to stay in Zaire while the rest of the family headed for Europe, then North America.

The Derksen family, like other missionaries, had a short time to prepare to leave. "We had to leave a zillion things behind," Karina says. "My mom said we could bring two special things along."

Boomerang: Jeremiah chose his binoculars and a boomerang that a friend had made for him. Karina also brought her binoculars and a set of jacks. Her choice was simplified by her mother's request that they bring small things. "Most of my things are big," she says. "I don't really have any toys. I just have things I collect."

For two months the children have not seen their father. Jeremiah and Karina say they help more with the baby; Karina gives her mother hugs and tells her everything will be OK. They seem to know and accept the reasons Rick chose to stay in Africa.

"He wanted to help the church," Jeremiah says. To explain, Karina adds, "He comforts them." Jeremiah remembers that their babysitter, Placide, started to cry when Jeremiah's

mother told him they were leaving. "I think that was the point when Placide realized how serious the situation in Zaire was," Marilyn says.

Much of the hostility that led to rioting and looting in late September was directed toward Zairean president Mobutu, who has been in power for the past 26 years. He did not pay his soldiers for several months, and some complained he did not move fast enough on democratic reforms. "Why doesn't Mobutu just give up?" Karina asks.

The children say they heard gunshots but saw no actual fighting in the streets. "Jeremiah wasn't scared. He's never scared," Karina says of her

• • • • •
**"Jeremiah wasn't scared.
He's never scared."**
• • • • •

brother. She says she feels fine about sharing her dad with the people in Zaire and that it "felt funny" (strange) for her to leave.

Marilyn says she hopes the family will be reunited sometime after Christmas and that they want to return to Zaire as soon as possible. (Rick was to arrive in New York on Dec. 16.) In the interim they live with Marilyn's parents in Elmira, N.Y.

The Derksens are mission workers with the Commission on Overseas Mission of the General Conference Mennonite Church and Africa Inter-Mennonite Mission. *Beth Hege*

Calendar

Feb. 6-8, 1992—Council of Boards, Conference of Mennonites in Canada, Winnipeg

Feb. 15-16—Conference of Mennonites in Alberta, Edmonton

Feb. 21-22—Conference of Mennonites in Manitoba, Winkler

Feb. 21-22—Conference of Mennonites of Saskatchewan, Saskatoon

April 2-4—Central District Conference, Fairview, Mich.

April 3-5—Mennonite Conference of Eastern Canada, Leamington, Ont.

May 1-2—Eastern District Conference, Bally, Pa.

June 12-13—Conference of Mennonites in British Columbia, West Abbotsford

June 19-21—Northern District Conference, Huron, S.D.

June 25-28—Pacific District Conference, Warden, Wash.

July 20-22—Conference of Mennonites in Canada, Sioux Falls, S.D.

July 23-26—Triennial sessions, General Conference Mennonite Church, Sioux Falls, S.D.

with Mountain Heritage Hospice. Her parents are Fred and Ruth Arnel of Ailsa Craig, Ont.

Darryl Barg, First Church, Winnipeg, has begun a seven-month MCC term in southern Africa on a YDT with young adults from Botswana and Zimbabwe. His parents are Lily and Ted Barg of Winnipeg.

Palmer Becker began Sept. 8 as pastor at Bethel Church, Mountain Lake, Minn. He succeeds **Norman Geissinger**, retiring minister.

Carmen Brubacher, Elmira (Ont.) Church, has begun a seven-month MCC term in southern Africa on a YDT with young adults from Botswana and Zimbabwe. Her parents are Margaret and Ray Brubacher of Ephrata, Pa.

Michael Goerzen, Eden Church, Chilliwack, B.C., has begun a nine-month MCC term in Central America on a YDT with young adults from El Salvador and Honduras. His parents are Bill and Emma Goerzen of Sardis, B.C.

Willis Harder, Hoffnungsau Church, Inman, Kan., will begin Jan. 1, 1992, as president of Schowalter Foundation, with offices in Newton, Kan. He succeeds **William Friesen**, who will retire Dec. 31 after 16 years of service.

Wendy Janzen, Rosthern (Sask.) Church, has begun a seven-month MCC term in southern Africa on a YDT with young adults from

U.S. religious and political leaders have launched a national "green network" to strengthen religious environmental activity. A toll-free number—1-800-435-9466—gathers documentation about what congregations are doing to protect the environment. Information collected by telephone and in a follow-up survey will be published in time for a Washington Summit on the Environment next May. (*Mennonite Weekly Review*)

About 100 people took part in the Aid to Christian Teaching (ACT) weekend held Oct. 18-20 at Mennonite Collegiate Institute in Gresham, Man. Participants learned teaching skills for preschool- to adult-level Sunday school and attended workshops on reader's theater and faith development in children. ACT coordinator Ken Hawkley, who serves as director of adult/young adult education with the Commission on Education of the General Conference Mennonite Church, said the goal of the weekend is to "help people take a renewed vision for Christian education back to their churches."

WORKERS

Veronica Arnel, Nairn (Ont.) Church, has begun a two-year MCC term in Harlan, Ky., as a pastoral volunteer



Arnel



Barg



Brubacher



Goerzen



Harder



Friesen



Klassen



Kroeker



Leckie



Neufeld

When Monty Ledford was installed as pastor at First Mennonite Church in Aberdeen, Idaho, he told of God's round-about way of bringing him to the congregation. He said his aunt, who grew up near Salem, Ore., became a Christian through the work of the American Sunday School Union in the early 1940s. This aunt had a great influence on Ledford's decision to join the church and eventually become a pastor. When he became a candidate for the pastorate at the Aberdeen church, he learned that one of the members, Peter Becker, was the very person who had led his aunt to Christ.

Record *continued*

Botswana and Zimbabwe. Her parents are Doreen and Larry Janzen of Rosthern.

Richard Kinson began Sept. 22 as pastor at Immanuel Church, Delft, Minn.

Susan Klassen, North Leamington United Mennonite Church, Leamington, Ont., has begun a two-year MCC term in Port Hardy, B.C., as an elementary school counselor at Gwa'Sala-nakwaxcd'xw School. Her parents are Anna and Frank Klassen of Leamington.

Wendy Kroeker, Fort Garry Church, Winnipeg, has begun a two-year MCC term in Winnipeg as assistant director of Personnel Services for MCC Canada. Her husband is Gordon Zerbe.

John Leckie, Seattle Church, has begun a two-year MCC term in Akron, Pa., as audiovisual producer for Information Services.

Sheldon Neufeld, Waterloo-Kitchener United Mennonite Church, Waterloo, Ont., has begun a nine-month MCC term in Central America on a YDT with young adults from El Salvador and Honduras. His parents are Doreen and Hugo Neufeld of Kitchener.

Dave Wiebe Neufeldt, Coaldale (Alta.) Church, has begun a two-year MCC term in New Hamburg, Ont., as a computer programmer for Self-Help Crafts. His wife is Jan Wiebe Neufeldt.

Jalane Schmidt, New Creation Fellowship, Newton, Kan., has begun a two-year MCC term in

Washington in policy advocacy with the MCC U.S. Peace Section's Washington office. Her parents are Steven and Wanda Ream Schmidt of Newton.

Cameron and Debbie Shapansky, Wanner Church, Cambridge, Ont., have begun three-year MCC terms in Beni Suef, Egypt, teaching English as a second language. His parents are Elaine and Lyle Shapansky; hers are Alma and Lester Bechtel, all of Kitchener, Ont.

Andrew R. Shelly, associate pastor at Emmaus Church, Whitewater, Kan., has resigned effective Dec. 31.

Edgar Stoesz, president of Mennonite Indemnity Inc., was elected chairman of Habitat for Humanity International's board of directors in September. HHI, in its 15th year, is an ecumenical Christian organization that works with low-income families.

Kathryn and Victor Thiessen, Petittcodiac (N.B.) Church, have begun three-year MCC terms in Heidelberg, Germany, as peace counselors. Their children are Janelle and Katrina. Her parents are Lorne and Margaret Moorhead of Endeavour, Sask. His are Abram and Helen Thiessen of Winnipeg.

—compiled by Sharon Sommer



Neufeldt



C. Shapansky



D. Shapansky



Shelly



K. Thiessen



V. Thiessen

Consultants for *The Mennonite*: (Alberta) Henry and Erna Goerzen, Route 1, Didsbury, AB T0M 0W0; (British Columbia) Amy Dueckman, 33247 Ravine, Abbotsford, BC V2S 1V7; (Central District) Lynn Liechty, 666 Columbus St., Berne, IN 46711; (Eastern District) Jay Gordon Jr., 108 Country Side Lane, Telford, PA 18969; (Manitoba) Mary Lou Driedger, Box 3027, Steinbach, MB R0A 2A0; (Mennonite Conference of Eastern Canada) Margot Fieguth, 99 Veronica Drive, Mississauga, ON L5G 2B1; (Northern District) Helen Friesen, Box 471, Mountain Lake, MN 56159; (Pacific District) Clare Ann Ruth-Heffelbower, 3198 E. Menlo Ave., Fresno, CA 93710; (Saskatchewan) Sally Kasdorf, 703-Fourth Ave. N., Saskatoon, SK S7K 2N2; (Western District) Leland Harder, Box 363, North Newton, KS 67117.

Editor position open

The General Conference Mennonite Church invites applications for the position of **editor of *The Mennonite*** beginning Aug. 17, 1992, in Newton, Kan.

Applicants with writing, editing and administrative skills and experience, some theological training and willingness to support the conference goals should submit a resumé by **Jan. 24** to Communications Director, Box 347, Newton, KS 67114-0347, U.S.A.

For more information contact Dave Linscheid at the above address or at (316) 283-5100.

Western District Conference is seeking to fill the position of **conference minister**, beginning July 1, 1992. This person will give overall leadership and direction to the mission, ministry and well-being of the district, now observing its centennial year.

Qualifications include ordination with significant pastoral experience; ability to relate to pastors, lay leaders and congregations; commitment to Mennonite/Anabaptist theology and view of the church; acquaintance with conference-level programs; administrative, organizing and visioning skills; and a good communicator. Positions supervised include associate conference minister, youth minister and conference administrator.

For a more complete job description or to submit a resumé or letter of inquiry, contact James Dunn, WDC Moderator, Box 291, Newton, KS 67114, (316) 283-0273 (days), (316) 283-2185 (nights and weekends).

Associate pastor—youth/college and career. Full-time position available summer '92 in a growing urban congregation. Approximately 200 worshipers. Opportunity for individual or couple who identify with Anabaptist theology and desire to nurture young people in the way of Christ.

Submit resumé by March 1, 1992, to Search Committee, **Emmanuel Mennonite Church**, 3471 Clearbrook Road, Clearbrook, BC V2T 5C1, (604) 854-3654.

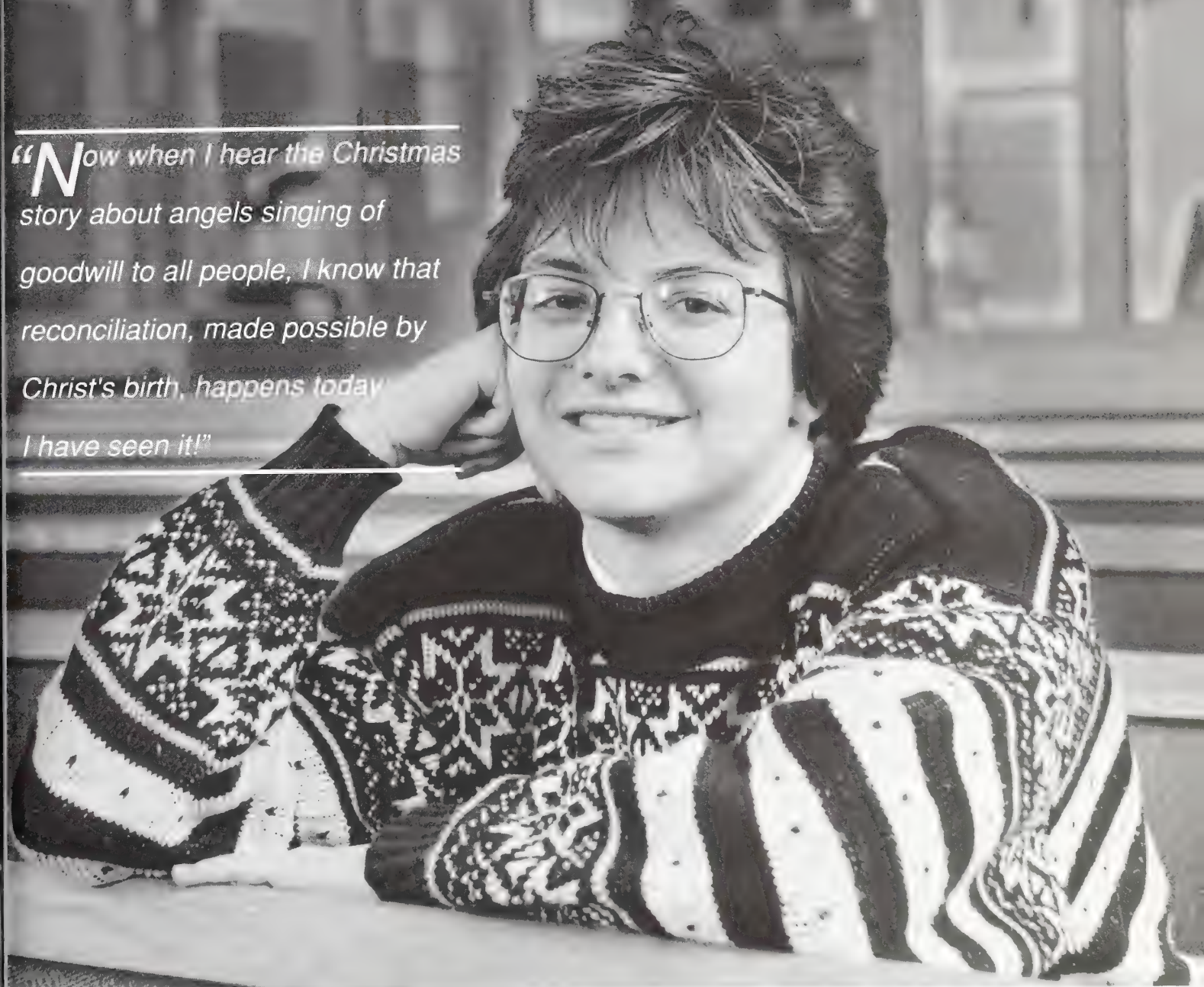
The OASIS Guest House is seeking a **live-in Respite Team** to provide socialization, stimulation and supervision to three dependent elderly persons on weekends. This 63-hour respite assists family caregivers to postpone institutionalization of loved ones. Housing, utilities and salary are offered. Applicants should have a Christian commitment and be caring, socially concerned persons.

Contact Ruth N. Enns, Fresno Pacific College/OASIS, 1717 S. Chestnut, Fresno, CA 93702, (209) 255-8051.

Mennonite Mutual Aid is seeking a full-time **graphic designer** to work (in Goshen office) in helping meet the communication needs of MMA and its programs. Candidates must have at least four years of full-time, hands-on work experience as a graphic designer or a degree in art or graphic design with two years full-time experience; have a minimum one-year experience using a PageMaker desktop publishing system; be able to work independently and take initiative.

If interested, please contact the personnel office at 1-800-348-7468 or send resumé to 1110 North Main St., Goshen, IN 46526.

"Now when I hear the Christmas story about angels singing of goodwill to all people, I know that reconciliation, made possible by Christ's birth, happens today. I have seen it!"



Ruth Boehm, of Winnipeg, Manitoba, (MCC service, 1987 to 1989) worked as a mediator and conflict resolution trainer at the Community Dispute Centre in Winnipeg. Ruth is now assistant pastor at Bethel Mennonite Church in Winnipeg.

PEOPLE ARE OUR BEST RESOURCE.



**Mennonite
Central
Committee**

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500, Akron, PA
17501-0500
(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

BOOKS

Poems and images

Born Giving Birth: Creative Expressions of Mennonite Women, edited by Mary H. Schertz and Phyllis Martens (Faith and Life Press, 1992, 88 pages)

Reviewed by Raylene Hinz-Penner, 711 E. Sixth St., Newton, KS 67114

After getting past the unreadable jumble of the subtitle on the cover and into the poems and visual images, one finds a beautiful book, nicely presented and organized. I, who prefer my poetry completely unadorned, was taken by the beautiful work of Erma Martin Yost, photographs of

her oil and quilt works, which fit the topically divided sections well and have their own life in the book, neither detracting from nor needing the poems but existing compatibly alongside them.

There are poems on expected themes: fertility and birth; the woman connection, sisterhood and friendship; appreciation for the mother/grandmother; connection to the earth. All these poetic themes, mostly unheard from women in our faith, are worth presenting here. I especially liked the surprises: a parody, "By faith, brave Wilma (midst mothering, milking cows) ... dared pick up a paintbrush" by Elizabeth Schmidt; a sensual love poem, "a cutting through, our love in conjunction, perhaps, with light" by Jean Janzen; Anne Neufeld Rupp's poignant release of a son who grows up; Cathy Conrad's sonnet of guilt for a handout; the difficulty of relationship as expressed in Linea Reimer Geiser's line, "We are on a treadmill."

These are not all professional poets, though the poems are quite professional. Mostly personal moments, not particularly political, there is not much

complaint against man or God except in the section on the church, where Mennonite women voice their anger at exclusion: "Today my heart and mind grow weary of His Word" (Nancy Lapp).

I could whet your appetite with striking lines like Dora Dueck's "Here I utter my complaints, eat God's patience as a brown spotted quail" or Lorraine Matties' address to Nicodemus, "you thought you knew something, your search stretched out behind you like live entrails—" But the strongest poems for me were those by Sarah Klassen (mostly about warm relationships with older women), Jean Janzen (who has the most poetic language in the book, the most beautiful imagery, especially in connection with her mother) and Muriel Thiessen Stackley (who does a fine job with lament, especially in "To Jane, who is dying").

I think this book will help more women give birth to their own expressions. Many women will appreciate the poems. I hope men will, too. I look forward to Volume II.

'Forgive us our debts'

Going Broke: Bankruptcy, Business Ethics and the Bible by John R. Sutherland (Herald Press, 1991, 176 pages)

Reviewed by Karen Klassen Harder, Box 191, North Newton, KS 67117

The 1980s saw a record number of business and personal bankruptcies in Canada and the United States. The emotional and spiritual effects of bankruptcy can be devastating. But for many, bankruptcy is no longer the unthinkable option it once might have been. In *Going Broke* Sutherland argues from the Christian perspective that there are times when the forgiveness of debts should be accepted by debtors and offered by creditors.

Business decisions, including those about bankruptcy, frequently require Christians to make difficult choices. Careful study of business ethics and biblical principles has led Sutherland to advocate a decision-making approach that values the individual's right to be treated with justice, the right to attain economic security within a stable family unit and the right to be treated with dignity and respect. But the choices will not

always be obvious, Sutherland acknowledges, and "great spiritual sensitivity" must be called upon when making difficult decisions.

Bankruptcy has many faces. For the creditor, decisions about when to force payment of a debt can be wrenching. For the debtor the disappointment from failing to fulfill a promise or the grief from losing a business can lead to feelings of guilt, depression and hopelessness. For the Christian who feels a heightened sense of moral responsibility to be a careful steward of financial resources, bankruptcy can be especially difficult. *Going Broke* explores some of the personal and community implications of debt and bankruptcy.

John Sutherland presents a thoughtful, well-articulated discussion of debt and a Christian approach to business decision-making. His book will be of benefit to business professionals and members of their communities. *Going Broke* will not provide all the answers, but it offers seekers useful resources as they work to gain a better understanding of Christian decision-making in today's business environment.

Words of a farmer-minister

A Mennonite in Russia: the Diaries of Jacob D. Epp, 1851-1880, translated and edited by Harvey L. Dyck (University of Toronto Press, 1991, 456 pages)

Reviewed by John J. Friesen, Canadian Mennonite Bible College, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4

The diaries of Jacob D. Epp provide a fascinating first-person view of life in Russian Mennonite settlements in the middle of the 19th century. Epp, a poor farmer-minister, recorded life around him with a keen eye for detail. He noted violent disputes among men in the community, drunkenness, immorality, weddings, broken engagements, jealousies, home remedies and government interference. The full range of pathos, drama, vulgarity and piety emerges in family, village, community and church.

Epp's life began in the Chortitza settlement, the oldest Mennonite settlement in the Ukraine. He left this settlement with his family when an opportunity to own his own land became available in a mixed Mennonite-Jewish settlement. This type of settlement was being organized by the Russian government so that Menno-

nites could be model farmers for Jewish people. Epp frequently noted problems and contradictions of the arrangement.

The diaries themselves are a delight to read. They are preceded by a helpful introduction that creates a setting for the diaries. The book includes a number of essays and a collection of photos. Four watercolor paintings about life in Russia, painted by Epp's brother-in-law, are included.

This book presents a social history of Mennonite life in Russia. It is written in an interesting style by a person who is both an insider and an outsider, a participant and an observer. It will be of interest to a wide readership.

A Mennonite in Russia is well edited and published in an attractive form. It is well worth reading.

Resources

- **Open Your Eyes to the People of God** (17-minute slide set, GCMC, free rental) tells the stories of people in Winnipeg, Toronto, Washington, Chicago and Arizona, based on the experiences of 10 women who participated in last February's learning tour sponsored by Women in Mission and the Commission on Home Ministries. Order from WM or CHM, Box 347, Newton, KS 67114-0347, (316) 283-5100, or from the Resource Centre, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, (204) 888-6781.
- **Signs of the Times** is the occasional newsletter of Christian Peacemaker Teams. The December issue describes successful approaches for relating to military personnel that can be adopted by local congregations. Order from CPT, 1821 W. Cullerton, Chicago, IL 60608.
- **Beyond the Golden Hills and Other Stories** by Anne L. Squire-Buresh (Herald Press, 1991, \$6.95, \$8.95 in Canada) is a collection of stories and fables that inspire ethical living without being moralistic.
- **"500 years ago, the Americans discovered Columbus on their shores. How do you think they felt about it?"** This quote is featured on a new 11-by-



17-inch poster (above) now available free from Mennonite Central Committee, Box 500, Akron, PA 17501-0500, (717) 859-1151, or from MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381, or from any MCC office. Designed by graphic artist Ronald Tinsley, the red, yellow and blue poster has pictures of Christopher Columbus and a Caribbean Indian and several quotes from *A Log of Columbus*.

- **Understanding Alcoholism: Answers to Questions People Ask** by Carolyn Johnson (Zondervan, 1991, \$8.95) is written for friends and families of alcoholics, recovering alcoholics, counselors, pastors and psychologists.
- **Learn to Risk: Finding Joy as a Single Adult** by Bobbi Reed (Zondervan, 1991, \$8.95) challenges single adults to "break out of stuck places and get on with the abundant life."
- **Time Management for Christian Women** by Helen Young and Billy Silvey (Zondervan, 1991, \$9.95) presents ways for women to differentiate between mere busy work and meaningful activity directed toward spiritual goals.
- **Departure** by Melodie M. Davis (Herald Press, 1991, \$7.95, \$9.95 in Canada) is a novel about college junior Melodie Miller's year abroad in Barcelona, Spain.
- **Shalom Lifestyles: Whole People, Whole Earth** (MBM Media Ministries, 1991, \$59.95, \$72 in Canada) is a video curriculum that encourages youth to make life choices based on biblical peacemaking, reconciliation, justice, service and wholeness. It is available

from Faith and Life Press, Box 347, Newton, KS 67114-0347, 1-800-743-2484.

- **The Small Business Solution: An Introduction to Micro-Enterprise Programming** (MEDA, 1991) describes the challenges and potential of the micro-enterprise sector and shows how an assistance program is started, developed and delivered, with a particular focus on MEDA's philosophy, experience and methodology. Order from Mennonite Economic Development Associates, 402-280 Smith St., Winnipeg, MB R3C 1K2, (204) 944-1995.

- **Tradition and Transition** by Paton Yoder (Herald Press, 1991, \$28.95, \$35.95 in Canada) is a study of Amish Mennonites and Old Order Amish from 1800 to 1900.

- **Holy War in Ancient Israel** by Gerhard von Rad (Eerdmans, 1991, \$14.95) is a classic study available in English for the first time.

- **It's Killing Our Kids** by Jerry Johnston (Word, 1991, \$8.99) paints a picture of alcohol's allure—and danger—for teens.

- **Telling Your Story with Direct Mail** (MBM Media Ministries, 1991)

acquaints congregations with the possibilities of using mail for inviting newcomers to church. To order call 1-800-999-3534.

- **The Waterloo Mennonites: A Community in Paradox** by J. Winfield Fretz (Wilfrid Laurier University Press, 1989, \$19.95) is a study of a religious community in multicultural Ontario.

- **The NRSV Concordance Unabridged** by John R. Kohlenberger III (Zondervan, 1991, \$39.95) indexes all 84 books of the NRSV (the 66 canonical as well as the 18 apocryphal/deuterocanonical books).

- **The Country Bride Quilt Collection** by Cheryl A. Benner and Rachel T. Pellman (Good Books, 1991, \$12.95) is a quilt instruction book with five designs.

- **Matthew** by Richard B. Gardner (Herald Press, 1991, \$17.95, \$22.50 in Canada) is the latest book in the Believers Church Bible Commentary series.

—compiled by Gordon Houser



Editorial

Two memorials by two Maries

Editor's note: *A time-honored tradition, especially among Mennonites in Canada (though I have experienced it in Henderson, Neb.), is an end-of-year recital of the names of those who have died that year. This fulfills several needs: We grieve appropriately, we are reminded that we are pilgrims, and we receive a sense of history. In a modified version of that tradition, here are two memorials. Both people worked for our conference in overseas mission. I offer the second one, about Gerald Stucky, even though he died in March 1988. The authors are Marie Ewert, Marion, S.D., and Marie Regehr, Inman, Kan. Muriel T. Stackley*

Martha (Wiens) Ewert, a woman who obeyed God: For Martha, God's call to mission came when she met, fell in love with and married August Ewert. After serving the Chinese people, 1929-1941, they had to leave when China became closed to missionaries.

Upon return, August and Martha pastored churches in Minnesota, Nebraska, Iowa and South Dakota. August was also business manager for 10 years at Grace Bible Institute, Omaha, Neb., where they continued to rear their five children. Later they pastored his home church, Bethel Mennonite, near Marion, S.D. for 16 years. August died suddenly in 1979, just days after they celebrated 50 years in the ministry and 50 years of wedded life.

Martha stayed in our South Dakota community and shared her musical and writing talents. She sang, served as church pianist and on the church music committee, directed choral groups and the bell choir, and developed plays and readings for the youth or the mission society. Often she paraphrased Jesus' parables into modern drama for the Sunday school classes she taught. When she was 80 she acquired a set of hand bells and presented special music for worship services.

Eye problems made reading difficult, but Martha had committed many hymns to memory and continued to accompany the singing of her congregation. She was always an ardent reader. She "read" recorded books prepared for the visually handicapped, and regularly "read" *The Mennonite* on cassette tapes.

Three years ago Martha toured China, accompanied by

two of her children, and saw where she and August had worked. Martha's witness to us continues in song: "Immortal, invisible, God only wise, / In light inaccessible, hid from our eyes" (*The Mennonite Hymnal*, #43). To her it is now accessible. She died Aug. 23. *Marie Ewert*

One of Gerald Stucky's stories: Gerald told this story.

In 1982 he and his wife, Mary Hope (mission workers in Colombia since 1943), were houseparents for about 30 children whose parents had leprosy. One day he needed to drive to a town about 300 miles from Cachipay to get another teacher. He put a briefcase with a camera, some money and a tape recorder in the back seat of his car and started out.

About halfway there his car developed engine trouble. Pedestrians directed him to a mechanic, and while the two of them were examining the engine a passing motorist blew his horn and gestured wildly toward a side street. Gerald looked up, noticed that the back door of his car was open and his briefcase gone.

Gerald ran down that side street. He desperately needed the articles in his briefcase. As he ran, panting, he told God how much he needed them.

When he got to the corner he stopped. The thief could have gone three different ways. Gerald turned to the left. Many tiny shops lined both sides of the street. Throngs of people were going in and out, but there was no sign of someone running with a briefcase.

Soon worn out and dejected, Gerald decided he may as well go back to his car. On impulse he stopped at a small cafe, where he saw a woman standing in the doorway. "Pardon me," he said. "Someone stole my briefcase. Have you seen someone running by with one?"

"No," she answered, "but there is one standing behind this door."

It was his. With trembling hands he opened it. Everything was still in it.

Gerald took the briefcase and ran back to his car, overawed and giddy with joy. To think that out of hundreds of shops he had stopped at the right one. God had answered his prayer. *Marie Regehr*

Index 1991

AUTHORS

- Ahlgrim, Ryan, Homosexual partnerships: a Christian option?, 51
- Balzer, Susan, Mennonite Church Assembly elects woman, calls for peace education, 376
- Bartel, Barry C., *Helping Resolve Conflict*, 118
- Bartel, Beth Ann, No place to live is a death sentence, 411
- Bauman, Michael, Death penalty opponents want executions televised, 255
- Bender, John and Lara Hall, Bartel warns Mennonites about dropping peace witness, 567
- Bender, John, 'Abortion' to 'Zook' covered in new Mennonite Encyclopedia, 135; AMBS celebrates 33 years with fund appeal, 89; Mennonites look at peace theology and violence against women, 492
- Bergen, Walter, Sons and daughters, 441
- Bertsche, Nancy J., We need to be peacemakers, 103
- Bishop, Jim, Mennonite musicians reunite, 88
- Boers, Arthur P., *We Belong to the Land*, 118; *A Guide to Prayer for All God's People*, 479; *Beyond the Mirror*, 94; *Christian Basics*, 382; *In the Parish of the Poor*, 431; *Jean Vanier & L'Arche*, 22; *Matriarchs, Goddesses, and Images of God*, 263; *Sam Martin Went to Prison*, 214; *Stumbling on God*, 406; *Walk with Jesus*, 94; *What Mennonites Believe*, 382
- Bogard, Mike, Compile a conscientious objector file, 316
- Bolsinger, A. Scot, An archaic vision, 487
- Born, Bertha Toews, Never too busy or too poor to help, 226
- Braun, Willi, *The Church as Theological Community*, 46; *Theology in Postliberal Perspective*, 263
- Buhler, Tim, Taiwan church bursts at the seams—literally, 294
- Burnett, Kristina Mast, *Secret Shame*, 406
- Chupp, Mark, Costa Rican Mennonites respond to earthquake, 136
- Coggins, James R., Resurrection, 126
- Cornies, Ingrid, Empty spaces in the pews: Where are the young adults?, 392
- Cott, Kimberly, Quilting project becomes a community project, 324
- Cummings, Mary Lou, When brains are about to burst, be still, 149
- Derksen, Mary, *A Song for Nagasaki*, 190
- Derksen, Wilma, CMM sets direction for Bible training and evangelism, 181; MCC Canada mourns outbreak of war, 85
- Derksen-Bergen, Wanda, Only idols and superstition?, 486
- Dueck, Dora, In the house of my pilgrimage, 368
- Dueck, Henry W., Tragedy and comfort, 301; Who's in charge here?, 325
- Dueckman, Amy, British Columbia: cooperation, birth, concern, 560; *Footprints of Compassion*, 46
- Dyck, Edna Krueger, Power in the shadow of the Mount, 533; Prison miracle, 532; When schools close, 533
- Dyck, Walter H., Have a good giving plan, 418
- Egli, Jim, He came, 126
- Elias, Jacob W., I prefer living stones to holy rocks, 534; One shrewd character, 251
- Ens, Adolf, *Up From the Rubble*, 526
- Ens, Gerhard, 'Unbelievable!', 440
- Epp, Ed, Mennonites develop ties with churches in the Middle East, 496
- Esau, John A., *Surviving in Ministry*, 262
- Ewert, Marie and Marie Regehr, Two memorials by two Maries, 575
- Fast, Debbie, Mary Harder: thrift shop pioneer, 270
- Faw, Chalmer E., A black man was the only one who cared, 107; A hidden hero buried in the text, 175; Onie what's-his-name, 155; Third man on the totem pole, 203
- Fieguth, Margot, Eastern Canada: salt and light in hard times, 562
- Finger, Reta Halteman, *Sexual Paradox*, 551
- Finger, Thomas, *God Our Savior*, 502
- Krehbiel, June Galle, Spare the rod, guide the child, 388
- Foth, Margaret M., CPT group sees plight of Palestinians, 302
- Fouke, Carol, Mennonite couple provides medical care in war-torn Liberia, 420
- Franz, Margaret, CMC makes pastoral education a priority, 372
- Friesen, Dorothy, *Companion to the Poor*, 335; *Empowering the Poor*, 526
- Friesen, Duane K., What does it mean to be 'Christian' in wartime?, 100
- Friesen, Helen, NDC celebrates 100 years, 327; Northern: Tell someone, Great job!, 562
- Friesen, Ivan, The making of a theologian in Botswana, 245
- Friesen, Jane Herstine, Happy 90th birthday, 'N.N.', 151
- Friesen, John J., *A Mennonite in Russia*, 574
- Friesen, Larry D., *Ghosts in the Bedroom*, 358
- Friesen, Matt, AMBS invites 'not just pastors,' 113
- Fry, Donald W., Eastern: silent heroes, 561; How do we interpret Scripture?, 251
- Garber, Anne, Do supernatural evil personalities exist?, 483; How do we discern occult powers?, 484; How do we wage spiritual warfare?, 485
- Gerbrandt, Henry J., An open letter to Billy Graham, 102; We should fast and pray, 417
- Gingerich, Stephanie, Undoing racism calls for commitment, say Meeks and others, 228
- Goble, Rosanne, *My Own Picture Book About Getting Older*, 167; *The New Read-Aloud Handbook*, 167
- Goering, Christie, 'They would work it out and start over,' 281
- Goering, Greg W., War and racism: hand in glove, 127
- Goering, Wynn M., *Is There a Moral Obligation to Save the Family Farm?*, 454
- Goertzen, Norma S., A gift to the church, 55
- Goerzen, Erna, Alberta: growth toward mature faith, 560
- Goh, Lisa, This one thing I know: I believe, 198
- Graber, Diana Stucky, I've done this all before ... , 101
- Graber, Martha F., *County Road 13*, 287
- Green, Stanley, A church in the city reaches out to young adults, 295
- Groening, George, Own the whole program, 417
- Gundy, Jeff, The northern lights—for Bob and Hilda, 346

- Hall, Eddy, Bigger-than-a-lifetime vision, 225; Still learning after all these years, 366
- Harder, Geraldine Gross, Mealtime blessing, 150
- Harder, Karen Klassen, *Going Broke*, 574
- Harder, Leland, Western: We reached the century mark, 563
- Harms, Jake, 'We feel a bit abandoned,' 528
- Harrison, Susan Kennel, What about my Muslim neighbors?, 5
- Hawkey, Ken and Louise, The New Age Movement challenges the church, 408
- Hege, Beth, Asia secretary sees reasons to celebrate, 16; Civil disobedience, 319; Conscientious objectors come forward, 65; DGS recommends budget, looks at philosophy of *The Mennonite*, 518; From incarceration to ordination, 171; Hispanic pastor takes zigzag journey to a Mennonite church, 542; Home ministries cuts \$97,000 from its budget, 446; Hymnal Council 'passes torch' to small group, 109; 'Like a big recycling center,' 230; Mennonite pastor joins caravan to aid El Salvador, 280; Mennonite youth group serves longtime servant, 424; Mennonites in Colombia hopeful about achieving CO status, 377; Missionary children recall evacuation, 569; Movie theater turns into Mennonite meetinghouse, 30; Neufeld leads peace actions in St. Louis, 66; New Sunday school resource born in Israel, 137; No voices will cry in the wilderness if there is no wilderness, 271; Oregon church willing to ask questions, 493; Pacifist teachers welcome a 'safe place' to talk, 87; PDC, PCC meet together, show different styles, 326; Road Less Travelled blends humor, praise and justice, 79; Salem Church decides to make voluntary service number one goal, 375; Two Germans do alternative service with MVS, 449; Two PDC churches work with Hispanics, 350; Winnipeg youth group returns to *With* magazine, 569; *With* magazine survives cuts, launches promotion, 374; Women tell stories from learning tour, 133; Youth leaders look at urban ministries, racial inclusiveness, 229; Zaire Mennonite church leader refuses to quit, 396
- Hege, Beth, and Dave Linscheid, Eastern District reps voice concern about issue on homosexuality, 161
- Hege, Beth, et al., Council of Commissions: What is the link between money and members?, 156; Missionaries safe after crowds riot in Lesotho, 276
- Heisey, Nancy and Paul Longacre, What makes churches grow?, 512
- Herzler, Daniel, Mennonites caucus at WCC assembly, 108
- Hiebert, Bruce, Mennonite peace commitment diminishing, says colloquium, 348
- Hiebert, Loral Derksen, Pollution forces MCC worker out of Czechoslovakia, 352
- Hildebrand, Hugo, Seeking healing as a congregation, 300
- Hills, Larry, The people of Transkei evangelized me, 514
- Hinz-Penner, Raylene, *Born Giving Birth*, 574; *Jesus*, 167
- Hitt, Doug, Aching God, 557
- Horst, Frank, Scripture liberates us, 54
- Houser, Gordon, *A Center of Quiet*, 310; Arts symposium addresses anguish and hope, 62; *Boyz N the Hood*, 359; *By Way of the Heart*, 166; *Cadence*, 215; *Edward Scissorhands*, 47; Embrace goodness and beauty, 96; *Face to Face*, 23; Fear and prejudice vs. the love of God in a Toronto high rise, 291; *Great Short Stories About Parenting*, 454; *Jungle Fever*, 311; MCEC delegates face budget cuts, tax withholding, 204; Mission workers safe, some back in North America, 474; No hairshirt complex, 293; *Prairie Fire: New Mennonite Writing*, 190; *Seasons of Death & Life*, 142; *The New Quarterly Special Issue*, 190; The disease of fear, the healing of faith, 312; *The Doctor*, 407; *The Long Walk Home*, 190; *To Pray and to Love*, 479
- Huebner, Harry and J. Denny Weaver, Don't stop at the border, 468
- Hunsicker, Ronald J., From caregiver to care receiver, 556
- Miller, Marlin, How we phrase the question, 460
- Isaac, Dorothy, Loans make a neighborhood good, 413
- Isaac, Jean, Coin upon copper coin, 510
- Jantzen, Marjorie, A miracle too hard to come by, 219
- Jantzen, Susan, *Surviving Without Romance*, 238
- Janzen, Jean, Mother braids my hair, 370
- Juhnke, James C., *Earthen Vessels*, 71
- Kauffman, Richard A., Seminary boards look at goals, 329
- Kaufman, Donald D., *Questions That Refuse to Go Away*, 503
- Kaufman, Edna Ramseyer, *Extending the Table*, 430
- Keim, Al, *Exercise of Conscience*, 214
- Klaassen, Glendon, et. al., MWC rep critically wounded in attack in Peru, 255
- Klaassen, Walter, *The Spiritual Legacy of Hans Denck*, 262
- Klassen Kirsten, The door, 558
- Klassen, Eugene P., *Victorious Survivors*, 454
- Klassen, Irene, It's time for change, say Alberta Mennonites, 180
- Klassen, James, Easter is a go light, 126
- Klauder, Mary Anne, The Good News comes in any language, 223
- Klemm, Ulli, The night Charles Walker was executed, 173
- Koontz, Ted, '... and a time for peace,' 531
- Koop, Karl, *Mennonite Templers*, 406
- Kreider, Carl, *Global Poverty and Personal Responsibility*, 22; *Stepping Stones of the Steward*, 94
- Kreider, Robert S., A gift of memory for a faith community, 435; Chinese Mennonite leader dies at age 87, 519
- Kroecker, Wally, In business trouble? You've got a friend, 414; MEDA staff want to return to Haiti, 565; *The Steward*, 238
- Kropf, Marlene, *On Earth as in Heaven*, 310
- Lamp, Ingrid Janzen, Saskatchewan Mennonites tighten their budget belts, 182
- Landis, Kathy, Resist society's pressure, 77
- Lapp, John F., Killing and friendship: a view of the Mideast Peace Conference from Jerusalem, 543
- Larson, Jonathan P., How Kennakhumo got his life back, 123; At the noisy edge of the Mennonite world, 221; This shining gift from you sustains me, 507; Who will light the lamps now?, 299
- Lehman, Donna, Diagnosis: Parkinson's, 32; The women stayed to the end, 131
- Lehman, Glenn, Left-handed love, 56
- Lehman, Paula Diller, Paddle upstream: It's a calling, 75
- Lehman, Tim, I turned my back on the ruins, 535
- Lepp, Randy, Dear Pilate, 125
- Liechty, Daniel, *A Declaration of Peace*, 94; *Anarchy and Christianity*, 478
- Liechty, Lynn, Central: love and conflict in God's reign, 560
- Lind, Hope Kauffman, Symposium addresses legacy of Columbus and Mennonites, 541
- Linscheid, Dave, CMC, GC reps spar over fund raising, 302; General Board ponders MC/GC integration, General

- Services, 540; Mission fest in Saskatoon draws hundreds, 520
- Loewen, Laura J., Burden bearers of peace, 317; One congregation's response to armed conflict, 317
- Longhurst, John, Stahly stays in Sudan during war as a 'witness,' 208; What difference does conversion make?, 243; Winnipeg Mennos experience domestic abuse, study says, 253; Canadians ask MCC to do more Native work, 135
- Luginbuhl, Darwin, A father tracks the roots of art, 365
- Lyndaker, Keith, Figures on a fence in Washington, 298
- Martens, Elmer, Korean churches reach out to Asia, court Mennonites, 398
- Martin, Wilmer, How do we care for families of gay and lesbian people?, 59
- Mast, Terry Stutzman, *Dancing in the Dark*, 142
- McCain, Jodi-Beth, MCC worker learns ecological lifestyle in barrio, 401
- Meyer, Art, Help restore God's creation, 275; How much is enough?, 227; The Chernobyl disaster is not over, 267; Time to think solar again, 269
- Miller, Amy, Build on the foundation of faith, 222
- Miller, Marilyn, Reach out with more than words, 226
- Minnich, Herbert, A Soviet family decides to stay, 421
- Mullet, Cindy, African children destroy toy guns in call for peace, 372
- Neufeld, Chuck, But I say to you, 76
- Nighswander, Dan, MCEC offices house new theological center, 112
- Nolan, Hugh J., *It's a Sin to Build a Nuclear Weapon*, 358
- Nolt, Leonard, *Jesus' Clear Call to Justice*, 118; *Weathering the Storm*, 334
- Nussbaum, Stan, Making peace through Bible study, 515
- Ocasio, Angel, Mennonite witnesses Israeli brutality in West Bank, 425
- Ortman, David E., *Earthkeepers*, 286
- Pauls, Janice Reusser, *Out of Ashes*, 550
- Peachey, J. Lorne, Business heads talk about lifestyle, future, 38; What integration should be about, 480
- Peachey, Titus, The blessing of tax resistance, 439
- Penner, Carol, *Naming the Silences*, 143
- Penner, Melita, We pretended to discriminate, but ... never again, 10
- Penner, Teodoro, Teaching: the church's central task, 387
- Peters, John R., Saskatchewan: numerical and spiritual growth, 562
- Peterson, Ken, *Welcome! A Biblical and Practical Guide to Receiving New Members*, 238
- Platt, LaVonne Godwin, *Caretakers of Creation*, 286
- Powell, John, *Hope and History*, 358
- Preheim, Rich, Disasters bring in money, drain MCC emergency fund, 349
- Preheim, Rich, Sanctions carry on war against people of Iraq, 351
- Preheim, Vern, To our congregations regarding the Persian Gulf War, 202
- Pritchard, M. Jane, Arabs get dirty water, rubber bullets, 304
- Proudfoot, Robert, Run a mile with camels, 342
- Ramseyer, Alice Ruth, *In the Autumn Wind*, 455
- Redekop, Calvin, *The Mennonite Mosaic*, 550
- Reedy, Janet, Computers and living water, 347
- Regier, Mark, The new hymnal is coming, 394
- Reimer, Margaret Loewen, Mennonites coexist with Muslims in Indonesia, 17; Sometimes helping refugees is not helpful, 232; Western governments 'malicious' toward Cambodia, 256
- Reimer, Miles, Community: Is it worth it?, 78
- Reimer, Walter, Instead of going to war, 315
- Rempel, Angela, Ping-pong and prayer in La Paz, 244; Spanish-speaking churches forge new path in Paraguay, 36
- Rempel, Erwin, Mission in the 1990s, 238
- Rempel, John D., The noblest of the arts, 467
- Rempel, Marg Thiessen, Russian wheat that springeth green, 442
- Rempel, Ron, MCEC to oppose military taxes via legal route, 566
- Rempel, Terry, This peace needs to be disturbed, 538
- Rheinheimer, Don, The sermon came after I preached, 99
- Rich, Elaine Sommers, *Remember Lot's Wife*, 527
- Richard, Phil, Mennonites support long-term reconciliation in Liberia, 495; Mission leaders call for urban thrust, support, 254
- Rose, Carol, Bound to work for a different order, 318
- Ruth-Heffebower, Clare Ann, Pacific: a renewed call, 562
- Ruth-Heffebower, Duane, *The Death Penalty Debate*, 454
- Sawatzky, Walter, Mennonite ministry among Haitians grows in Miami, 40
- Scheifele, Nelson, Here's what we experienced in Eastern Canada, 34
- Schmidt, Jalane, A people to live with, 437; Women in CPS: 'Never been asked,' 307
- Schmidt, Melvin D., When we told it to grow, it just sat there, 395
- Schmidt, Steven G., *Steps to Hope*, 22
- Schrag, Paul, Western District to begin \$2 million fund drive, 516; WDC approves associate membership for MC churches, 518
- Shank, Dorothy, No boots, 4
- Shelly, Andrew R., Enjoy the blessing of giving, 419
- Shelly, Linda, The Bible guides this faith family, 491
- Shelly, Maynard, Relief sales: Two views, 322
- Shenk, David W., What is the difference between a Muslim and a Christian?, 7
- Shenk, Steve, MCC plans response to war; board calls for immediate cease-fire, 84
- Shisler, Barbara Esch, Utterance, 369
- Showalter, Ann, *Sorrow Built a Bridge*, 382
- Siemens, Lois, 'One in Christ' is theme at Conference of Mennonites in B.C., 182
- Snyder, Eleanor, ACT Weekend in Ontario teaches teachers, 133
- Sommer, John, James Liu's son, daughter-in-law receive baptism, 207; *Planning Strategies for World Evangelization*, 262
- Spare, Margaret Entz, The greening of the hills in Nepal, 341
- Stackley, Muriel T., A new name for new evangelistic thrust in Mexico City, 36; A P.S. on homosexuality, 72; A third way to look at the world, 432; Augusta's words about fear, war and hard times, 72; Binational committee explores MC/GC integration, 472; CDC, IMC make history by doing business together, 328; CEE is looking for a few good English teachers, 41; CIM zeroes in on Eastern Europe, 12; Conflict can be good news, 240; Drink the cup of non-violent

- resistance, 144; EDC cuts budget 19 percent, 252; Fragrance filled the house, 369; From Am Trakt to Amarkantak to Amtrak, 456; God will need to figure this one out, 480; Her name is what she is, 340; How much about Satan should we officially 'confess'?, 504; Integration checkpoint 1991, 552; It is shoulder-tapping time, 192; Jesus taught us a radical truth about power, 24; Keep this in sight, in mind, 48; Obey even in unmentionable matters, 360; Oh Jerusalem, Jerusalem, 552; Preach, don't market, the gospel, 336; Task force plans alternatives to the Columbus 500 hoopla, 279; This land is your land, this land is my land, 288; This table is open, but be careful how you approach it, 216; Where is the 'normal' family?, 168; Who needs theology anyway?, 264; Will this canary be killed?, 384; Will we Mennonites ever again be known as 'the radicals'?, 119; 'The West is not Christendom,' say mission trainers, 67
- Stackley, Muriel T. and Margaret Franz, CMC conducts peaceful business in time of war, 132
- Stauffer, Ardell, Children in Iraq are needlessly starving, says MCC worker, 423; MCC begins flood relief in Bangladesh, 228; MCC plans to help Kurds, 205; MCC workers help Kurdish refugees in Iran, 422
- Stauffer, Ardell, Middle East Christian leaders describe effects of Gulf crisis, 231; Most MCC workers are not leaving the Middle East, 64; Zaire unstable, missionaries leave, wait, 473
- Steelberg, Donald, Relief sales: Two views, 322
- Steffen, Wayne, Scholars, COs reflect on WW II alternative service, 305
- Stoner, Andrew J., God's gift of sexuality, 248
- Stoner, John K., *Fresh Winds of the Spirit*, 310
- Stroud, Marion, Make your church a port of entry for elderly disabled adults, 28
- Suderman, Robert, Anabaptism is an alive movement in South America, 246; Colombian Mennonite seminary now in second year, 111
- Swora, Mathew, Not enemies: Chaldeans in Detroit
- Thiesen, Gene, Her name was Mma-Phakedi, my African mother, 11
- Umble, Jeni Hiett, Care for your mission workers after they leave home, 509
- Unrau, Dan, Let young adults know you love them, 390
- Unruh, Barb, The Bible calls us to serve, 82
- Unruh, Verney, Through the quagmire of silence, 58
- Urich, Carolyn, The creation of an artist/teacher, 363
- VanderEnde, Ted, First welcome, then teach, 222
- Wedel, David C., He meant what he said, 419
- Wenger, Andrea Schrock, New Europe means new joint work with European Mennonites, 13; Now is the time to change U.S. policy toward Central America, says MCC worker, 206; Public policy an act of worship, says seminar, 521; Schoolteachers teach recycling, 282; 'You receive more than you give,' 443;
- Wenger, Jonathan, Meet Ken, who works in 'Africa' in Fresno, 3
- Wenger, Malcolm, *By God's Grace*, 430
- Wiebe, Cookie, James 1:2-12 helped me through a money crisis, 415
- Wiebe, Doug, My heart at Ruth's feet, 27
- Wiebe, Irene Ewert, Guilt is not Jesus' way, 35
- Wiebe, Katie Funk, Families that pray together stay together, 147
- Wiebe, Menno, Mohawk marine, 127
- Wiebe, Virgil, Brothers in arms (almost), 153; Dando la luz, 555
- Wiens, Katherine Burkey, *Don't Miss Your Kids*, 383
- Wiest, Kathy Heinrichs, Reconciliation: It's catching on, 174
- Will, Emily, Nicaraguan women devise innovations, 398; The 'latrine lady,' 399
- Winslow, Mark, Why we should insist on believer's baptism, 196
- Yeakey, Michael, Holy Week Triptych, 124
- Yoder, Allan, Shoulder tapping in Southern California churches, 298
- Zehr, Howard, Making things right reduces crime, says study, 183; Photos help people affirm themselves, 184

SUBJECT

Abortion

Letters, 445, 488
Mennonite pastor affirms GC statement on abortion, 396

Abuse

Hildebrand, Hugo, Seeking healing as a congregation, 300
Longhurst, John, Winnipeg Mennos experience domestic abuse, study says, 253

Africa

Hills, Larry, The people of Transkei evangelized me, 514
Larson, Jonathan P., How Kennakhumu got his life back, 123
Stackley, Muriel T., Her name is what she is, 340

Anabaptism

Kreider, Robert S., A gift of memory for a faith community, 435
Schmidt, Jalane, A people to live with, 437

Arts

Haitian artist shows work in Pennsylvania, 400
Hall, Eddy, Still learning after all these years, 366
Houser, Gordon, Arts symposium addresses anguish and hope, 62; Embrace goodness and beauty, 96
Luginbuhl, Darvin, A father tracks the roots of art, 365
'Mirror of the Martyrs' exhibit displays rare etchings, 40
Shisler, Barbara Esch, Utterance, 369
Urich, Carolyn, The creation of an artist/teacher, 363
Winnipeg artist displays artwork from Africa, 373

Asia

Asian students welcome Mennonite professors, 257
Hege, Beth, Asia secretary sees reasons to celebrate, 16
Reimer, Margaret Loewen, Mennonites coexist with Muslims in Indonesia, 17; Reimer, Margaret Loewen, Western governments 'malicious' toward Cambodia, 256

Baptism

Letters, 273, 296, 297, 320, 321, 416
Sommer, John, James Liu's son, daughter-in-law receive baptism, 207
What does it mean to be baptized?, 199
Winslow, Mark, Why we should insist on believer's baptism, 196

Bible

Dueck, Henry W., Tragedy and comfort, 301; Who's in charge here?, 325
Elias, Jacob W., One shrewd character, 251
Faw, Chalmer E., A black man was the only one who cared,

107; A hidden hero buried in the text, 175; Onie what's-his-name, 155; Third man on the totem pole, 203
Hall, Eddy, Bigger-than-a-lifetime vision, 225
Lehman, Donna, The women stayed to the end, 131
Letters, 488
Meyer, Art, Help restore God's creation, 275
Nussbaum, Stan, Making peace through Bible study, 515
Shelly, Linda, The Bible guides this faith family, 491
Wiebe, Irene Ewert, Guilt is not Jesus' way, 35

Camps

'Peaceful woods' is 40 years old, 207

Central America

Health care critical in Nicaragua, 566
Hege, Beth, Mennonite pastor joins caravan to aid El Salvador, 280
Refugees return to El Salvador, 278
Wenger, Andrea Schrock, Now is the time to change U.S. policy toward Central America, says MCC worker, 206
Goering, Christie, 'They would work it out and start over,' 281

China

Letters, 33
Stackley, Muriel T., CEE is looking for a few good English teachers, 41

Christian Education

Bender, John, 'Abortion' to 'Zook' covered in new Mennonite Encyclopedia, 135
Christian educators look to the year 2000, 568
Curriculum development council weaves new material, 113
Hege, Beth, New Sunday school resource born in Israel, 137
Snyder, Eleanor, ACT Weekend in Ontario teaches teachers, 133

Christian Life

Letters, 444
Schmidt, Melvin D., When we told it to grow, it just sat there, 395

Church

Atwater Church closes in 50th year, 89
Hege, Beth, Movie theater turns into Mennonite meetinghouse, 30; Oregon church willing to ask questions, 493
Letters, 61, 80, 343

Church Growth

Green, Stanley, A church in the city reaches out to young adults, 295
Heisey, Nancy and Paul Longacre, What makes churches grow?, 512
Letters, 33

Church Unity

Bolsinger, A. Scot, An archaic vision, 487
Inter-Mennonite committee looks toward future, 377
Letters, 105, 371

City

Houser, Gordon, Fear and prejudice vs. the love of God in a Toronto high rise, 291
Lyndaker, Keith, Figures on a fence in Washington, 298
Richard, Phil, Mission leaders call for urban thrust, support, 254

Colombia

Hege, Beth, Mennonites in Colombia hopeful about achieving CO status, 377
Letters, 536
Suderman, Robert, Colombian Mennonite seminary now in second year, 111

Communication

Bookstores report demand for books, maps and flags, 88
Letters, 8, 33, 60, 78, 80, 81, 105, 130, 179, 201, 273, 297, 321, 416, 444, 488, 511

Communion

Stackley, Muriel T., This table is open, but be careful how you approach it, 216

Conferences

Balzer, Susan, Mennonite Church Assembly elects woman, calls for peace education, 376
Derksen, Wilma, CMM sets direction for Bible training and evangelism, 181
Franz, Margaret, CMC makes pastoral education a priority, 372
Friesen, Helen, NDC celebrates 100 years, 327
Hege, Beth, PDC, PCC meet together, show different styles, 326
Houser, Gordon, MCEC delegates face budget cuts, tax withholding, 204
Klassen, Irene, It's time for change, say Alberta Mennonites, 180
Lamp, Ingrid Janzen, Saskatchewan Mennonites tighten their budget belts, 182
Schrag, Paul, Western District to begin \$2 million fund drive, 516; WDC approves associate membership for MC churches, 518
Siemens, Lois, 'One in Christ' is theme at Conference of Mennonites in B.C., 182
Stackley, Muriel T., EDC cuts budget 19 percent, 252; CDC, IMC make history by doing business together, 328

Conscription

Bogard, Mike, Compile a conscientious objector file, 316

Hege, Beth, Conscientious objectors come forward, 65
Reimer, Walter, Instead of going to war, 315
Schmidt, Jalane, Women in CPS: 'Never been asked,' 307
Steffen, Wayne, Scholars, COs reflect on WW II alternative service, 305

Death

Letters, 8

Disabilities

26 ways to make your church accessible, 29
Stackley, Muriel T., Keep this in sight, in mind, 48
Stroud, Marion, Make your church a port of entry for elderly disabled adults, 28
Wiebe, Doug, My heart at Ruth's feet, 27

Discipleship

Circle the globe with Pentecost praise, 195
Houser, Gordon, The disease of fear, the healing of faith, 312
Larson, Jonathan, Who will light the lamps now?, 299
Letters, 179
Neufeld, Chuck, But I say to you, 76
Penner, Teodoro, Teaching: the church's central task, 387
Stackley, Muriel T., A third way to look at the world, 432; Augusta's words about fear, war and hard times, 72; From Am Trakt to Amarkantak to Amtrak, 456; Will we Mennonites ever again be known as 'the radicals'?, 119

Easter

Coggins, James R., Resurrection, 126
Egli, Jim, He came, 126
Klassen, James, Easter is a go light, 126
Lepp, Randy, Dear Pilate, 125
Yeakey, Michael, Holy Week Triptych, 124

Europe

MCC couple flees violence in Yugoslavia, 474
Wenger, Andrea Schrock, New Europe means new joint work with European Mennonites, 13
Yugoslavia may be 'another Lebanon,' 400

Evangelism

Born, Bertha Toews, Never too busy or too poor to help, 226
Jantzen, Marjorie, A miracle too hard to come by, 219
Larson, Jonathan, At the noisy edge of the Mennonite world, 221
Letters, 296
Longhurst, John, Stahly stays in Sudan during war as a 'witness,' 208
Miller, Amy, Build on the foundation of faith, 222
Miller, Marilyn, Reach out with more than words, 226
Sawatzky, Walter, Mennonite ministry among Haitians grows in Miami, 40
Stackley, Muriel T., A new name for new evangelistic thrust in Mexico City, 36; Conflict can be good news, 240; Preach,

don't market, the gospel, 336
VanderEnde, Ted, First welcome, then teach, 222
Wenger, Jonathan, Meet Ken, who works in 'Africa' in Fresno,
3

Families

Cummings, Mary Lou, When brains are about to burst, be still,
149
Janzen, Jean, Mother braids my hair, 370
Krehbiel, June Galle, Spare the rod, guide the child, 388
Letters, 177
Stackley, Muriel T., Where is the 'normal' family?, 168
Wiebe, Katie Funk, Families that pray together stay together,
147

Farm Issues

Longhurst, John, Land trust forms in Manitoba, 353

General Conference Mennonite Church

CHM struggles with budget constraints, 39
COM to move Asia desk to Canada, 447
Dueckman, Amy, British Columbia: cooperation, birth,
concern, 560
Fieuth, Margot, Eastern Canada: salt and light in hard times,
562
Friesen, Helen, Northern: Tell someone, Great job!, 562
Fry, Don, Eastern: silent heroes, 561
Goerzen, Erna, Alberta: growth toward mature faith, 560
Harder, Leland, Western: We reached the century mark, 563
Hege, Beth, DGS recommends budget, looks at philosophy of
The Mennonite, 518; Home ministries cuts \$97,000 from its
budget, 446
Hege, Beth, et. al., Council of Commissions: What is the link
between money and members?, 156
Letters, 225
Liechty, Lynn, Central: love and conflict in God's reign, 560
Linscheid, Dave, General Board ponders MC/GC integration,
General Services, 540; CMC, GC reps spar over fund
raising, 302
Mayhue, Miller join MVS staff, 329
Peters, John R., Saskatchewan: numerical and spiritual
growth, 562
Ruth-Heffelbower, Clare Ann, Pacific: a renewed call, 562
Sommer resigns as Asia secretary, 424
Stackley resigns as editor of *The Mennonite*, 516
Stackley, Muriel T. and Margaret Franz, CMC conducts
peaceful business in time of war, 132
Strempler named editor of *Der Bote*, 232
Year-end surge helps GC budget, 108

God

Hitt, Doug, Aching God, 557

Government

Letters, 272, 343
Wenger, Andrea Schrock, Public policy an act of worship, says

seminar, 521

Health

Lehman, Donna, Diagnosis: Parkinson's, 32
Letters, 106, 393
Zehr, Howard, Photos help people affirm themselves, 184

Higher Education

Nighswander, Dan, MCEC offices house new theological
center, 112

Hispanic Ministries

Hege, Beth, Two PDC churches work with Hispanics, 350
Hispanic Ministries reports growth and struggle, 15
Klauder, Mary Anne, The Good News comes in any language,
223

Homosexuality

Ahlgrim, Ryan, Homosexual partnerships: a Christian option?,
51
Fry, Donald W., How do we interpret Scripture?, 251
Goertzen, Norma S., A gift to the church, 55
Hege, Beth, and Dave Linscheid, Eastern District reps voice
concern about issue on homosexuality, 161
Horst, Frank, Scripture liberates us, 54
Lehman, Glenn, Left-handed love, 56
Letters, 8, 33, 104, 106, 128, 129, 130, 54, 176, 177, 200, 224,
247, 272, 273
Martin, Wilmer, How do we care for families of gay and
lesbian people?, 59
Stackley, Muriel T., A P.S. on homosexuality, 72
Unruh, Verney, Through the quagmire of silence, 58

Integration

Fifteen responses to integration, 462
Huebner, Harry and J. Denny Weaver, Don't stop at the
border, 468
Integration or cooperation?, 470
Letters, 466, 488, 490, 511, 537, 559
Miller, Marlin, How we phrase the question, 460
Peachey, J. Lorne, What integration should be about, 480
Recommendation on exploring MC/GC integration, 459
Responses to the question, Should the Mennonite Church and
the General Conference Mennonite Church integrate?, 559
Scheifele, Nelson, Here's what we experienced in Eastern
Canada, 34
Stackley, Muriel T., Binational committee explores MC/GC
integration, 472; God will need to figure this one out, 480;
Integration check point, 1991, 552

Korea

Martens, Elmer, Korean churches reach out to Asia, court
Mennonites, 398

Latin America

Letters, 296, 416
Rempel, Angela, Spanish-speaking churches forge new path in Paraguay, 36
Suderman, Robert, Anabaptism is an alive movement in South America, 246

Mennonite Central Committee

Derksen, Wilma, MCC Canada mourns outbreak of war, 85
Peacemaking, peace education are top issues at MCC U.S. meeting, 86
Preheim, Rich, Disasters bring in money, drain MCC emergency fund, 349
Shenk, Steve, MCC plans response to war; board calls for immediate cease-fire, 84

Mennonite World Conference

MWC executive considers India, fiscal restraint, 448
World Fellowship Sunday is May 19, 208

Mennonites

Bergen, Walter, Sons and daughters, 441
Ewert, Marie and Marie Regehr, Two memorials by two Maries, 575
Fast, Debbie, Mary Harder: thrift shop pioneer, 270
Friesen, Jane Herstine, Happy 90th birthday, 'N.N.', 151
Hege, Beth, From incarceration to ordination, 171; Hispanic pastor takes zigzag journey to a Mennonite church, 542; No voices will cry in the wilderness if there is no wilderness, 271
Hertzler, Daniel, Mennonites caucus at WCC assembly, 108
Houser, Gordon, No hairshirt complex, 293
Klaassen, Glendon, et. al., MWC rep critically wounded in attack in Peru, 255
Kreider, Robert, Chinese Mennonite leader dies at age 87, 519
Letters, 8, 105, 225, 296, 297, 393, 466, 490, 511, 537
Pennsylvania Mennos make a place to meet, 110

Middle East

Dyck, Edna Krueger, Power in the shadow of the Mount, 533; Prison miracle, 532; When schools close, 533
Elias, Jacob W., I prefer living stones to holy rocks, 534
Epp, Ed, Mennonites develop ties with churches in the Middle East, 496
Foth, Margaret M., CPT group sees plight of Palestinians, 302
Hange becomes first MCC worker in Syria, 374
Israeli soldiers arrest 23 on peace walk, 276
Kenagy calls for immediate action on Palestine, 180
Koontz, Ted, '... and a time for peace,' 531
Lapp, John F., Killing and friendship: a view of the Mideast Peace Conference from Jerusalem, 543
Lehman, Tim, I turned my back on the ruins, 535
Ocasio, Angel, Mennonite witnesses Israeli brutality in West Bank, 425
Pritchard, M. Jane, Arabs get dirty water, rubber bullets, 304
Rempel, Terry, This peace needs to be disturbed, 538

Stackley, Muriel T., Oh Jerusalem, Jerusalem, 552
Stauffer, Ardell, Middle East Christian leaders describe effects of Gulf crisis, 231; Most MCC workers are not leaving the Middle East, 64

Ministry

Hunsicker, Ronald J., From caregiver to care receiver, 556
Letters, 178
Yoder, Allan, Shoulder tapping in Southern California churches, 298

Missions

Harms, Jake, 'We feel a bit abandoned,' 528
Hege, Beth, Missionary children recall evacuation, 569
Larson, Jonathan, This shining gift from you sustains me, 507
Letters, 444, 445, 536, 559
Linscheid, Dave, Mission fest in Saskatoon draws hundreds, 520
Stackley, Muriel T., 'The West is not Christendom,' say mission trainers, 67; CIM zeroes in on Eastern Europe, 12
Umble, Jeni Hielt, Care for your mission workers after they leave home, 509

Music

Bishop, Jim, Mennonite musicians reunite, 88
Choral society celebrates its centennial, 138
Hege, Beth, Hymnal Council 'passes torch' to small group, 109; Road Less Travelled blends humor, praise and justice, 79
Letters, 201, 343
Regier, Mark, The new hymnal is coming, 394
Rempel, John D., The noblest of the arts, 467

Native Peoples

Lind, Hope Kauffman, Symposium addresses legacy of Columbus and Mennonites, 541
Longhurst, John, Canadians ask MCC to do more Native work, 135
Native leaders see budget cutting as a 'challenge,' 496
Stackley, Muriel T., Task force plans alternatives to the Columbus 500 hoopla, 279

Nature

Gundy, Jeff, The northern lights—for Bob and Hilda, 346

Peace

A first: Guatemalan Mennonites protest war, 185
'Ain't gonna study war no more,' 111
American GIs ask MCC workers for counsel, 14
Bender, John and Lara Hall, Bartel warns Mennonites about dropping peace witness, 567
Bertsche, Nancy J., We need to be peacemakers, 103
Bethel students document Mennonite reaction to Persian Gulf War, 494

Friesen, Duane K., What does it mean to be 'Christian' in wartime?, 100
 Gerbrandt, Henry J., An open letter to Billy Graham, 102
 Graber, Diana Stucky, I've done this all before ... , 101
 Hege, Beth, Civil disobedience, 319; Neufeld leads peace actions in St. Louis, 66; Pacifist teachers welcome a 'safe place' to talk, 87
 Hiebert, Bruce, Mennonite peace commitment diminishing, says colloquium, 348
 In war's wake, Chicago Mennos sing for peace, 207
 Letters, 8, 60, 80, 81, 105, 106, 130, 178, 179, 201, 272, 371, 416, 466, 488
 Loewen, Laura J., Burden bearers of peace, 317; One congregation's response to armed conflict, 317
 Mediation held in Saskatoon, 330
 Mullet, Cindy, African children destroy toy guns in call for peace, 372
 Preheim, Rich, Sanctions carry on war against people of Iraq, 351
 Preheim, Vern, To our congregations regarding the Persian Gulf War, 202
 Rheinheimer, Don, The sermon came after I preached, 99
 Rose, Carol, Bound to work for a different order, 318
 Stackley, Muriel T., Drink the cup of non-violent resistance, 144; Jesus taught us a radical truth about power, 24
 Students ponder peace in the wake of declared war, 183
 Swiss MCC worker chooses peace, faces jail, 136
 Swora, Mathew, Not enemies: Chaldeans in Detroit
 Wiebe, Menno, Mohawk marine, 127
 Wiebe, Virgil, Brothers in arms (almost), 153

Poverty

Shank, Dorothy, No boots, 4

Prayer

Harder, Geraldine Gross, Mealtime blessing, 150
 Klassen Kirsten, The door, 558

Prisons

Letters, 511

Racism

April conference to address racism, 110
 Church leaders address cross-cultural conflict, 277
 Gingerich, Stephanie, Undoing racism calls for commitment, say Meeks and others, 228
 Goering, Greg W., War and racism: hand in glove, 127
 Letters, 224
 Penner, Melita, We pretended to discriminate, but ... never again, 10
 Thieszen, Gene, Her name was Mma-Phakedi, my African mother, 11

Refugees

Bethel professor calls for better refugee camp administration, 474
 Reimer, Margaret Loewen, Sometimes helping refugees is not

helpful, 232
 Wenger, Andrea Schrock, 'You receive more than you give,' 443
 Wiebe, Virgil, Dando la luz, 555

Relief and Development

Chupp, Mark, Costa Rican Mennonites respond to earthquake, 136
 College students spend interterm in outreach work in Denver, 185
 Cott, Kimberly, Quilting project becomes a community project, 324
 Fouke, Carol, Mennonite couple provides medical care in war-torn Liberia, 420
 Kroeker, Wally, MEDA staff want to return to Haiti, 565
 MCC completes Armenian clinic, 87
 MCC sends beef to Liberia, 136
 Proudfoot, Robert, Run a mile with camels, 342
 Reedy, Janet, Computers and living water, 347
 Richard, Phil, Mennonites support long-term reconciliation in Liberia, 495
 Shelly, Maynard, Relief sales: Two views, 322
 Spare, Margaret Entz, The greening of the hills in Nepal, 341
 Stauffer, Ardell, Children in Iraq are needlessly starving, says MCC worker, 423; MCC begins flood relief in Bangladesh, 228; MCC plans to help Kurds, 205; MCC workers help Kurdish refugees in Iran, 422
 Steelberg, Donald, Relief sales: Two views, 322
 Will, Emily, Nicaraguan women devise innovations, 398; The 'latrine lady', 399

Religions

Derksen-Bergen, Wanda, Only idols and superstition?, 486
 Harrison, Susan Kennel, What about my Muslim neighbors?, 5
 Hawkley, Ken and Louise, The New Age Movement challenges the church, 408
 Letters, 488
 Shenk, David W., What is the difference between a Muslim and a Christian?, 7

Reviews

Bartel, Barry C., *Helping Resolve Conflict*, 118
 Boers, Arthur P., *We Belong to the Land*, 118; *A Guide to Prayer for All God's People*, 479; *Beyond the Mirror*, 94; *Christian Basics*, 382; *In the Parish of the Poor*, 431; *Jean Vanier & L'Arche*, 22; *Matriarchs, Goddesses, and Images of God*, 263; *Sam Martin Went to Prison*, 214; *Stumbling on God*, 406; *Walk with Jesus*, 94; *What Mennonites Believe*, 382
 Braun, Willi, *The Church as Theological Community*, 46; *Theology in Postliberal Perspective*, 263
 Burnett, Kristina Mast, *Secret Shame*, 406
 Derksen, Mary, *A Song for Nagasaki*, 190
 Dueckman, Amy, *Footprints of Compassion*, 46
 Ens, Adolf, *Up From the Rubble*, 526
 Esau, John A., *Surviving in Ministry*, 262
 Finger, Reta Halteman, *Sexual Paradox*, 551
 Finger, Thomas, *God Our Savior*, 502

Friesen, Dorothy, *Companion to the Poor*, 335; *Empowering the Poor*, 526
 Friesen, John J., *A Mennonite in Russia*, 574
 Friesen, Larry D., *Ghosts in the Bedroom*, 358
 Goble, Rosanne, *My Own Picture Book About Getting Older*, 167; *The New Read-Aloud Handbook*, 167
 Goering, Wynn M., *Is There a Moral Obligation to Save the Family Farm?*, 454
 Graber, Martha F., *County Road 13*, 287
 Harder, Karen Klassen, *Going Broke*, 574
 Hinz-Penner, Raylene, *Born Giving Birth*, 574; *Jesus*, 167
 Houser, Gordon, *A Center of Quiet*, 310; *Boyz N the Hood*, 359; *By Way of the Heart*, 166; *Cadence*, 215; *Edward Scissorhands*, 47; *Face to Face*, 23; *Great Short Stories About Parenting*, 454; *Jungle Fever*, 311; *Prairie Fire*, 190; *Seasons of Death & Life*, 142; *The New Quarterly Special Issue*, 190; *The Doctor*, 407; *The Long Walk Home*, 190; *To Pray and to Love*, 479
 Jantzen, Susan, *Surviving Without Romance*, 238
 Juhnke, James C., *Earthen Vessels*, 71
 Kaufman, Donald D., *Questions That Refuse to Go Away*, 503
 Kaufman, Edna Ramseyer, *Extending the Table*, 430
 Keim, Al, *Exercise of Conscience*, 214
 Klaassen, Walter, *The Spiritual Legacy of Hans Denck*, 262
 Klassen, Eugene P., *Victorious Survivors*, 454
 Koop, Karl, *Mennonite Templers*, 406
 Kreider, Carl, *Global Poverty and Personal Responsibility*, 22; *Stepping Stones of the Steward*, 94
 Kroeker, Wally, *The Steward*, 238
 Kropf, Marlene, *On Earth as in Heaven*, 310
 Liechty, Daniel, *A Declaration of Peace*, 94; *Anarchy and Christianity*, 478
 Mast, Terry Stutzman, *Dancing in the Dark*, 142
 Nolan, Hugh J., *It's a Sin to Build a Nuclear Weapon*, 358
 Nolt, Leonard, *Jesus' Clear Call to Justice*, 118; *Weathering the Storm*, 334
 Ortman, David E., *Earthkeepers*, 286
 Pauls, Janice Reusser, *Out of Ashes*, 550
 Penner, Carol, *Naming the Silences*, 143
 Peterson, Ken, *Welcome! A Biblical and Practical Guide to Receiving New Members*, 238
 Platt, LaVonne Godwin, *Caretakers of Creation*, 286
 Powell, John, *Hope and History*, 358
 Ramseyer, Alice Ruth, *In the Autumn Wind*, 455
 Redekop, Calvin, *The Mennonite Mosaic*, 550
 Rempel, Erwin, *Mission in the 1990s*, 238
 Rich, Elaine Sommers, *Remember Lot's Wife*, 527
 Ruth-Heffelbower, Duane, *The Death Penalty Debate*, 454
 Schmidt, Steven G., *Steps to Hope*, 22
 Showalter, Ann, *Sorrow Built a Bridge*, 382
 Sommer, John, *Planning Strategies for World Evangelization*, 262
 Stoner, John K., *Fresh Winds of the Spirit*, 310
 Wenger, Malcolm, *By God's Grace*, 430
 Wiens, Katherine Burke, *Don't Miss Your Kids*, 383
Salvation

Goh, Lisa, This one thing I know: I believe, 198

Seminary

18 attend pastor/spouse interterm, 137
 AMBS library reaches across North America, 257
 Bender, John, AMBS celebrates 33 years with fund appeal, 89
 Friesen, Ivan, The making of a theologian in Botswana, 245
 Friesen, Matt, AMBS invites 'not just pastors,' 113
 Kauffman, Richard A., Seminary boards look at goals, 329
 Koontz installed as seminary dean, 184
 Letters, 247
 Rempel, Angela, Ping-pong and prayer in La Paz, 244

Service

Habitat celebrates 15 years, 426

Sexuality

Letters, 321
 Resolution on human sexuality, 249
 Stoner, Andrew J., God's gift of sexuality, 248

Social Concerns

Bartel, Beth Ann, No place to live is a death sentence, 411
 Bauman, Michael, Death penalty opponents want executions televised, 255
 Isaac, Dorothy, Loans make a neighborhood good, 413
 Klemm, Ulli, The night Charles Walker was executed, 173
 Letters, 272
 MCC Canada urges laws against porn, 279
 Stackley, Muriel T., It is shoulder-tapping time, 192
 Wiest, Kathy Heinrichs, Reconciliation: It's catching on, 174
 Zehr, Howard, making things right reduces crime, says study, 183

South Africa

Hege, Beth, et. al., Missionaries safe after crowds riot in Lesotho, 276
 Mission workers held at gunpoint, robbed, 305

Soviet Union

Ens, Gerhard, 'Unbelievable!,' 440
 Longhurst, John, What difference does conversion make?, 243
 Minnich, Herbert, A Soviet family decides to stay, 421
 Rempel, Marg Thiessen, Russian wheat that springeth green, 442
 Russian choir visits the United States, 67

Stewardship

31 ways to use less energy, 275
 Dyck, Walter H., Have a good giving plan, 418
 Gerbrandt, Henry J., We should fast and pray, 417
 Groening, George, Own the whole program, 417
 Hiebert, Loral Derksen, Pollution forces MCC worker out of Czechoslovakia, 352
 Isaac, Jean, Coin upon copper coin, 510
 Kroeker, Wally, In business trouble? You've got a friend, 414

Letters, 179, 297, 320, 321, 343, 371, 393, 444, 488
 McCain, Jodi-Beth, MCC worker learns ecological lifestyle in barrio, 401
 MEDA addresses uneasy relationship of business and church, 564
 Meyer, Art, How much is enough?, 227; The Chernobyl disaster is not over, 267; Time to think solar again, 269
 Peachey, J. Lorne, Business heads talk about lifestyle, future, 38
 Pilot project flies in Seattle, 18
 Shelly, Andrew R., Enjoy the blessing of giving, 419
 Stackley, Muriel T., Obey even in unmentionable matters, 360; This land is your land, this land is my land, 288
 The world is one household, 274
 Water, a precious resource around the world, 344
 Wedel, David C., He meant what he said, 419
 Wenger, Andrea Schrock, Schoolteachers teach recycling, 282
 Wiebe, Cookie, James 1:2-12 helped me through a money crisis, 415

Taiwan

Buhler, Tim, Taiwan church bursts at the seams—literally, 294
 Hualien hospital completes building phase, 353

Theology

Garber, Anne, Do supernatural evil personalities exist?, 483; How do we discern occult powers?, 484; How do we wage spiritual warfare?, 485
 Letters, 201
 Stackley, Muriel T., How much about Satan should we officially 'confess'?, 504; Who needs theology anyway?, 264

Voluntary Service

Hege, Beth, Salem Church decides to make voluntary service number one goal, 375; Two Germans do alternative service with MVS, 449
 Landis, Kathy, Resist society's pressure, 77
 Letters, 489, 490, 537
 Lehman, Paula Diller, Paddle Upstream: It's a calling, 75
 Reimer, Miles, Community: Is it worth it?, 78
 Unruh, Barb, The Bible calls us to serve, 82

War Taxes

Letters, 247, 488
 Peachey, Titus, The blessing of tax resistance, 439
 Rempel, Ron, MCEC to oppose military taxes via legal route, 566

Women

'A great deal of wisdom' at Women in Mission meeting, 497
 Bender, John, Mennonites look at peace theology and violence against women, 492
 Consultation planned on violence against women, 185
 Dueck, Dora, In the house of my pilgrimage, 368
 Hege, Beth, Women tell stories from learning tour, 133

Stackley, Muriel T., Fragrance filled the house, 369
 WM announces learning tour participants, 14

Worship

The peace of a new Jerusalem, 539

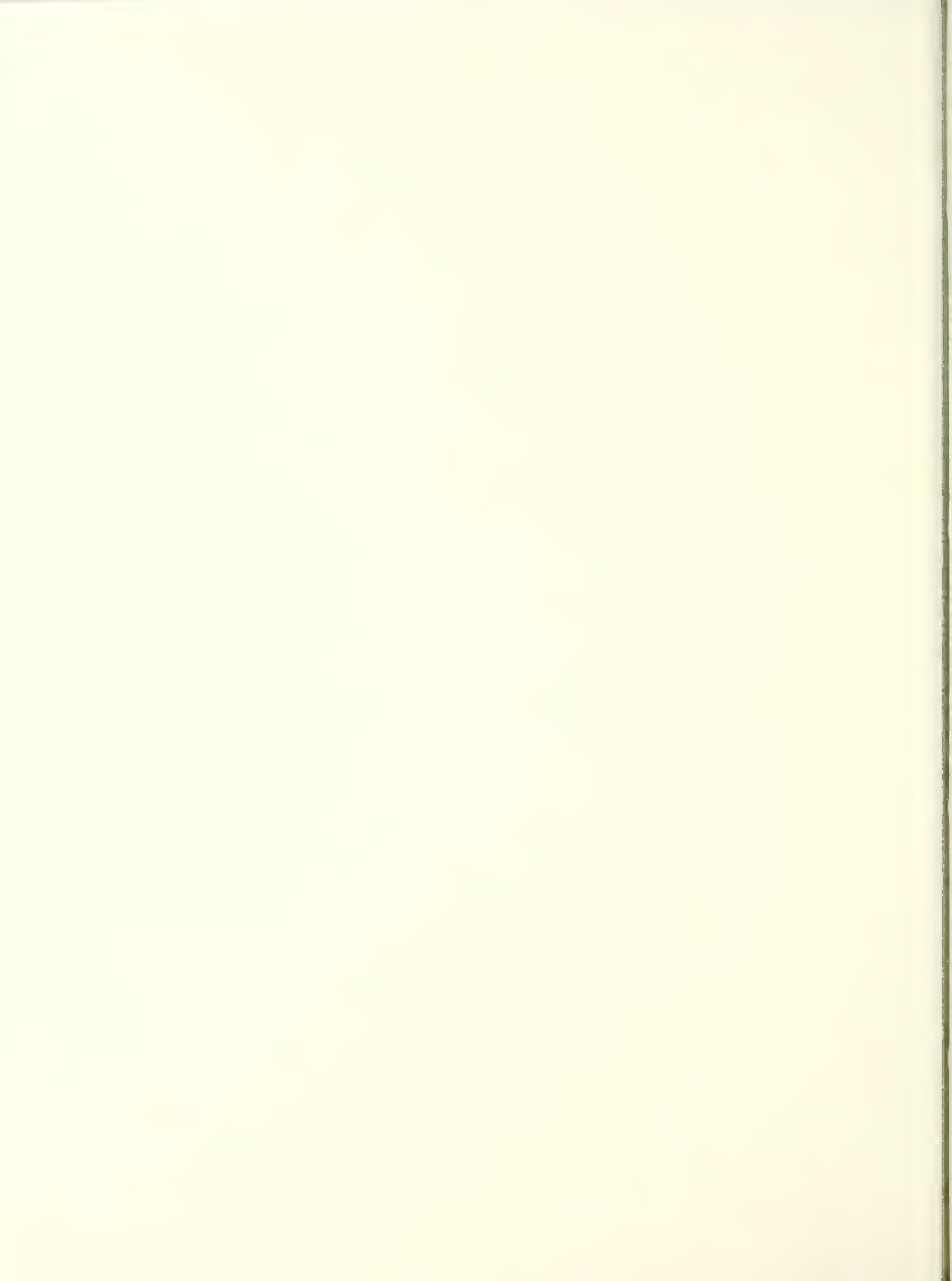
Youth

Cornies, Ingrid, Empty spaces in the pews: Where are the young adults?, 392
 Great Trek planned for December, 112
 Hege, Beth, 'Like a big recycling center,' 230; Mennonite youth group serves longtime servant, 424; *With* magazine survives cuts, launches promotion, 374; Winnipeg youth group returns to *With* magazine, 569; Youth leaders look at urban ministries, racial inclusiveness, 229
 Stackley, Muriel T., Will this canary be killed?, 384
 Unrau, Dan, Let young adults know you love them, 390
 Youth Ministry Reference Council looks at junior high needs, 37

Zaire

Hege, Beth, Zaire Mennonite church leader refuses to quit, 396
 Houser, Gordon, Mission workers safe, some back in North America, 474
 Letters, 393
 Stauffer, Ardell, Zaire unstable, missionaries leave, wait, 473







HECKMAN
BINDERY INC.



MAY 93

N. MANCHESTER,
INDIANA 46962

